



RECORDS OF THE TRANSMISSION OF THE LAMP

VOLUME 8
CHAN POETRY AND INSCRIPTIONS

TRANSLATED BY
RANDOLPH S. WHITFIELD

景德傳燈錄

Records of the Transmission of the Lamp
Up to the Era of Great Virtue [of the Song Dynasty 1004–8 CE]

(Jap: Keitoku Dentōroku)

Compiled by
Daoyuan

of the Chan School, of the Song Dynasty
in 30 fascicules.



The Hokun Trust is pleased to support the eighth and final volume of a complete translation of this classic of Chan (Zen) Buddhism by Randolph S. Whitfield. The Records of the Transmission of the Lamp is a religious classic of the first importance for the practice and study of Zen which it is hoped will appeal both to students of Buddhism and to a wider public interested in religion as a whole..

Contents

Preface
Acknowledgements
Introduction
Abbreviations

Book Twenty-Nine
Book Thirty

Addenda

Afterword

Finding lists 1–30
Endnotes
Bibliography
Index

Preface

The many incarnations of the Chinese Buddhist Canon are a treasury of human wisdom we cannot do without. Similar to treasuries from other spiritual traditions, the perennial appeal of the *Records of the Transmission of the Lamp* (CDL) stands outside the tortured vicissitudes of the local mundane conditions that engendered it; even when its integrity is still imputed through having been produced by the very desire and hunger for power which its own contents decry, it still comes up unsullied, like the proverbial lotus emerging from the mud.

This eighth and final volume of the translation of the *Jingde Chuandeng Lu* (CDL) is really a celebration of its liberation from the confines of an arcane, classical Chinese accessible to almost no one, into a universal language available to an English-speaking world that can now appreciate this core Chan (Zen) Buddhist work as a whole for the first time.

It is the contents of this masterpiece of Chinese Buddhist literature that have necessarily occupied me during its translation, but there is clearly a way to go yet in appreciating the scope and depths of this work.¹ The study and practice of Buddhism was the forte of the cream of the Chinese monks and laymen of old who became translators and scholars of the first rank. They managed the perilous equilibrium of balancing an awakened in-depth-appreciation of Buddhist practice with the rational faculty of doubt requiring proof through experience; these two truly human faculties merged and produced works still relevant today.

There are still people who think that 'Zen' came from Japan: they do not realise that the word is indeed Japanese, but is the pronunciation of the Chinese word 'Chan' (itself a transliteration of

the Indian word *dhyāna*) which means ‘meditation’. When Buddhism found a new home in China at the beginning of the Christian era (a parallel development), it took some time to grow into the new soil, despite its similarity to the agnostic humanism of the original teaching of Confucius.² The Chan phenomenon, a Buddhist meditation practice, way of life and literary legacy unique to China, later spread to many countries: to Korea, to Japan, to Tibet, to Mongolia, later to the United States and to Europe, where it is still flourishing today.

This work is a summation of proto-Chan works that had gone before and an introduction to the vast corpus of Chan / Zen literature that was to follow. Since it is still of interest to us today, might this be due to actual human experience and insight emerging from centuries of Confucian, Daoist and Buddhist study and practice, expressed so consistently in this all-encompassing Buddhist work? The fine blend of an authentic life, the co-evolution of cosmos and consciousness, is the subject of these records.

Acknowledgements

In gratitude

To Soko Morinaga Roshi of Kyoto and to the Venerable Myokyo-ni of London who both pointed out the way of Master Linji (Rinzai) for many years.

Thanks to the Hokun Trust of London for granting funds for this translation and its publication.

Thanks to the Venerable Sohaku Ogata, whose work continues.

Thanks to Carman Blacker for her far-sightedness.

Thanks to the Ven. Myokun of The Hermitage of the True Dharma (Shobo-an) London, for real enthusiasm and practical help.

Thanks to Michelle Bromley for much practical help and encouragement, without which this book would never have come into being.

Thanks to Professors Albert Welter and Christian Wittern for friendly encouragement and their contributions.

Thanks to Professor Wilt Idema for discussions on the Baozhi poems.

Last but not least, thanks go to my wife Mariana, who has supported me all along the Way.

Introduction

Who said the ancient mirror
Is without form?
Ancient, modern, coming, going
What gate?
The gate when you look
But can't see it
Just this
Is your naked manifestation
Complete³

Buddhist China in the fifth and sixth centuries of the common era was a golden age of meditation practice and austerities, at least seen from an eleventh century Song dynasty in the throes of a major technological revolution, looking back with nostalgia to that early halcyon period, seemingly far away in the mists of a protean past. Buddhahadra, Bodhidharma, Sengzhao, Daosheng and many others were followed by Ven. Baozhi, Mahāsattva Fu Daishi, Meditation Master Huisi and Tiantai Zhiyi, more or less contemporaries, men who played a vital role in establishing a new phase of Chinese spiritual and social culture. For example, the great influence of Ven. Baozhi (418–514 CE?), also referred to as Bao Gong, a Buddhist priest at the court of Emperor Wu (r.502–549 CE), founding father of the Liang dynasty (502–557 CE), persisted for centuries after his death. He was invoked more than four hundred years later by the first two Song Emperors as a kind of talisman, as is clearly reflected in the number of poems attributed to him at the head of this last book of the CDL.

‘According to prophecies circulated in 963 and 966, the sixth-century *thaumaturge* Baozhi predicted that twenty-one rulers of the Zhao clan would reign for 799 years. The prophecies were taken seriously. In 980, his [Taizu’s] successor and younger brother Taizong (r. 976–997) founded a new temple in the capital of Kaifeng to store the mummified body and silver staff of Baozhi, and in 982 he gave a posthumous title to Baozhi after seeing Baozhi’s apparition in the palace. In this newly established state, then, appealing to Buddhist prophecies to justify their claim to legitimacy and consolidate their power proved an irresistible attraction for the founding emperor and his brother.’⁴

Four years after the fall of the Liang dynasty (557 CE), Dharmamaster Huisi met his end, without illness and Song Toutuo (alias Bodhidharma?)⁵ entered quiescence at Lingyan Temple on Mount Ke (柯山靈巖寺). Mahāsattva Fu Daishi then predicted, ‘The honourable Song awaits me in Tuṣita, remaining here will certainly not be long.’ (27.2; 1.1)

The Song dynasty’s support of Chan Buddhism is revealed in the imperially sponsored compilation of the CDL, the first and most influential of Chan texts, incorporated into the canon in 1011 CE. Looking back on its progress over the last thousand years, it seems clear now that something had to be preserved, an extract ephemeral, delicate and yet malleable enough to accommodate all kinds of interpretations into a distant future. These records had also put a brake on the urge to trivialise such wisdom writings into consumable bytes that digest too easily. Their durability, their very indigestibility, was proof against such reductive activity, its original language a formidable and protective barrier that preserved its pristine message through the centuries. Even so, the somewhat arduous descent to mine the depths of the message contained in the CDL has already paid rich dividends in scholarly activity and meditative insight in both the East and the West. On this way there are these signposts, the very writings preserved from of old, which we learn slowly to appreciate by undertaking the journey, now in a fresh change of clothes. This first complete translation of the CDL is itself a rebirth.

The rebirth also means that the study and exegesis of the CDL as an organic whole is yet to begin, composed as it was in an arcane Chinese in which its chief redactors, Yang Yi, already presented at court as a child prodigy at the age of eleven, and Li Wei, were masters. Yang Yi later became a government minister, advisor to two emperors, Hanlin academician, ennobled Duke, poet and discoverer of Li Shangyin, China's most exotic and difficult poet. He was also a Chan master,⁶ as well as one of the chief architects of the early Song dynasty's policies for building a new world, then in the throes of a social and technological upheaval only comparable to events in the twenty-first century.

Yang Yi's team also 'clarified' the Chan School's family tree, the CDL. The usual story of the genesis of the work itself tells of how Chan monk Daoyuan, the first to compose the work, had entitled it *Anthology of the Uniform Practice of Buddhas and Patriarchs* (佛祖同參集, FZTCJ). Although the work has not survived, Yang Yi's Preface to it has (translated in vol. 5 of the present work), in which he states that Daoyuan's original work contained *twenty* chapters. When Yang Yi and his team redacted the FZTCJ, they renamed it the *Jingde Chuandeng Lu* (CDL) and expanded it to *thirty* chapters, with a new preface by Yang Yi (translated in vol. 1).⁷ The story concludes with the thirty-chapter Chinese text published in 1011 CE, which has for centuries been the root text of the Chan School. There were updates following from the CDL, which spawned a completely new genre of Buddhist literature, but they lack the originality of the root text, perhaps due, not only to the redactor and his team's literary mastery, but also to the fact that Yang Yi himself had personal contacts with many eminent Chan masters of his day, especially the remarkable Fenyang Shanzhao, master of paradoxes, for whom he also wrote a preface to this master's Record (T. 1992) at the same time as he was redacting the CDL.

* * *

Let us try now to catch a bird's eye view of the contents of the CDL as a whole, beginning with the frequently met rhetorical question, 'What is the meaning of Patriarch Bodhidharma coming [to China]

from the West?’ The first thing to note with regard to this question is that the responses in the CDL use a vocabulary wholly unfamiliar to a Western world brought up on Christian concepts, though the insights are universal.⁸ The term *Śūnyatā* and its many other names, such as the *Dharmakāya*, the Void, the Ancient Mirror, Emptiness, Thusness, Buddha-nature, the Original Nature, the Dao, The Great Ocean, the True-Face-before-mother-and-father-were-born, the Heart-seal and the Sun Buddha Vairocana⁹ occur repeatedly, not only in this volume of poetry but throughout the whole of Chinese Chan Buddhism, including the CDL.

The root of Buddhism is called *śūnyatā*, in Chinese *xukong* 虛空, translated as voidness or emptiness. The key image here is the *mirror*. This voidness of many names has been described as a sentient holosphere of resonating synchronicities whose one characteristic is a total connectedness beyond any human capacity to envision, though not to embrace.¹⁰ Huineng, the Sixth Patriarch of Chan, adds the human touch by telling us that the [original] nature rays out wisdom, a self-seeing, self-knowing depth (28.2).¹¹

If the root of Buddhism is *śūnyatā*, the key function of this ancient mirror is to reflect. Bodhidharma’s wall is an example of this wonderful function. The nature of Thusness is purity, wisdom reflected inexhaustibly, Master Shenhui tells us (30.6). It is always and everywhere intimately near (Xuansha Shibe, 29.8), though we are not directly aware of this. Being energetically connected to each other and to all that is, in a morphogenetic field in which any gain or loss, anything done or left undone is reflected back to us, has effects resonating like shock waves throughout the sphere, irrespective of a time and space constructed *ad hoc* by an enclosed and fragile human consciousness. Outside of this fragile enclosed consciousness, we do reflect each other constantly, in the smallest ways; it is called relatedness. The Chan master is a bright, accurate, high-definition reflector. This capacity to mirror accurately, without gross personal biases, is called in Chan ‘the great functioning’. It is called great because this function has been decoupled from the entanglements of an enclosed consciousness and can therefore reflect the more truly.

The message the CDL expounds then, is that we all live in and from this mystery difficult to fathom (Danxia, **30.20**). From this numinous realm, three-dimensional holographic *homo sapiens*, bubbles of flesh and blood, are rayed out, creating a seeming *alter orbis*, a discontinuous world of birth and death, which we experience as our reality.

Initially due to the raindrops, water became bubbles
But by virtue of the wind's arousal, bubbles return to water
Unknown is that the nature of bubbles and water are not different
But by following other paths they are taken to be different
(from Ven. Lepu, *Floating Bubbles Song*, **30.16**)

This bubble world takes on the characteristics of materiality and solidity, the only realm, ironically, where the Buddhist (or any other) practice can be undertaken, if being alive is defined as the gift of sentience at its most focussed. Due to the existence of the border created by this rain sent from the Void, we are naturally not aware that our physical bodies are an outcrop projected by the deep embeddedness of the heart, another name for the Void within: we are our own bubble, scintillating with the life of original voidness.¹² This scintillating life, the most mysterious thing, which exists as a nothing, is our physical existence. Being fluid, it is naturally subject to birth and death, to impermanence. No wonder then, if we *wholly* identify with our bubble, that we become confused and frustrated, for genuine awareness does not, cannot, belong to a bubble except by proxy. A material bubble, itself full of emptiness, performs actions somehow permeated by all kinds of *karmic* proclivities. So the confusion is actually double: the physical bubble is confused and disorientated by obvious impermanence, whilst the heart / sun / void is ever of a shining lucency, even in the realm of a cloudy world, and is in no way deluded by its own confusions: yet both inhabit the same 'body' and this body, sentient by proxy, knows the Way! Perhaps this is what the Channists are pointing to with their extraordinary use of language, which itself comes from the Void: that this material world is only one side of the coin, the same as 'my' bubble created by the rain. My bubble is cast by something that it

has not yet become aware of. Woe is me! I can neither grasp my own bubble nor grasp the Void within that is raying out my own reflection of myself! No surprise then that the Chan masters have such fun with words! Again, how could we ever become aware of the Void within, without this bubble? Why do we need to become aware of it? What really *is* the meaning of Bodhidharma coming to our world? Where has he come from? What exactly is the transmission? Does this journey really lead us into a region of the inconceivable, where all borders become an open pass – no gates? No words?¹³

Texts do have a vital role in this live play (Liu Fei, **30.27**). The CDL, although its records are laden with political *karma*, has its origin in the wisdom gained by experience. The clear warning contained in the work is that we should not cover this inner wisdom with too much outwardness, chasing rainbows, because then the source of the luminosity is lost, whilst the two aspects of awakening, clarity and profundity, are the main essential of awakening. (Daochang Weijin, **29.11**).

Inwards, having once looked into the face of this mystery, uncertainty is put to rest, making room for realisation as an ever-ongoing process. As Chan master Fenyang Shanzhao said, ‘When there is accord with the innate endowment, there are no shadows,’ – which is the entry into the realm of reality.¹⁴

A perforated holo-man¹⁵ seemingly separated from the Void within / without and from its self-seeing, self-knowing depth, is quite a formidable burden to be carrying around. The border (perforated)¹⁶ between these two intellectually separated realms is referred to, by another analogy, as ‘the river’ or, ‘the stream’ in Buddhist texts. In order to cross this stream to the other shore bound for the motherland of *prajñā*, a raft is necessary; the Buddhist teachings. Yet once the crossing from this shore has been made with the aid of the raft, the raft is laid down. It is not carried on the back, is not an object of attachment, but is left by the shore so that the one who has made the crossing into the unmapped spaces of the beyond within, euphemistically called ‘the other shore’ in conventional Buddhism, can make further use of the raft, by returning, ferrying himself and others backwards and forwards from the realm of birth and death, braving the dangerous currents of the river, to the ‘other’ shore of

openness, where there are no gates. This unimaginable to and fro activity of the Chan masters, this not being stuck in the one realm or the other, renders both sides of the shore even and equal, and the river itself becomes a navigable stream which has lost many of its terrors though none of its dangers.

The Sixth Patriarch said, 'From the very beginning not a thing is.'¹⁷ The realm of the liberated heart is also referred to as vast openness. Yet it is not the purpose of the Buddhist way of liberation to produce even 'enlightened' *clones*, all marching in unison. Clones belong to the shadow world of the bubble, where lust for power reigns. Openness, an attribute of the heart, is total relatedness; there is no centre (there are many suns), there are no permanent knots of *karma* and yet, unlike 'infinity', this openness is not an abstraction but expresses itself optimally through the living *physical* body.¹⁸ The Buddhas point the Way into this openness, where nothing is mapped or absolutely known, where everything is numinous, naked and revealed as being just as it is, where only the truly human attributes can flourish – awe, wonder and appreciation.

The CDL then, an aggregation of insight teachings from disparate sources, Chinese, Indian and beyond, took on its own life with government sponsorship. Its skilful editing managed to find room, within its original confines in eleventh century China, to side-step the control of a powerful bureaucracy trying to manipulate common human cultural property in order to bolster a new dynasty's prestige. The CDL's prestige, its truth, its *simplicity*, has always been current and influential across dynasties in China¹⁹ – and in Japan, where it was adopted, it took root and was studied intensively for its political, spiritual, cultural and literary nutrients, for seven hundred years. From China the CDL went to Japan, from where it was carried to the West in the early twentieth century. It has not ceased being valued as a precious source of Chan / Zen lore. Now the work is accessible in its entirety in a modern universal language for the first time. Of course, the translation of such an exotic text from an 'archaic' language poses its own problems, for,

‘The basic error of the translator is that he preserves the state in which his own language happens to be instead of allowing his language to be powerfully affected by the foreign tongue. Particularly when translating from a language very remote from his own, he must go back to the primal elements of language itself and penetrate to the point where work, image, and tone converge. He must expand and deepen his language by means of the foreign language ...’ ²⁰

In this regard, it is fairly clear that not only was life rather different a thousand years ago but that the human intellect too was a rather different tool to what it is today. Have we not moved from an education nurturing a life of feeling and sensibility closely connected with natural forces both inner and outer, to an analytical-material-scientific mode of discourse in which objectivity is the new standard? The human being is now judged to be merely a slightly more evolved animal living in a mechanical universe rather than seen as a spiritual being living in a mysterious and *sentient* cosmos. Yet in the CDL the ‘ancients’ are often invoked; it was not so unusual a thousand years ago to look up, or back, to patriarchs with respect, as being founts of *living* knowledge passed down through the generations, rather than viewing them as spent senecents out of touch with the dead letter of information technology that changes from moment to moment.

Anyway, Bodhidharma and the CDL have come to the West, perhaps first in the luggage of a young Daisetz Suzuki, who always carried a copy of the [Chinese] CDL on his travels. The Parliament of World Religions opened in Chicago in 1893 and Suzuki accompanied Zen Master Soyen Shaku (1860–1919), ‘the first American ancestor of Zen’, to that gathering. In 1925 Ohasama Faust published his *Zen, Der Lebendige Buddhismus in Japan* with excerpts from the CDL translated into German. In English, Chang Chung-yan’s *Original Teachings of Ch’an Buddhism Selected from The Transmission of the Lamp* (1969) was for a long time the standard, in which he says, ‘The inner experience of the Void is the foundation of the spiritual structure of Buddhism.’ (p. 6). In 1990 came *The Transmission of the Lamp*, a bold translation of the first ten chapters of the CDL by Sohaku Ogata, edited by Prof. Paul F. Schmidt. Then came the work

of Christian Wittern with more extensive German translations (YCB; AUL) and in English, Albert Welter's wide-ranging investigations into the whole 'Lamp' genre, which have cast much light on the provenance of this work.

* * *

Finally, to read the poems in this volume aright, in which we are constantly admonished to have no thoughts, to shun the world, to find a suitable cave on a mountain side to live in, to feed on herbs and drink from a nearby stream, with only one threadbare set of clothes for covering, a discerning eye is useful. If study and practice are the two legs needed for walking the Buddha's way, we tend to take 'study' rather too literally, as a purely intellectual activity divorced from any experience of practice on the Noble Eightfold Path. Yet this practice, even without a direct non-discursive vision of emptiness (*śūnyatā*), inevitably alters our understanding of the world and of what we are capable of, whilst the shape-shifting of analytical insight underpinned by practice, facilitated by such as the Chan *gong'an*, becomes the creative aspect of impermanence. Nothing is fixed, least of all insight. So perhaps these poems are another mirror, reflecting our own face, in which we can see, in a poetic form, our enormous potential and innate thirst for freedom, for insight, for wisdom and compassion, which we all have to find for and in ourselves. Buddhism rests on the cultivation of giving, moral rectitude, forbearance, great effort, meditation and wisdom.²¹ Reading and pondering these poems and texts, antidotes to disbelief in times when 'the sages seem remote, wrong views run deep ...and there is much violence,'²² their contents reveal a state of Being developed to its full human potential. Deep faith in our own humanity, as mapped out in Shakyamuni Buddha's teaching of the Noble Eightfold Path, is surely one of the fundamentals for building a humane future, however long that road may be. All roads, according to these poems, lead back to the human heart.

May the Buddhist poems and inscriptions in this volume fulfil their original intention to inspire and gladden our hearts on this long and

inclusive road!

Abbreviations

Primary Sources:

- DS – *Dong Chansi Ban* (Tōji) edition (1080 CE), The Eastern [Chan] Temple Edition [of the CDL] 東禪寺版 edited by 四口芳男
- FG – *Foguang Dazang Jing* 佛光大藏經, 1983
- T – Taishō *Shinshū Daizōkyō* 大正新修大藏經常, 55 volumes, edited by Takakusu Junjirō and Watanabe Kaigyoku, (1912–1926). (The Taisho CDL, T.51, no.2076 is the Yuan edition published 1316 / 1360 CE based on the *Sibu Congkan* 四部叢刊, A Collection of The Four Branches of Literature of 1134 CE)
- X – *Shinsan Dainihon Zokuzokyo*, 卅新纂大日本續藏經 Tokyo, Kokusho Kanokai, 東京, 國書刊行會
- XY – *Xinyi Jingde Chuandeng Lu* 新譯經得傳燈錄 A New Translation of the Records of the Transmission of the Lamp, translated and annotated by Gu Hongyi 顧宏義, published by *Sanmin Shuju* 三民書局 Taipei, 2005. 3 vols. This edition is a collation based on the *Sibu Congkan* 四部叢刊 edition of 1134 and is the main source for the present translation.
- ZTJ – *Zutang Ji* 祖堂集 Anthology from the Patriarchal Hall by *Jing* 靜 and *Jun* 筠 *Zhonghua Chuban* 中華出版, 2 vols. 2007

Secondary Sources:

Chinese:

- ZGFJS – *Zhongguo Fojiao Shi* 中國佛教史 (History of Chinese Buddhism), by Ren Jiyu, 任繼愈, 3 vols. Beijing, 1981, 1985, 1988

Japanese:

- KIK – *Kokuyaku issai-Kyō; Wa-kan senjutsu-bu* 國譯一切經 The Chinese and Japanese section of the Japanese Tripiṭaka, containing the Japanese translations of the Chinese Buddhist texts written in Kambun, with introductions and footnotes by Japanese scholars, vol. 82. Tokyo, 33rd year of the Shōwa 昭和 period (1959)
- KDI – *Keitoku Dentoroku* 景德傳燈錄, books 7–12 annotated under the supervision of *Irya, Yoshitaka* 入矢義高昂, 2 vols, Kyoto, Institute of Zen Studies (Zenbunka Kenkyujo), 1993
- KTS – *Keitoku Dentoroku Sakuin* 景德傳燈錄索引 compiled by 芳澤勝弘 *et al*, 2 vols. Kyoto, Zenbunka Kenkyujo, 1993

Western:

- AUL – *Jingde chuandeng lu. Aufzeichnungen von der Übertragung der Leuchte aus der Ära Jingde*, by Christian Wittern, Insel, 2014
- BCA – *Buddhism in Central Asia*, by B. N. Puri, Delhi, 1987
- BCC – *The Buddhist Conquest of China*, by E. Zürcher, Leiden, 1972
- BCR – *The Blue Cliff Record*, translated by Thomas and J. C. Cleary, 3 vols., Boulder, 1977
- BDT – *Buddhism, Diplomacy, and Trade: The Realignment of Sino-Indian Relations, 600- 1400*, by Tansen Sen, Honolulu, Hawai'i, 2003
- BICC – *Buddhism in Chinese Society*, by Jacques Gernet, Columbia, 1995
- BFSS – *Beacon Fire and Shooting Star: The Literary Culture of the Liang (502–557)*, by Xiaofei Tian, Cambridge, Mass., 2007
- CBD – *A Chinese Biographical Dictionary*, by Herbert Giles, 1898, Rprt. Taipei, 1975
- CL – *Chinese Letterkunde*, by Wilt Idem and Lloyd Haft, Amsterdam, 1985, (in Dutch)
- DCBT – *Dictionary of Chinese Buddhist Terms*, by W. E. Soothill & L. Hodous, London, 1937

- DOTIC – *A Dictionary of Official Titles in Imperial China*, by Charles O. Hucker, Stanford, 1985
- DPPN – *Dictionary of Pali Proper Names*, by G. P. Malalasekera, London, 1974
- GEB – *Geography of Early Buddhism*, by B. C. Law, London, 1932
- HCB – *Handbook of Chinese Buddhism*, by E. J. Eitel, Hong Kong, 1888
- HCC – *A History of Chinese Civilization*, by Jacques Gernet, Cambridge, 1982
- HIB – *A History of Indian Buddhism*, by Etienne Lamotte, translated by Sara Webb-Boin, Louvain, 1988
- HRFD – *Historical Records of the Five Dynasties*, by Ouyang Xiu, translated by Richard L. Davies, Columbia, 2004
- IB – *Indian Buddhism*, by Hajime Nakamura, Delhi, 1987
- LS – *The Lotus of the Good Law*. Translated by H. Kern. Oxford: Sacred Books of the East, vol. 21, 1884
- MRL – *Monks, Rulers, and Literati: The Political Ascendancy of Chan Buddhism*, by Albert Welter, Oxford, 2006
- MT – *The Mystique of Transmission*, by Wendi L. Adamek, New York, 2007
- NJ – *A Catalogue of the Chinese Translation of the Buddhist Tripiṭaka*, by Bunyiu Nanjio, Oxford, 1883
- PSSP – *The Platform Sutra of the Sixth Patriarch*, by Philip B. Yampolsky, Columbia, 1967
- SBCR – *Secrets of the Blue Cliff Record. Zen Comments by Hakuin and Tenkei*, translated by Thomas Cleary, Boston, 2000
- SH – *A Study of History*, by Arnold Toynbee, 12 vols. Oxford, 1934–61, Rprt. 1979
- TZC – *Two Zen Classics*, translated by Katsuki Sekida, New York, 1977; rpt., 1985
- YCB – *Das Yulu des Chan-Buddhismus: Die Entwicklung vom 8.-11. Jahrhundert am Beispiel des 28. Kapitels des Jingde chuandenglü (1004)* by Christian Wittern, Bern, 1998
- ZS – *Zen Sand*, by Victor Sogen Hori, Hawai'i, 2003

Book Twenty-Nine

- 29.1 Venerable **Baozhi** (*Hōshi*) of the Liang Dynasty
- 29.2 Venerable **Baozhi** (*Hōshi*) of the Liang Dynasty
- 29.3 Venerable **Bao Gong** (Baozhi (*Hōshi*) of the Liang Dynasty)
- 29.4 Chan Master **Guizong Zhichang Zhizhen**
- 29.5 Chan Master **Xiangyan Xideng Great Master Zhixian** (*Kyōgen Chikan*)
- 29.6 Venerable **Dongshan Liangjie**
- 29.7 Venerable **Longya Judun**
- 29.8 Great Master **Xuansha Shibeizongyi**
- 29.9 Great Master **Zhaoqing Shengcheng Zhenjue** (a. k.a. **Jingxiu**)
- 29.10 Venerable **Zhanzhou Luohan Guichen**
- 29.11 Chan Master **Nanyue Banzhou Daochang Weijin**
- 29.12 Venerable **Yingzhou Linxi Jingtuo**
- 29.13 Chan Master **Fayan Wenyi**
- 29.14 **Bai Juyi**
- 29.15 Chan Master **Tong'an Changcha**
- 29.16 **Yunding Shan Seng Defu**
- 29.17 **Sengrun**

Laudatory Verses 讚頌偈詩

29.1 Venerable Baozhi (Hōshi) of the Liang Dynasty²³

Ten Poems in Praise of the Great Vehicle of the Mahayana

1.

Great Dao, ever before the eyes²⁴
In front of the eyes yet difficult to behold
If you wish to awaken to Dao's real essence
Do not abandon sound, form or the word

Just the word is the Great Dao²⁵
But it does not help to cut off afflictions
For afflictions are originally void
And deluded feelings entangle each other

All things are like shadows, like echoes²⁶
Is it not known, what is good, what is bad?
A heart grasping at appearances as real
Knows certainly that original nature is not seen

Wishing to create *karma* to search for Buddha²⁷
The *karma* of birth and death will be endlessly long
Birth and death *karma* accompany a body forever
Prison of darkness, no light of dawn arising yet

Awakened to reality is original Thusness²⁸

After awakening, who would be early, who late?
Dharma-realm's measure co-equals the Great Void
Living beings know, the personal heart is small

Only if 'I', 'me' is unable to arise²⁹
Can nirvāṇa's sustenance be forever enjoyed

2.

An illusory body approaches a mirror reflecting³⁰
Reflection and illusory body are not different
Only wanting the reflection to go, the body to stay
Is not to know that the body is originally like space

The body is originally no different from the reflection³¹
Impossible that one exists without the other
Wanting one and discarding the other
Will ever be far from the true principle

More, loving the sacred, despising the profane³²
Is sinking in ocean's stream of birth and death
Since afflictions root in a closed heart
Open-hearted,³³ where could they reside?

Not to labour at grasping distinctions³⁴
In an instant then the Dao is obtained
In dreaming a dream, all is actions
Awakened to awakening's realm, nothing remains

Pondering the awakened state and the dream³⁵
Turned around, both are seen the same
To exchange delusion, grasping awakening for profit
What is the difference with a pedlar selling to shoppers?

Action and inaction – abolishing both is peace forever³⁶
A naturally unified harmony with the totally other
If you say living beings are different from Buddha
This is far, far away, ever alienated from Buddha

Buddha and living beings are not two³⁷
Ultimate reality harbours no superfluity

3.

Dharma-nature, originally ever quiescent³⁸
Immense, no boundaries, going on forever
Even a settled heart is dizzied
Caught between grasping and discarding

Reverently silent, enter Chan meditation³⁹
Absorbed quiet heart, wake up and see
When will a wooden puppet practising the Dao
Ever succeed in reaching the other shore?

All dharmas, originally void, are immaterial⁴⁰
Realms like floating clouds, gathering, dispersing
Suddenly awaking to original nature's Voidness
Is exactly like perspiring from a fiery fever

Do not speak of this before the unwise⁴¹
Your body beaten into scattered particles

4.

Declared to you is living beings' straight way⁴²
It is neither existent nor non-existent
Not existent nor non-existent are not two
So why engage in empty words?

Foolish hearts set up names of Being, non-Being⁴³
Once broken, nothing is left over
Two names made from your emotions
Without such emotions is original Thusness

If you desire to live with these emotions and see Buddha⁴⁴
Take a net to the mountaintop to catch fish!
Effort spent in vain is without profit
So much work is work in vain!

Not to realise that just this heart is Buddha⁴⁵
Is truly like searching a donkey mounted on a donkey
Not to be partial, not to hate anything
This is the time of afflictions eliminated

Eliminated, then body must be eliminated⁴⁶
Body eliminated there is no Buddha, no causality
Arrived at no Buddha, no causality
Then all is natural, no dharmas, no beings

5.

The Great Dao does not come from practice⁴⁷
Expounding practice as power, is for foolish worldlings
Arrived at principle, looking back on practice
Is to begin to know labour in vain

Not yet awoken to full penetration of the great principle⁴⁸
It is necessary to talk of practice as a support
Impossible it is to grasp another's insight
Reflected original light is completely useless

Can someone explain insight in these words?⁴⁹
You should enquire of yourself
See for yourself old faults
Eradicate the five desires as warts

Liberation is roaming in freedom⁵⁰
Free as the wind, giving freely
Who can buy the aspiration of the heart?
Then be without cares, just like me

6.

Inward looking, outward looking, all are bad⁵¹
Buddha's Way, Mara's Way, both are wrong
Through these two great demons
Suffering will be more, need of medicine too

Awakened from birth-death to the essential void⁵²
Where would Buddha and Mara find a place?
Only by separation from confused feelings
Is there no connection with the last or next birth

The revolving wheel of the six destinies does not stop⁵³
Knotted *karma* cannot be extirpated
So roaming adrift in birth and death
All is randomly experienced, superficially

The body is originally void, of no substance⁵⁴
Who acts appropriately in returning to the source?
Being and non-Being is determined through me
Do not toil at predictions with a foolish heart

The body of living beings is like the Great Void⁵⁵
Where could afflictions find a place?
Only when there is absolutely nothing to seek
Do afflictions of themselves dissipate

7.

How laughable, the wriggling manoeuvres of men⁵⁶
Each grasping a different point of view
Only wanting to bake rice-cakes in their own pan
Without realising the common origin of dough

The dough is the source of good and bad⁵⁷
Made into a hundred different kinds by men
So it is necessary to move randomly, unhindered
Without relying on any biased friendship

Non-attachment then is liberation⁵⁸
To be in search is to come into a net
A compassionate heart is all neutral
A real manifestation of the bodhisattva

If the two hearts of you and I are held to⁵⁹

The face opposite cannot see the Buddha-face

8.

How many are the silly people in the world⁶⁰
On the Way, yet still searching for the Way
Broadly seeking all meanings, confused
Unable even to save themselves

Only searching others' confused writings⁶¹
Better to take oneself to the profound essence
A whole life passed in endless futility
Is everlasting aeons sunk in birth and old age

Not to reject defiled heart-attachments⁶²
Afflicts the pure heart of wisdom itself
The sanctuary of the absolute dharma-realm,
Becomes an overgrown wasteland of thorns and brambles

Only grabbing autumn leaves, taking them for gold⁶³
Is not awakening to reject searching gold treasure
So to run around crazy, losing all sanity
Is to abuse strength, dressed up as the goodly

Reciting *sutras* in the mouth, commentaries too⁶⁴
Makes the heart inside ever withered and dry
One morning, awakening to original heart's voidness
Then everything is *bhūtatahatā*, nothing lacking

9.

A *śrāvaka*'s heart, is a heart severed from doubt⁶⁵
Able to cut it off, the heart becomes a thief
Thief to thief transmit mutual annihilation
When can the original word awaken in silence?

Sutras in the mouth, a thousand chapters recited⁶⁶
Questioning their supreme essence without understanding
Not liberated by Buddha-dharma's complete penetration

Vain labour seeking practice on paper

Ascetics practise bitter austerities⁶⁷
Hoping for merit in a life to come
But that hope bars the sacred
How then to accomplish the Great Dao?

Example: crossing a river in a dream⁶⁸
The boatman ferries to the other shore
Suddenly awaking in bed, sleepy-eyed
All trace of the ferrycrossing is gone

The ferryman and the ferried⁶⁹
Are not really known to each other
Living beings, shackled by confusion, fall over
Here, there in three worlds, completely tired

Awaking, birth and death are like a dream⁷⁰
And the ever-searching heart itself is at ease

10.

Awakened understanding is *bodhi*⁷¹
There is no ladder to realising the origin
Mortal man wilts with many a groan
Eighty years old, not going beyond

A useless life is quickly passed⁷²
Night and day changing, unawares
Looking up, seeing the teacher's mouth
Just like a lost infant seeking the breast

Wayfarers and worldlings gather in droves⁷³
All day listening to others' dead words
Without noticing their own body ephemeral
Mental activity like wolves and tigers, insatiable

Alas, two vehicles, narrow-minded, limited⁷⁴

It is necessary to overpower the six senses
Not consuming alcohol, meat or the five pungent roots
Envious eyes look at others chewing and drinking

Even more aberrant practices there are, savage⁷⁵
Working with energy, not eating salt and vinegar
But if there is an awakening to the supreme vehicle
There is no difference between man and woman

29.2 Venerable Baozhi (Hōshi) of the Liang Dynasty

Twelve Odes for the Twelve Periods of the Day

1.
Dawn – hour *Yin* (3–5 am)

In raw potential is the body of a man of Dao⁷⁶
Destitute, suffering already for endless aeons
Never believing in the wishing jewel bestowed,

Grasping at phenomena is to enter the stream of confusion

Only slightly overweening is this dust
Not living in the past, it has no definite features
Seeking outer knowledge is also not the real

2.
Sunrise – hour *Mao* (5–7 am)

Functioning should not give rise to cleverness⁷⁷
Even causing spiritual emanations to shine as Being or non-Being
Thoughts arising are just trafficking with Mara's business

If effort is intentional, there will be no success in the end

Others blocking me day and night

Just go with it, without deliberation
How then could afflictions arise in the heart-ground?

3.

Breakfast – hour *Chen* (7–9 am)

Ignorance is originally the Buddha-body⁷⁸
Sitting or lying, not knowing the origin is Dao
Busy, busy, only begets bitter suffering

Recognising sound and form, seeking near and far

These are merely others' contagious diseases
If there is intention to seek Buddha Dao with heart
Ask about the Void before leaving the dusty world

4

Mid-morning – hour *Si* (9–11 am)

The teachings do not reach people not yet awoken,⁷⁹
Even supposing the patriarchs' words are penetrated
Do not put them into definitive meanings

Just guard the depths, without letters or words

To rely on what has gone before is also not right
Willingly to desist temporarily from clinging to the past
Is aeons free of affliction from Mara's realm

5

Midday – hour *Wu* (11 am–1 pm)

In the four great elements are no false treasures⁸⁰
Imaginary flowers in sun's mirage are not willingly abandoned
Wilfully cultivating practice turns into bitter sufferings

It is never lost, so do not seek awakening

Rely on your many revolutions, morning to sunset
Within the solid body there is no solid body
On the dark path of ignorance is the road of the Unborn

6

Afternoon – hour *Wei* (1–3 pm)

Where in the heart-ground is the definitive meaning?⁸¹
Others' words or phrases are irrelevantly near or far
Do not start labouring in search of meanings

Rely on unencumberedness, cut off offense

Live long in the human world, yet not be of it
Function is not separate from sound and form
Was there ever a moment of neglect in aeons passed?

7.

Afternoon – hour *Shen* (3–5 pm)

To study the Dao, first, do not despise poverty⁸²
Form is originally a temporary accumulation
No-form, what is the use of fixing the real?

Making clean and tidy is still a spiritual labour

Unacknowledged idiocy becomes a near neighbour
No searching amongst words, there is no such place
This person is called done with the home life

8.

Early evening – hour *You* (5–7 pm)

Illusory harmonies ultimately fade⁸³
Rarefied Chan happiness is not for greedy eating
Who could continue drinking turbid liquor?

Nothing to be rejected, nothing cherished

Roaming freely, without possessions
Even if you listen much, penetrate ancient-modern
Yet still it is an insane aberrant way

9.

Dusk – hour *Xu* (7–9 pm)

Madness striving, dropped in a dark room,⁸⁴
Even if the heart is penetrated timeless times
If aeons passed, would it be different from today?

Wilful debating – still dry leaves rustling

The heart is turned, becomes black as pitch
Day and night mix, shining Being and non-Being
Foolish people call this *prajñā*

10.

Night silence – hour *Hai* (9–11 pm)

Energetic effort becomes lazy negligence⁸⁵
Not giving rise to any excess, practise with the heart
Within signless phenomena is freedom evermore

Surpass Shakyamuni; go beyond patriarchs' rule

One speck of dust blocks the heart
Quietly without affairs, suddenly at ease in purity
A deep regard for others has become natural

11

Midnight – hour *Zi* (11 pm-1 am)

Heart abiding in the Unborn spells birth and death⁸⁶
How to equate birth-death with existence, non-existence?
When functioning, just function, without words and phrases

The patriarchs' words are aberrant things

When realisation arises, it is still not right
Contriving explanations, meanings, really leave no traces
The demon of birth and death relies on mutual speculations

12

Cock Crow – hour *Chou* (1–3 am)

A single perfect pearl, long-time bright⁸⁷
Searching inwards, outwards, yet nothing to see
The daily round is bestowed as all of great existence

The head cannot be seen, there are also no hands

When the world is gutted, it is still not worn out
The one who has not understood, listen to this word
Just so, who will open his mouth today?

29.3 Venerable Bao Gong

Fourteen Odes

1. *Bodhi and Afflictions are not Two*

Living beings, not liberated, practise the Dao⁸⁸
Seeking expeditiously to extirpate affliction
Afflictions are originally void and quiescent
Yet still they wish to peek at the Dao with the Dao

It is just this heart, moment to moment⁸⁹
What need to search and discuss elsewhere?
Great Dao dawns in front of the eyes
Foolish, confused men do not understand

Buddha-nature, Thusness, Original Nature⁹⁰
No causation, practice or production either
Not recognising the sham of the three poisons⁹¹
Foolishly grasping, floating, sinking in birth and old age

As of old, making day out of night
Just awaken today, not too late

2. Discipline and Transgression are not Two

Great disciples' functioning knows no obstructions⁹²
Nor restraints by *vinaya* rules
Discipline and transgression are originally of the Unborn
Foolish men are tied up, imprisoned by them

The wise make all things void⁹³
Śrāvakas touch the path, creating blockages
A great being's fleshly eye is complete, penetrating
The heavenly eye of the two vehicles, obscured

In the space within, foolishly grasping at Being-non-Being⁹⁴
Never coming to the heart-form of no obstructions
Bodhisattvas and worldlings co-habit equally
Purity has never ever been sullied by the world

Foolish men are greedy for nirvāṇa⁹⁵
The wise take birth and death as truly real
The voidness of Dharma-nature is without words
Without a single seed of dependent arising

A hundred-year-old without wisdom is a small child⁹⁶
A small child with wisdom is a hundred years old

3. Buddhas and Living Beings are not Two

Living beings and Buddha are not different⁹⁷
Great wisdom is not different from foolishness
Why search for treasure outside
Inside my own body is a bright pearl

Straight Dao, crooked Dao are not two⁹⁸
Worldling and sage are together on the road
Confusion-awakening are originally not different
Nirvāṇa and birth and death are the same

After all, clambering up causality to empty quiescence⁹⁹
Is only to search imaginary meanings in the pure void
There is not one Dharma to be obtained
Enter quickly yourself without lingering

4. *Phenomena and Noumena are not Two*
Heart is the ruler, free, unconcerned¹⁰⁰
Dharma-nature is originally without the ten fetters
There is nothing that lacks Buddha's activity
What need to practise mindful, sitting Chan?

Erroneous thoughts, originally void, quiescent¹⁰¹
Do not need cutting off to destroy *karma* arising
Wise ones realise there is no heart to obtain
So naturally there is no strife, no clamorous talk

Not recognising *wuwei* as the great Dao¹⁰²
When could proof of deep profundity be gained?
Buddhas and living beings, born of one seed
Living beings then are World-Honoured Ones

Ordinary man foolishly engenders divisions¹⁰³
Amidst non-Being grasping Being, running, infatuated
To unimpeded understanding, greed and anger are void
Where would the true entrance not be?

5. *Quietness and Chaos are not Two*
Listeners detest noise, search quietness¹⁰⁴
Like trying to make rice-cakes without dough
Yet rice-cakes are made from dough
A hundred transformations made by man

Afflictions then are *bodhi*¹⁰⁵
An open heart has just no centre
Birth and death are not different from nirvāṇa
Greed and anger are ephemeral conflagrations

The wise seek Buddha open-hearted¹⁰⁶
Fools grab the right or grab the wrong
A whole life passed in fruitless labour
Not seeing the Tathāgata's mysterious topknot

Lewd passion-nature, completely penetrated as void¹⁰⁷
A boiling cauldron, a charcoal furnace – naturally cool

6. Good and Bad are not Two

My own body, a joyful heart¹⁰⁸
Is unconcerned, without good, without bad
The Dharma-body is free, placeless
Objects seen do not lack awakening

The six dusts are originally void, quiescent¹⁰⁹
Commoners erroneously grasp at them
Nirvāṇa and birth and death are equal
The four oceans – who could estimate their depths?

Wuwei, the great Dao, self-existent¹¹⁰
No use to weigh it with the heart
Bodhi, unfettered numinous penetration
Is action ever embedded in profound awakening

Listeners grasp Dharma, sit Chan,¹¹¹
Like silkworms spewing thread, tying self-knots
Dharma-nature is originally bright, complete
When sick, urgently grab the remedy!

Complete penetration of the equality of all dharmas¹¹²
Is to be unconcerned; joyful is the pure Void
7. Form and Emptiness are not Two

Neither blue nor yellow is Dharma-nature originally¹¹³

Yet living beings vainly cultivate literary ideas

I, me discussing others' meditation

Is self-inflicted dementia

As penetration of deep principle is unrealised¹¹⁴
When could the truly lasting understanding come?
Sick oneself, it is impossible to administer healing
Yet persistently teaching others the recipe

Looking outside, taking it as good¹¹⁵
The heart within resembles a wolf
Foolish men dread their dungeon-hell
The wise see no difference with heavenly realms

The heart-realm never manifests concretely¹¹⁶
Wherever the feet tread, there is Dao's sanctuary
Buddha and living beings are not two
Living beings themselves make the separation

If still desiring to eliminate the three poisons¹¹⁷
It is far, far away, not departed from calamity
Wise ones know heart is Buddha,
The foolish happily wander the western regions

8. Birth and Death are not Two

The world's dharmas are all like a mirage¹¹⁸
Birth and death, like thunder and lightning
Dharma-body's freedom is total, complete
Entering mountains and rivers without obstruction

Foolishness toppled, thoughts are originally void¹¹⁹
No infatuation, no confusion in *prajñā*
Greed, hate, nescience are rooted in liberation
What need to gather thought into Chan insight?

Only because foolish men do not understand¹²⁰
They fix resolutely on others' *vinaya* rules

Not recognising Tathāgata's quiescent cessation
When could they reach the other shore?

The wise are without vices to be cut off¹²¹
Function follows the heart, gathering or dispersing
Dharma-nature, originally void and quiescent
Is unfettered by birth and death

If there is desire to eradicate afflictions¹²²
Just this is a foolish fellow's ignorance
Afflictions are *bodhi*, what use
Searching Chan insights elsewhere?

Reality has no Buddha, no demon Mara¹²³
Heart-essence is without form, no divisions

9. *To Set Aside and to Eliminate are not Two*
A great disciple's functioning is consistent¹²⁴
Moving in freedom without impediment
Nothing can do harm
Strong and firm as a diamond

Not attached to either side of the Middle Way¹²⁵
Freely, neither continuous nor discontinuous
Desires of the senses, greed and anger are Buddha
Dungeon-hells are no different from heavenly realms

Silly men foolishly give rise to discrimination¹²⁶
A madness drifting in waves of birth and death
The wise come to form without impediments
Śrāvakas are not without confusion and fear

Dharma-nature is originally without blemish¹²⁷
Living beings foolishly grasp at green or yellow
The Tathāgata takes charge of the deluded
Sometimes talking of heaven, sometimes of hell

Maitreya's innermost body is self-existent¹²⁸
What need to ponder elsewhere?
To ignore one's true resemblance to Buddha

Such a man is really demented

There is no insight in *śrāvakas'* hearts¹²⁹
Only ever chasing words and phrases
Phrases are not the true Dao originally
They shift, adding to hard struggle and strife

The poisonous vipers and scorpions in the heart¹³⁰
Sting and manifest as bringing harm
Textual explanations do not liberate
When could the truly everlasting be understood?

Death enters the dungeon-hell without respite¹³¹
Spirit knows the calamity is in vain

10. The Absolute and Mundane are not Two
Dharma teachers say Dharma is extremely good¹³²
Within their hearts annoyances are not far away
Chattering about passages to transform others
Only adds more to others' birth and old age

True and false are originally not two¹³³
Average men reject foolishness to seek Dao
The four assemblies gather as clouds to listen to Dharma
For a great lecturer's explications are vast, unbounded

South seat, north seat vie in dispute¹³⁴
Words pleasing to the four assemblies
Although the mouth chatters sweet dew
The heart within remains withered, askew

The original self, in the beginning penniless¹³⁵
Still counts others' fortunes day and night

Actually there is no resemblance to fool or wise man
Rejecting pure gold, they carry straw

In the heart the three poisons are not discarded¹³⁶
When will it be understood that the Dao is come?

11. Liberated and Fettered are not Two

The *vinaya* master upholds rules, restraining himself¹³⁷
Self-restraint also makes it possible to restrain others
Outside activity is dignified, deportment calm
Yet the heart inside is like huge waves surging

Not piloting the raft of birth and death¹³⁸
How can the river of desire be crossed?
Not liberated in the correct principles of the true lineage
Perverse views and speech multiply in complexity

Two monks once violated the rules¹³⁹
So, they went to question Upāli¹⁴⁰
Upāli pronounced them guilty
Of transgression according to the rules
And increased the monks' discipline
When Upāli was in his quarters
Vimalakirti came to scold him
Upāli, silent, made no reply
Vimalakirti asserted
The Dharma had not been transgressed
For that rule's nature is Voidness
It is not on the outside
Nor on the inside of this world

Encourage eradication of arising and cessation, even if
unprepared
Then suddenly, awakening will be the same as Shakyamuni's

12. Objects and their Cognition are not Two

The Chan master's essence is far from ignorance¹⁴¹

So where could afflictions arise from?
Heaven and hell share the same characteristic
Nirvāṇa, birth and death, both are empty names

Neither is there greed or anger to be cut off¹⁴²
Nor a Buddha Dao to be arrived at
Living beings and Buddha are equal
By nature sagely and wise, astute and lucid

Contamination is not by the six dusts [of the senses] ¹⁴³
Every sentence corresponds to the Unborn
True awakening is one moment of profound liberation
The three worlds all calm, everything equal

There is no Dharma, no rules for self-restraint¹⁴⁴
Freely enter perfect completeness directly
Cut off those four sentences, the one hundred negations
Be like space, nothing to do, nothing to rely on

13. Function is Without Obstructions

Today I course in freedom¹⁴⁵
Not envious of the high and mighty
The four seasons, firm as a diamond
An ancient joy of the heart ever-present, unchanging

The Dharma-jewel is like Mount Sumeru¹⁴⁶
Wisdom wide as rivers and seas
Do not be dragged around by the eight winds
And be without zeal or idleness

Relying on nature is floating around, as if deranged¹⁴⁷
Dispense with deception, completely free
Even if a sword is poised over my head
I am peacefully disinterested

14. Delusion and Awakening are not Two

Whilst deluded, Emptiness is taken as Form¹⁴⁸

Awakened, Form is taken as Emptiness
Delusion and awakening are originally not different
Form and Emptiness are ultimately just the same

Foolish men call south north¹⁴⁹
The wise realise there is no east and west
Wishing to search for the Tathāgata's subtle principle
Is to be ever alert moment to moment

The sun's fire is originally lacking in water¹⁵⁰
Parched deer, rushing around wildly
One's own body is vacuous, not solid
Looking into the Void with the Void

Worldly men's delusions fall to extremes
Like a thunderous bark, woof, woof!

29.4 Chan Master Guizong Zhichang Zhizhen¹⁵¹

Ode

Guizong cuts off noumenon and phenomena¹⁵²
The sun wheels round exactly at noon
Free as a lion's son
Without relying on anything

Solitarily crossing the four mountain peaks¹⁵³
Roaming freely in the three great ways¹⁵⁴
Wildfowl, beaks open, fall down
The masses, with pained faces, fear evil

Target set up, the arrow reaches it easily¹⁵⁵
The shadow sinks, the hand hardly responds
It is like an artisan developing skill
Like trimming according to a pattern

Ingeniously penetrating myriad kinds of names¹⁵⁶
Guizong still resembles the earth
Silence from words, sounds cut off
The aim is mysterious, difficult to engage in

Abandon it and the eye will remain deaf¹⁵⁷
Grab it and the ear will remain blind
One arrowhead breaks down the three gates¹⁵⁸
Clearly seen is the road after the arrow

Praiseworthy are the great adepts
Innate their patriarchal heart

29.5 Chan Master Xiangyan Xideng, Great Master Zhixian (*Kyōgen Chikan*)¹⁵⁹

Nineteen Verses

1. To Give Pointers

The bones of the ancients, a most numinous transmission¹⁶⁰
The worthy ones' descendants are everywhere placed
This one gate is the old true teaching
Those yet to arrive should not err

Need strength of aspiration, leave off foxy doubt¹⁶¹
Tranquillity obtained does not incline towards folly
Turn to it, it is far away; seek it, then it departs
Grasp it and it flees, lose it, then it is too late

Without calculation, forget awakening and knowledge¹⁶²
Turbid or clear perception, ancient and modern is false
In one split second the change comes through
Lofty mountain peaks and sparks from a flint

From the inner going out, fire burns the peaks¹⁶³

Without barriers it scorches the ocean floor
Aberrant views are gone, the numinous spark is tender
Sleeping in June, the quilt robes come off

With no cover available there is no falsehood¹⁶⁴
Come to the Dao, a man sings the patriarchal song

Masters of our school came concealed of old
Only such a man was well qualified
Abundant Dharma's wealth engenders humility

Not bestowed in vain, use it truthfully every day¹⁶⁵
There are men who ask, of little politeness
Others come, respectfully asking
Saying that the rice was precious

2. The Last Word

There is a phrase, completely regular¹⁶⁶
Cease calculation, do not be self-indulgent
Meeting a man of the Dao on the road
Surprised, reflecting on where he came from

Unable to step forward, many doubts remain¹⁶⁷
Still pondering and looking, they approach as companions
One birth in awakening's task is insufficient
Diligently embrace the essence of the true Dharma

3. On Being Joyfully with the Lofty Master

Those who have understood are mostly reclusive¹⁶⁸
Of indefinite appearance
Their words do not leave any traces
Confidential, hidden, they guard and support

Lively of appearance, praising the ancient path¹⁶⁹
The luminous mystery is familiar after all
Respond to things only by bestowing support
Do not talk, do not think or discuss!

4. *Arrived at a Sanctuary of the Dao, the City Hides the Practitioner*

Principle is profound, it cuts off calculated thinking¹⁷⁰
To seek the root, the narrow path is long
Because of this, knowing the obstacles are many
Nothing for it but to be hemmed in by limits

Human life must be understood completely¹⁷¹
Rising or sitting, be aware of the fragrant incense
Clear and pure is the Tathāgata's son
Peacefully sitting in the sanctuary of the Dao

5. *For Administrative Assistant Xue*

Drop after drop of water, flame after flame of fire¹⁷²
A man drinking water is intoxicated
A man facing the fire becomes venerable
Neither drinking water nor facing fire
There is no lying down peacefully anymore
Give up the bow, do away with the target¹⁷³

If a man places importance on knowing¹⁷⁴
First remove the barb and gimlet
Anyone needing to question me: who am I?
Speak quickly! Speak quickly!

6. *For a Practitioner in Linru xian*

Oh man!¹⁷⁵
So long buried by the dust

My affinity links today
Enable the arrival in these mountains

Raising eyebrows to question me
Then immediately my eyes opened wide

The old monk's hand moves unsteadily
Writing style decrepit

The words seem to contain a meaning
A way out of the affliction-trap

7. Manifest Aim

Pondering deeply, the spiritual gifts are profound¹⁷⁶
Walking the way of the essence-void, the path is penetrated
Seeing and hearing are apart from illusory appearances
Coming together intimately, the talk is of former traces

Coming to the meaning amidst the dust is wonderful¹⁷⁷
To take refuge in the auspicious reveals the Dao's face
Interior brightness illumines alert awakening
Sanctioning the arrival at the true lineage

8. The Meaning Behind the Three Sentences

Many words expressed in books are meaningless¹⁷⁸
Meaninglessness burdened with Being and non-Being
But if understood before going to the books
Then jewels are released from within the meanings

*9. Answer to a Question by Zheng, Gentleman of the Interior*¹⁷⁹

Two Poems

(i)

In the words the principle is traced¹⁸⁰
Before the sound form is exposed
Just then the wonderful understanding
Is of the same elegance as the ancients

The sound responds aptly
Not from another lineage
Curses arise in foolish pythons
Make haste, become a dragon

(ii)

In words muscles and bones are buried¹⁸¹

The sound is dyed with the ethos of the Dao
Just this time is the wonder of eloquent understanding
Hands clapping, on the back of that clever dragon

10. Discussing the Dao

The obvious is without beginning or end¹⁸²
Functioning alone, what is there to rely on?
Meeting a man of the Dao on the road
Do not use words or silence to reply

11. For Students of Profound Potential

The mysterious pointer is fleeting¹⁸³
Words come later
Only following words and meanings
Further confuses spiritual potential

Raising the eyebrows in question
The answering face is bright and glad
What realm is this?
The same Dao just realised

12. Luminous Dao

Thinking, thinking, just like leaving footprints¹⁸⁴
Bright, bright, the place not known
Pose a question, show to a guest
Slowly, slowly, returning the look inward

13. Subtle Taste

Going, going without aim¹⁸⁵
Coming, coming, only this coming
There was a man asking
Nothing said, laughing, ha ha!

14. To a Practitioner in Dengzhou

Reclusive forest practice is considered foolish¹⁸⁶
Affinity is not wearing the heart-jewel
Opening the mouth, there is no speech

From the brush, no ability to write

People question Xiangyan's aim
Do not say he lives in the mountains

15. After Three Leaps

Hands in reverence before the three gates¹⁸⁷
Proceed along corridors left and right¹⁸⁸
Make full prostrations in the main hall
Then gates left behind, leave free

16. Superior Roots

Ah! Not at all in error¹⁸⁹
Suddenly, no awakening
One utterance emitted from the void
A dragon's surprising manifestation

Whispering a greeting
Subtly cutting off name and face
Lofty, lofty flows the Dao
Nothing more to peel off

17. Break the Seeing of the Dharma-body

Up above there is no father and mother¹⁹⁰
Down below, no son or daughter
Just one's own body
Complete it, then it declines

Heard these words of mine
Everybody competes to grasp them
To reply to others with a phrase
Is not to say there is nothing to say

18. Alone on Foot

Son expectorating, mother pecking¹⁹¹
After son awakens, no more hind legs¹⁹²
Mother and son both perish

Yet the complimentary affinities are not wrong

Chanting harmoniously the same Dao
Profoundly called, alone on pilgrimage

29.6 Venerable Dongshan Liangjie¹⁹³

A Verse on the Open Heart Uniting with the Dao

Dao's open heart unites with man¹⁹⁴
Man's open heart unites with Dao
Wishing to know its inner meaning
One is old, one is not old

29.7 Venerable Longya Judun¹⁹⁵

Eighteen Verses

The dragon on Mount Longya (Hunan)¹⁹⁶
Of appearance unworldly in form
Men of the world painting dragons
However clever, cannot depict it
Only one who knows the dragon
Having once seen, the heart is at rest

2.

Only affection for the tree in front of the gate¹⁹⁷
Makes birds to perch there and fly
Those who come, called by the open heart
Ascend bodily, with no desire to return
If a man's heart is like the tree
It does not deviate from the Dao

3.

Once come to the open heart is awareness of the Dao¹⁹⁸

The six sense gates rest, cease labouring with forms
Existent *karma* is not my friend
The useless pair of eyebrows are still comrades

4.

Awakened man is still the same as not yet awakened¹⁹⁹
Open-hearted is a battle won, one's own peaceful spirit
Of old the virtuous were called poor mendicants
How many men can pass through this gate?

5.

To practise the Dao, first an aspiration to awaken is needed²⁰⁰
As if having competed in the Dragon Boat Race²⁰¹
Although the old pavilion is in open ground
The goal once reached is the beginning of rest

6.

Heart's voidness is not as good as the voidness of Dao²⁰²
The void state of Dao and Heart take the same form
It is no adept of Dao who asks about profundity
Coming across each other suddenly, it is not easy to see

7.

From youth to master practising in the patriarchal school²⁰³
Entangling men as leisurely flowers do bees
Monks truly do not wish to escape into monastic clouds
After attainment, they know the formless void as their own

8.

Studying Dao without the experience is studying to paint
dragons²⁰⁴
It is actually not to have obtained traces of literary ability yet
One morning, the essence obtained is the true future dragon
Before awakening, effort was used in vain

9.

Men becoming Buddhas are few, thinking of Buddha, many²⁰⁵

Thinking for long years is to become a demon
A prince today, wishing to obtain Buddhahood himself
The one without thought is still very rare

10.

In a dream how to know the dream is unreal?²⁰⁶
Only on awaking is the dream known as unreal
When confused, this is exactly the dream situation
Awakened is just like a man rising from sleep

11.

Studying the Way, relying on the master's pointers is still lazy²⁰⁷
There is nothing inner in a reclusive path amongst men
Even if you, Sir, can discuss a thousand *sutra* commentaries
Just one salient phrase falling from the mouth is difficult

12.

Bodhisattvas and *śrāvakas* are not yet completely free²⁰⁸
Men and Devas come calling to ask about the true lineage
However, Buddha is a warrior without doubts
Sitting erect, open-hearted – just this is penetration

13.

No rest in this life, so when to rest? ²⁰⁹
Resting in the present life, everything will be known
The heart rests only from attachments, no more erroneous
thoughts
Errors eradicated, the heart at rest is the time of peace

14.

Confused people, not yet awoken, guide the blind and deaf²¹⁰
Adding even more mud to the earth's realm
The awakened have the same thoughts as the confused
Only in confusion, the confusion is not unexpected

15.

Now people seeking the Dao should not seek greedily²¹¹

The myriad things are open-hearted, in harmony with the Dao
An open heart is the beginning of embodying the Dao's open heart
Embodiment attained, the Dao of the open heart is rest

16.

A tuft of hair between the eyebrows,²¹² body emitting rays of
light²¹³

Seeing things like this is principle viewed intimately
Things only have causation as the principle of existence

The principle's dynamic is expedience, forging the heavenly man

One morning the great awakening eliminates everything Just
coming to this rank is to be a man with no further tasks

17.

Men's affections are strong, affection for the Dao feeble²¹⁴
The Dao functions through man's affections, does the world know?
Void are man's affections, without any functioning of Dao
How long can men's affections last out then?

18.

Seeking the ox, one must follow the traces²¹⁵
In practising the Way, inquire after the open heart
If there are traces, then the ox is also present
An open heart easily finds the Way

29.8 Great Master Xuansha Shibeizongyi²¹⁶

Three Verses

1.

Xuansha roams on other paths²¹⁷
Worldlings all should know this
After three winters the vital sun will flourish
Frost descends in the sixth month

There are words not connected to the tongue
No-word is still the essential phrase
Understand my final phrases
World left behind, few are those who know

2.

Strange! A spiritualised old man²¹⁸
So full of words at this time

Wind arising, playing on the harp²¹⁹
Those in confusion vying to come closer

Even if it is not this at all
Frogs are long-winded
Opening the mouth, not opening the mouth
Finally it violates the old man's numinous world

If you want to know this inner meaning
The Southern Pole star is really the Northern Dipper

3.

Behind the summit is a spiritual radiance, ten thousand *li*²²⁰
When it sinks, where to look for it?
With the business settled, thoughts too are at rest
It is always and everywhere intimately near

The wise rely on hearing and immediately bestir themselves
Do not wait for the right moment, only to miss the summit

29.9 Great Master Zhaoqing Shengdeng Zhenjue

(a. k.a. **Jingxiu**)²²¹

Two Verses

1. *Those Who Cling to Chan Meditation*

Great Dao's lucency cuts off every mote of dust²²²
Why the long sitting to instigate intimate relations?
Coming across *karma*, if understood as neither good nor bad
Then how can there be confusion of ancient or modern?

Free and unfettered, becoming companions of Zhidun
Wandering at ease, why become neighbours of Huixiu? ²²³
Roaming among streams and rocks or in walled market-places
Call them detached men of the swirling roseate clouds

2. *On the Expediency of Chan Meditation*

Of the four active postures, sitting meditation is the first²²⁴
Settling body and heart, gradually they become calm
An instant of *karmic* activity is submitting to the turgid world
Not following these, life will reach its natural span

Practising only with the *sutras* follows a diligent path
Arriving at the principle, what need of one-sided discussion?
At all times remain fully focussed
As cause and conditions meet, the mystery is suddenly penetrated

29.10 The Venerable Zhanzhou Luohan Guichen²²⁵ *The Bright Dao*

The ultimate Dao, deep and wide²²⁶
Is not to describe with words
Words are not the aim
Who can say 'it is this'?

Since it is everywhere
How to characterise it as genuine or false?
True or false may be distinguishable
Like the forms in a mirror

Existence and non-existence, although obvious
Are nowhere harmful
No harm, anywhere
What could restrain, what block it?

Without relying on achievement
What would be the true nature of things?
The Dharma as it really is or not really is
Both are lips and teeth talk

If it is said like this
The aim of the Chan School is buried
The school is not intent on explaining
Nothing there is by which to see and hear

Seeing and hearing are not liberation
But like the moon reflected in water
This does not conduce to illumination
It flips over to become irrelevant

Should Dharma possess form
It is hidden from your eyes
The eyes are not bright
The world is towering, lofty

Our school is strange
Clearly revealing a radiance
Buddha and living beings
All inherit the power of compassion

It is not in bowing the head
Thinking, it is difficult to come to
Pressing down on the head
It covers heaven and earth

Quickly it should be assimilated
Liberated then from the root dust
If this seems unclear,

Then talk today is in vain

29.11 Chan Master Nanyue Banzhou Daochang Weijin²²⁷

The Ground of Awakening – a Poem

Succinct, illumined, ground of awakening²²⁸
The names are the same yet different

They arise, repeat, begin and end
Influence each other and replace each other
The ocean of [Original] Nature was the first founder
Then names and signs were added
Yet the wonderful awakening still relies
On innate awakening's luminosity

Body and awakening, both are contained²²⁹
In the luminous mystery
Luminous awakening, mysterious awakening
A matched pair, on the path
Mysterious awakening, awakened mystery
Is the original bright body
Utterly complete, without any leaks
It is the one true spirit

Luminous awakening, awakened luminosity²³⁰
Luminosity is that which is thoroughly clear
But due to its perceived characteristics
The source of the luminosity is lost
The two aspects of awakening, clarity and profundity
Are the main essentials of awakening
Body awakened, awakened [true] nature
These awakened two share the same clarity

Deep awakening, utterly complete²³¹

Is without anything added or subtracted
There are no Buddhas
No living beings in this
Forever unawakened
Is incomprehensible
Never heard of confusion and awakening
How is that being alert?

This is called the heart-ground²³²
The womb of the Tathāgata
Also light of non-awakening

And the Unborn
Neither coming to be nor ceasing to be
It is the ocean of *bhūtatahatā*
Deeply and forever abiding
Its name has no name

The Great Void, yet to awaken²³³
Gives rise to speckled roseate clouds
How to hear the motes of dust
When there is the sound of leakage?
Empty bubbles are not far
From the ocean of awakening
Motion and stillness are originally
The one true luminescence

The essence of awakening's clarity²³⁴
Is contained in the numinous fire
The clarity of awakening pursues the blaze
Causing its excess to abate
To avoid this and not to turn towards it
Is called unawakened
Meeting it and returning to the source
Is the beginning of awakening arising

Inherent awakening follows primary causes²³⁵

It is the beginning of awakening arising
Perfect awakening is also in accord
Harmonising with the clarity of awakening
Because of these two
There are mutual differences
Therefore causing them to be mixed
Their name is *ālaya-vijñāna*

Natural endowment contains purity and impurity²³⁶
These two are divergent roads
The restrained state that awakens to clarity
Germinates on a different path

A natural disposition arises without producing [this]
It does not move towards wisdom
Yet is not apart from the essence of awakening
Which is originally complete

Natural disposition arising can divert awakening²³⁷
Capsizing the production of things
Thereupon, causing leakage
It falls into confusion and blindness
Nescience due to love
Nurtures both and grows
The original root of name and form
Gradually grows forth

The seventh consciousness is a shape-shifter²³⁸
Obscuring the Perfect Mirror
When the fifth and sixth arise
The clarity of awakening is concealed
Contact, feeling, possession and grasping
Arise in mutual dependence
Birth, old age, sickness and death
Then continue on course

Karmic awareness is endlessly lost²³⁹

Sunk in an ocean of suffering
It follows the mighty flow
Chasing around, all adrift
Great sages, compassionate
Actively give aid and relief
From a single sound
Three sounds arise

From the Wisdom-body²⁴⁰
The Dharma-body arises
The Practice-body is still dependent
On the Wisdom-body arising
Wisdom and practice, these two bodies

Blend together, they are not two
Also returning to the one essence
Ever even and equal

The myriad things are equal²⁴¹
Containing the True Ocean Seal
The one heart is everywhere manifest
All complete and lucent
The tranquil radiance of blazing fire
Where could it not be?
Impersonal nature, inexhaustible
Nowhere obstructed

Everywhere coming into being²⁴²
Without the marks of being
Everywhere manifesting cessation
Without the form of cessation
The Mirror-jewel, seal of the sudden
In which there is no coming or going
Floating clouds gather and disperse
Not ever to be regulated

Coming and going by relying on the true²⁴³

Is the same as the moon [reflected on] water
To respond to *karma* is like an echo
To transform the host of feelings
The ground of living beings' nature
Is originally without pollutants
It is only floating falsehoods of *karma*
That screen the true essence

Not comprehended that the five aggregates²⁴⁴
Resemble an unreal collection²⁴⁵
How then to know the four great elements
Are like the imaginary city of Gandharvas?²⁴⁶
The idiotic mountain of my conceit
Rises high, lofty and erect

The ocean of ignorant desires
Perfumes the dark depths

Always expelling outcasts²⁴⁷
Arrogantly deceiving friends
Forever submitting to savage bestiality
Producing the sounds of grief
When self-nature turns into recognition
It flips over from illusion
The heart's own realm of illusion
Startles the heart itself

To know that this illusory nature²⁴⁸
Is the same as a mirage
Waves of consciousness, flowers in an empty sky
Returning to the wholly complete
The Great Void suddenly awakes
Floating clouds disperse
The first awakening to the Void
Is from original purity

Today, as of old, it is profoundly clear²⁴⁹

Ever a lustrous bright gem
It cannot be designated ancient or modern
Neither sacred nor profane

29.12 Venerable Yingzhou Linxi Jingtuo²⁵⁰ *Five Verses on Entering the Depths of the Dao*

1.

Sound of the naked pillar is the sound of a summons²⁵¹
Monkeys are fettered by ropes²⁵²
The middling and inferior have no knowledge of origins
Only those of superior ability can see it

2.

The naked pillar does not sound the call²⁵³
The monkey's tether is cut
Superior adepts laugh, ha ha
What does it look like to the middle streamers?

3.

Monkeys and the naked pillar²⁵⁴
Inevitably part, going east and west
Trust to chanting the song of great peace
Futile to talk of going beyond Buddhas and Patriarchs

4.

I see a master craftsman's exalted speech²⁵⁵
Language deep, dark, phrases mysterious
The unwholesome roots of the original source
Now skilfully propagated as the Jetavana Grove practice

5.

The small cave²⁵⁶ and [Shakyamuni's] Magadha²⁵⁷
Successive generations giving praise
Now I ask you, the disciples

Which of you will be future incumbents?

29.13 Chan Master, the Great Fayān Wenyi²⁵⁸ *Fourteen Verses*

1. *The Three Worlds are only Heart*

The three worlds are nothing but heart²⁵⁹
The myriad dharmas nothing but consciousness
Nothing but consciousness, nothing but heart
Eye and sound, ear and form

Form does not come to the ear
How could sound touch the eye?
Eye and form, ear and sound
The myriad dharmas are completed

The myriad dharmas are not *karmic*
How could they be seen as illusory?
The great earth, mountains and rivers
Which is firm, which is changeable?

2. *The Significance of the Six Characteristics of the Huayan School*²⁶⁰

The significance of the six characteristics of the Huayan²⁶¹
Inwardly the same yet there are differences
But if difference is alien to sameness
This is absolutely not the meaning of the Buddhas

The meaning of all the Buddhas is totally different
How could there have been sameness and difference?
When samādhi enters into the male body
No intention remains within the female body

When no intention remains
Names and letters are cut off

The myriad forms are bright and clear
Without relative, without absolute²⁶²

3. *In Admiration of Subhuti*²⁶³

Subhuti's visage, ancient, strange²⁶⁴
Talking of dharmas void, dharmas near

Trust not reached, doubts in the breast too
Trust reached and now where to go?

Rely on the bamboo staff
Look around, left and right

4. *Sounds of Street Drumming*

Rattle rattling drums²⁶⁵
Conveying great deeds
All the courtiers passing through the streets
Passing through the streets, to arrive where?

Those who have arrived
Do not talk of having scaled the precious place

5. *Indications on Willingly Giving Up the Desire for the Dao*

In the Eastern Hall no examination laurels are won²⁶⁶
The *Zhuang-zi* is not practised as shamanism
Still coming to Qianzhu [Indian] Temple
Wearing a robe, imitating Chan meditation

If Chan can facilitate meditation
Why the bias towards 'neither thought nor no-thought'?
(Textual comment: Passing through *kalpas* guarding the barrier
Not emerging from birth and death)
For those propagating Chan practice
It is necessary to awaken to the mysteries of Dao

What are the mysteries of the Dao?
Authentic norms, just as they are

6. The Diamond Sūtra is a Work Undervalued by Man

The precious sword does not make a mistake²⁶⁷

The empty boat does not cut through the water

Not mistaking, not cutting through

Those sons will attain

Dependence and waiting are not enough

Continuing alone is the rule

Bird tracks in empty space

Existent or non-existent, equally doubtful

7. A Monk Asks About the Form of the Mani Jewel

The wish-fulfilling jewel does not submit to form²⁶⁸

In form is no wish-fulfilling jewel

The wish-fulfilling jewel and the host of forms

Are not united, not separate

*8. Niutou's Hermitage*²⁶⁹

South of the regional capital was the patriarch's hermitage²⁷⁰

An old ruin now set in mountain mists

Taming wild beasts, men in mutual cooperation

Suddenly found heart there: finally, it could not last

9. The City of the Gandharvas

The dharmas of Gandharva city²⁷¹

Are all like this

Dharmas are this, dharmas are not this

Name and form are the real norm

The sun is warm, the moon cool

Oceans run deep, mountains rise high

In the city of the Gandharvas

Right and wrong, both perish

10. On Account of a Monk Reading a Sutra

Today's people read ancient teachings²⁷²

They do not avoid agitation in their hearts

If you wish to avoid agitation in the heart
Just know how to read the ancient teachings

11. Asking a Monk Whether He Understands or Not

Understood and not understood²⁷³

Both confronting your own face
If it is really confronting the face
The true one will not be understood

12. The Cypress in the Courtyard, the Lotuses in a Pot

A cluster of unopened lotuses²⁷⁴

Two meagre pathetic cypress trees
Long time in the monks' courtyard
Why the laboured questions about their lofty form?

13. The First Moon Unexpectedly Appears

The first moon of spring submits to the season²⁷⁵

Feelings come and go, all contained happily
You should know, by whose strength it arrived?
Still asking who? Determined by whom?

14. A Letter to Guang, Superintendent of Monks at Zhongling

The western mountains, high, lofty!²⁷⁶

Rising up green-blue
Zhang River, clear, pure!
White as silk
To all appearances bright
What is the ultimate point?

29.14 Bai Juyi²⁷⁷

Eight Sequential Verses with a Foreword

*Foreword*²⁷⁸

In the autumn, during the eighth month of the nineteenth year of the Zhenyuan reign period of the Tang dynasty (803 CE) there was a

great master by the name of Ning Gong who went into change (entered quiescence) in Bota Temple of the Shengshan Monastery compound in the Eastern Capital [Luoyang]. In the spring of the following year, during the second month, Bai Juyi came as a guest from the east, having composed the Eight Sequential Verses. The verses were of six lines, with four syllables to a line, in praise of the great master.

Juyi had first sought the essentials of the heart from the master, and the master had conferred upon me these words: ‘introspection’; ‘awakening’; ‘meditation’; ‘wisdom’; ‘clarity’; ‘penetration’; ‘to cross over’; ‘to renounce willingly’. From this it entered the ears and penetrated through to the heart. Ah! Now the master’s *Sam bhogakāya*²⁷⁹ has gone into transformation, but the master’s eight words are truly the gate of the gradual [path’s] view of the non-arising [of dharmas]. Therefore, from introspection to willing renunciation, this is the order in praising it, expanding one word into one verse and entitling it Eight Gradual Verses. So, with the wish then to spread the master’s teaching on the heart, it is also clear that Juyi would not dare to let it sink into decline.

Soon afterwards, going up into the hall, prostrating at the high seat [of the master], kneeling and chanting with copious tears and then taking leave, the verses read:

1. Introspection

With the eye of the heart²⁸⁰
Investigate phenomena outside of the heart
From where do they come to be?
Where dissolve to?
Investigate it and again investigate
Then distinguish between the true and false

2. Awakening

Only the truly abiding *is*²⁸¹
By delusion it is covered
If true and false can be differentiated
Awakening arises in their middle
Not eschewing the false or existence

The true Void is arrived at

3. Meditation

If the true does not perish²⁸²
Then the false cannot arise
The source of the six senses
Is deep as still water
Just this is the Chan meditation
The release from birth and death

4. Wisdom

Unifying the heart by meditation²⁸³
Meditation seems like having attachments
Help it through wisdom
Then wisdom will be without obstructions
It is like a pearl in a dish
Dish-meditation, pearl-wisdom

5. Clarity

Meditation and wisdom unite²⁸⁴
After combining, then there is clarity
Illumining those myriad things
The things do not conceal their form
Like the Great Perfect Mirror
There is response without sentimentality

6. Penetration

Wisdom comes then to clarity²⁸⁵
Clarity then is not dark
Clarity then comes to penetration
Penetration to non-obstruction
What is non-obstruction?
Transformation and freedom

7. The Crossing Over

Transcendent power is not unmoving²⁸⁶
It responds consciously and is changeable

The characteristic of change is non-existence
Submit to the quest, then observe
This is great compassion
Together ferrying across myriad beings

8. *Willing Renunciation*

The suffering of living beings, already relieved²⁸⁷
Great compassion is also renounced
Suffering, actually not real
Makes compassion unreal too
Therefore living beings
Are not actually ferried across

29.15 Chan Master Tong'an Changcha²⁸⁸ *Eight Poems*²⁸⁹

1. *The Heart Seal*

Questioning you on the heart seal – what is its complexion? ²⁹⁰
The heart seal – who would presume to receive its transmission?
Through aeons unperturbed without a different colour
Calling it the heart seal, already such empty words
Know that it is the original Void-nature²⁹¹
As in the analogy of the lotus in the vermillion furnace
Do not take it as no-heart, for it is the Dao
No-heart is still separated by a mountain pass

2. *The Profound Function* ²⁹²

Far distant empty *kalpas* without being able to come together²⁹³
Is their root capacity really shackled and detained by dust?
The mysterious essence is originally without location
How then could the unimpeded body be about causes?

One numinous phrase transcends all appearances²⁹⁴
Far from the three vehicles it does not rely on practice
Opening the hands on this side is beyond a thousand sages

The return journey is capable of being done; ox in the fire

3. *Dust Changes*

Mud comes from mud, purity from purity²⁹⁵

Bodhi and afflictions are equally void, quiescent

Who says Jade Bianhe was not a man of discernment?²⁹⁶

I say the black dragon's pearl shines bright in all directions

When the myriad dharmas perish the whole essence appears
intact²⁹⁷

The differentiations into three vehicles is strongly reliant on rank

The sages all possess powerful transcendental aspiration

It is not directed to the practice of the Tathāgata's state

4. *Buddha Teachings*

In the sequence of three vehicles the golden word was
propagated²⁹⁸

The three worlds of the Tathāgata were also declared
simultaneously

The first elucidation contained the Void; men strongly attached to it

Later, no more Voidness – it was all due to causation

The Dragon Palace is a full treasury of medicinal teachings²⁹⁹

But the tree cranes fell silent; [men] had not fathomed the
principle³⁰⁰

In the real world of purity just one thought-moment

Is already eight thousand years in the human world

5. *The Song of Returning Home*

Do not go halfway in serving the sovereign of the Void³⁰¹

It is still necessary, staff in hand, to return to the original home

When clouds and water separate, you must not stay

The snowy peaks, deep places I have not forgotten

Seeking and investigating, the face becomes like jade³⁰²

Alas, alas, returning, the hairs are as white as frost

Let go of returning to family, they would not recognise [me]

Furthermore, there is not one thing to offer in the hall of reverence

6. *Eradicating the Source*

The return to the source is an affair already erroneous³⁰³
Originally there is nowhere to abide, nothing to call home
Under the ten thousand-year-old pine the way is covered in deep
snow
One line of high mountain peaks, densely covering clouds

When guest and host fall silent all is phantasmagoria³⁰⁴
Ruler and ministers' harmonious Dao, false within the true
Is this chant still called *The Song of Return to the Village*?
Bright moon in front of the hall, the withered tree flowering

7. *The Rank of Non-Regression*

In the citadel of nirvāṇa there is still danger³⁰⁵
Footpaths criss-cross, it is not the end-time
Correctly hanging up dirty robes is called being a Buddha
Even in royal trappings, who would answer to the name?

A wooden man in the middle of the night wearing boots to leave³⁰⁶
A stone maiden at daybreak sporting a cap of return
The moon [reflected] in the immense Void of the ancient jade-
green lake
Again and again drain off the flood, begin to know

8. *Before the True Rank*

There are many wrong turnings by the withered tree at the edge of
the cliff³⁰⁷
Pilgrims who arrive here all stumble and fall
The heron standing in the snow is not of the same colour
The reed flowers in the bright moon do not resemble others

The time of settling definitively is never ended³⁰⁸
The profound, most profound place needs also to be assailed
Reverently chanting in the profundity of the song
Can the Void's bright moon rays all be gathered up?

29.16 Yunding Shan Seng Defu³⁰⁹

Ten Poems

1. *Silence is Difficult to Fathom*

Relaxed meditation, sunk in silence, sages do not know³¹⁰
Even words are nothing compared to it
A stone man holds a sound board, in the clouds it is struck
A wooden maiden holds the *sheng*,³¹¹ at the water's bottom it
blows

If the Dao is not heard it will not be understood³¹²
Desiring to search out its sound you will still have doubts
To have you sing in harmony, sir, it is necessary to be at peace
Stop asking about the tones of silk and bamboo

2. *The Teachings of the Patriarchs are Utterly Different*

The patriarchs' meaning is vastly different³¹³
Transmitting only a single phrase of old
Within the teachings the proclamation is extensive
Attracting [those of] the three vehicles

Vimalakirti fell into [the silence of] a mountain peak
A sound roaring like thunder
Sariputra's solitary profundity
A moon's reflection on clear water

A stall selling fish in the market
Neglecting to advance to the destination
In cavernous forests nurturing tigers
Hoping to reach transcendence

Difficult to realise fellowship [with true nature]³¹⁴
The expedient means too
Are like the flaming Heaven [of Yama]
A lamp in full sunlight

3. *Difficulties in Practice to Reaching the Subtle*

Those resting the heart in studying the Dao³¹⁵
They are numerous as motes of dust
How many men are there
Who really appreciate arriving at Caoxi?

If it is allowed that sages and worldlings
Are without hindrances
Then relevant are the details (tiles 甄瓦)
Being the practices of the Dao

Suddenly in an instant
Demonic thoughts arise
Already becoming many
Spreading loose as causes

Not coming across the patriarchs
The intimately pointed to
Drawing near to the root, mouth open
It is finally difficult to talk

4. Asking for an Answer Does not Succeed

Do not boast of the reply³¹⁶
Of phrases lucid
Taking hold of sentences, searching the words
Mistakenly killing you, noble sir

It was only Mañjuśrī
Who actually spoke
Fortunately that layman [Vimalakirti]
Was permeated with silence

When seeing men it is necessary
To cease beating at the door
Knowing the path continues
Neglecting the milestone indications

If there is no doubt
Wordy understanding is exhausted

What is the harm in silence?
Silently, silently through this transient life

5. *The Non-Pointer*

Not abiding in north or south³¹⁷
East or west
High or low, empty
Would that not be equanimity?

Should the tip of a small hair appear
It is called extensive
Growing long, beyond heaven
It is still looked down upon

Suddenly heaven and the four seas
Rise up in red dust

Able to exhaust the three lower destinies
Dark *karma* is forsaken

Like this the myriad things
All come to ruin
So it is necessary to come early
To question Caoxi

6. *Self-Satisfied Biased Attachments*

Although perverse attachments are not noble³¹⁸
Passively going out of the temple gate these tens of autumns
There was a time hands in reverence carelessly questioning
Buddha
But who is willing to submit in order to see the sovereign?

The world is a flash of lightning in a dream, no stability, no duration
To desire the fire of living beings, be quiet mornings and evenings
From the *skandhas*' origin awakens the [Buddha] Nature
Impossible it is to cause worry in the heart

7. *Questions and Answers Should be Understood*

Questions and answers should teach³¹⁹
Knowledge of getting up and falling down
A dragon's head, a snake's tail
Deceives itself

Just like a sovereign holding a sword
Resembles the sovereign's intention
Like a mirror on a stand
Waiting, the mirror observes

In the blink of an eye, indistinct
[It is already] a thousand *li* away
Bowing the head in deep thought
Myriads of dangerous rapids

Each one on this way
Strives to fathom and see
Not only on the journey ahead
Imitating wild jackals!

8. Words and Deeds are Mutually Supporting

When words are to be practised³²⁰
It is not easy to practise them
Like the golden bird and jade rabbit (sun and moon)
The twin rays of brightness

Could it be that day and night
Pure activity has been attained?
It is not that greed and anger
Engender idleness

Even bodhisattvas
Still find it difficult to come to speech
As for the *śrāvakas*
How could they venture to comment and criticise?

Who will consider the Dragon King Spirit
And make an offer to him in welcome?

9. *The Single Phrase*

The single phrase, profound³²¹
Cannot be exhausted
The souging wind understands
So why not you?

It is not in relation to things of the world
That they become no-things
The patriarchs teach that the heart Mara
Is Buddha Mara

Impoverished woman living unknowing in a treasury³²²
Realising this principle of the Dao
By offering the jewel of song
Showed her hidden intention

There is a road through the empty gate
At the same time even and broad
Pain cut off, beckoning to each other
Is anyone willing to pass through?

10. *The Essential, Ancient and Modern*

With a dust whisk, ancients and moderns³²³
Showed it east and south
The great aspiration is subtle, profound
How could it be easy to take up?

Move the finger, cover the head
Originally it is one
Looking askance, clapping the hands
It is definitely not three

Daowu brandished a board³²⁴
Those like him understand
When Shigong flexed his bow (6.98)
Adepts tacitly comprehended

Though this principle does not exist
The master transmits the seal
Which insight do you wish to take
To express in mysterious chatter?

29.17 Sengrun³²⁵

Three Verses

1. *From Looking at the Baolin Zhuan*³²⁶
Moon of the patriarchs, the Chan ethos
Both were collected in the *Baolin*
Two thousand years and more
The recorded Dao could be traced

Although differentiated, the western
From the eastern country
Do not separate the human heart
From the Buddha-heart

Mahākāśyapa, the very first
Made it to transmit and flourish
Huineng later
Obtained its depth

When seen and suddenly awakened to
The ordinary crowd is surpassed
Alas there are those of old as of today
Who are ever confused

2. *Bestowing the Dao*

The one phrase of the true Void³²⁷
Goes out into the world spaces
Compassion for the confused
Toads running round and round

This life, excel in meditation

In the third *dhyāna* of joy
Fine phrases, long recitations
And myriad matters rest at ease

The full autumn moon
Makes visible the night
Wild clouds scatter
Descending behind which mountain?

In the end self-understanding
Is the only understanding
Stop grasping others' *sutras*
And knocking on the door of the patriarchs

3. *Giving to a Chan Guest*

Understand error, return to the true³²⁸
The myriad worries are empty
Sages, worldlings, grains of sand
Are all of one selfsame essence

Confusion's path completely resembles
A moth casting itself into the flame
Awakening after all
Like the crane flying out of its cage

Reflections of the moon's sickle
Divides in a thousand mountain becks
The sound of the solitary pines
Enduring the four seasons' winds

Truly it should be the intimate harmony
Of the heart to heart-ground
Rest from bitter labouring life
Within a sleeping dream

End of Book Twenty-Nine

Book Thirty

Inscriptions, Records, Admonitions and Songs

- 30.1 **Fu Dashi** *Inscribed Verses on the Sovereign Heart*
- 30.2 Third Patriarch Great Master **Sengcan** *Inscribed Verses on Faith in the Heart*
- 30.3 Chan Master **Niutou Shan First Patriarch Farong** *Inscribed Verses on the Heart*
- 30.4 **Seng Wangming** *Inscribed Verses on Setting the Heart at Rest*
- 30.5 **Bodhidharma** *A Brief Explanation of the Four Practices of Entering the Path of the Mahayana* Preface by Disciple Tanlin
- 30.6 Great Mater **Heze Shenhui (Kataku Jinne)** *Record of the Appearance of the Schools*
- 30.7 Venerable **Nanyue Shitou Xiqian Cantong Qi**
- 30.8 Great Master **Wutai Shan Zhenguo Chengguan** *Great Master Chengguan of the Temple for Protecting the Nation on Mount Wutai Answers the Crown Prince on Questions of the Essentials of the Heart*
- 30.9 Venerable **Hangzhou Wuyun Zhifeng** *An Admonition on Sitting Chan*
- 30.10 Great Master **Yongjia Xuanjue Zhenjue** *The Song of Attaining the Way*
- 30.11 Venerable **Tengteng** *Song of the Realisation of the Original*
- 30.12 Venerable **Nanyue Lanzan** *Song of Joy in the Dao*
- 30.13 Venerable **Shitou** *Song of the Thatched Hermitage*
- 30.14 Venerable **Daowu** *The Joyous Dao Song*
- 30.15 Venerable **Daowu** *In Praise of One Bowl*
- 30.16 Venerable **Lepu** *Floating Bubbles Song*
- 30.17 Venerable **Suxi** (Little Master Wuxie) *Song of the Herdsman*

30.18 Chan Master **Fadeng Taiqin** *Song of the Ancient Mirror* Three poems

30.19 **Tanzhou Longhui (Si) Daoxun** *Song of the Samadhi that Reaches Everywhere*

30.20 Venerable **Danxia** *Playing with the Pearl Song* Two Poems

30.21 Old Venerable **[Daochang] of Guan'nan** *Song of Obtaining the Jewel*

30.22 Venerable **Xiangyan Zhixian (Kyōgen Chikan)** *Two Songs*

30.23 Venerable **Shaoshan [Huanpu]** *The Jewel of the Heart Song*

Addenda

30.24 **Yang Yi** *Letter to Li Wei*

30.25 **Bhikṣu Xi Wei** *Colophon*

30.26 **Tiantong Hongzhi** *Sub-commentary*

30.27 **Liu Fei** *Postface to the Jingde Chuandeng Lu*

30.28 Old Venerable **Weifu Huayan** *Public Talk*

Afterword

30.1 Fu Dashi³²⁹

Inscribed Verses on the Sovereign Heart

Insight into the heart, sovereign of the Void³³⁰
Is subtle, mysterious, difficult to fathom
Without form, without characteristics
It possesses great spiritual strength
Able to annihilate a thousand calamities
It can accomplish ten thousand meritorious deeds
The essential nature, although void
Is able to bestow the rule of Dharma

Look into it, it has no form³³¹
Call it and there is sound
It is the great Dharma's general
The heart's morality transmitting teachings
It is the salty taste in water
The glue in paint
Decidedly it exists
Yet its form is not seen

The sovereign heart is like this too³³²
It abides within the body
Coming and going through the six senses
It responds to circumstances according to affinity
Free, without obstructions
Everything done turns to success
For insight into the source, acknowledge the heart
Acknowledging the heart is seeing Buddha

This heart is Buddha³³³
This Buddha is heart
The moment to moment Buddha-heart
Buddha-heart remembers Buddha

If you wish to come to this early
Restrain the heart, discipline yourself
Pure rules, pure heart
Then heart is truly Buddha

Except for this sovereign heart³³⁴
There is no other Buddha
If you wish to become Buddha
Do not sully anything
Although the heart's nature is void
Greed and hate are real
Enter this Dharma-gate
Sit erect, become Buddha

Having reached the other shore³³⁵
The *pāramitās* obtained
A true warrior longing for the Dao
Scrutinises himself and his own heart
Knowing Buddha to be within
Do not search outside
Just this heart is Buddha
Just this Buddha is heart

A clear heart recognises Buddha³³⁶
Dawning insight recognises heart
Apart from the heart there is no Buddha
Apart from Buddha there is no heart
No Buddha – do not try to fathom this
For there is nothing to rely upon
To grasp Voidness is to stagnate in quietude
This is floating and sinking

Of the Buddhas and bodhisattvas³³⁷
None have this heart of quietude
The clear heart of the bodhisattva
Awakens to this deep resonance
The nature of body and mind is subtle

Their functioning is further unchanged
Therefore the wise
Are at ease and free

No need to talk of the sovereign heart³³⁸
The Void being without an essence nature
It is possible to commit the body
To do bad or good
It is neither existent nor non-existent
Indefinite, hidden and apparent
The heart's nature, apart from the Void
Can be mundane or sagely

Therefore the exhortation³³⁹
To guard ourselves with care
Momentary creations
Are always unstable
The pure heart and its wise functioning
Is like the pure gold of the world
The Dharma-treasury of *prajñā*
Is wholly contained in the body and heart

The Dharma-jewel of unbiased activity³⁴⁰
Is neither shallow nor profound
All Buddhas and bodhisattvas
Penetrate this original heart

Meeting the affinity links
Is not about past, present or future

30.2 Third Patriarch Great Master Sengcan³⁴¹ *Inscribed Verses on Faith in the Heart*

Attaining the Dao is not difficult³⁴²
Only distrust picking and choosing

Just do not harbour craving and hatred
Then it will be clearly illuminated
A hair's breadth of excess
Rends heaven and earth far apart
Wish to come to a direct seeing
Cease abiding in for or against

Disobedience-obedience mutually contending³⁴³
This is the sickness of the heart
If the deep directive is unacknowledged
Peaceful meditation is labour in vain
Completely identical with the Great Void
It is without deficiency, without superfluity
By virtue of grasping and rejecting
It seems not to be so

Do not chase possession of objects³⁴⁴
Do not dwell in fruitless endurance
If equanimity prevails
These will vanish, self-exhausted
Desist from action, return to stillness
Stillness will then enhance action
Merely obstructing these two
How could the One be known?

If Oneness is not penetrated³⁴⁵
The two aspects lose their efficacy
Banish existence and non-existence
Running after the Void is leaving the Void
Many words, many worries
Turn into an inability to respond
Cut off words, cut off worries
Then situations are not irresolvable

Return to the root and gain the directive³⁴⁶
Follow the glitter and lose the spiritual lineage
A moment of reversing the light

Overpowers the previous futility
The previous futility was a shape-shifter
Causing a collection of wrong views
There is no need to seek the real
Just necessary is to stop having views

Do not abide in dualistic views³⁴⁷
Be careful not to pursue them
As soon as there is right and wrong
The heart is lost in confusion
Duality comes from the One
Neither should the One be kept
The one heart is not born
The myriad dharmas are without defects

No defects, no dharmas³⁴⁸
Not born, it is not heart
The subject is extinguished along with the object
The object sinks away along with the subject
The object is object because of the subject
The subject is subject because of the object
If you wish to know these two
Their origin is the one Void

The one Void unites the opposites³⁴⁹
Equally containing the myriad phenomena
Not acknowledging fine from coarse
How could there be partiality?
The essence of the Great Way is spaciousness
It is neither easy nor difficult
Small views of foxy doubts
Are too hasty or too late

Attach to them, the measure will be lost³⁵⁰
Certain to enter on a deviant path
Letting go of them, it goes naturally
The essence neither goes nor stays

Rely on the [original] nature in accord with the Dao
Roaming in freedom, anger cut off
Tied up in thoughts is contrary to the real
Sinking in the twilight is not satisfying

Unsatisfactory is such toil of the spirit³⁵¹
What is the use of alienation or attraction?
If you wish to receive the one vehicle
Do not detest the six dusts of the senses
The six dusts are not bad
They turn out to be the same as true awakening
The wise are without interfering activity
Foolish men entangle themselves

There is no other dharma in the Dharma³⁵²
Delusion gives rise to self-love
Taking hold of the heart to use up the heart
Is this not a great mistake?
Infatuation engenders a desolate chaos
Awakening is neither good nor bad
Everything two-sided
Comes from vain deliberation

A dream, a mirage, flowers in space³⁵³
What labour to seize them!
Gain and loss, right and wrong
Lay them down at once
If the eye is not dozy
All dreams will eliminate themselves
If the heart does not separate
The myriad dharmas will be as one

The essence of the one Suchness is profundity³⁵⁴
It completely eradicates aberrant affinities
The myriad dharmas seen equally
Return again to their natural state
When their causes are eliminated

There can be no place for comparisons
Cease activity, then there will be no activity
Activity stopped – nothing more to stop

Since two poles are incomplete³⁵⁵
Where is the one?
Ultimately, the extreme poles
Remain outside the norm
In accord with a composed heart
All deeds are done in equanimity
Foxy doubts are completely purified
Right faith is established

Nothing remains³⁵⁶
Nothing is harboured in memory
Void, clear, self-illuminating
The heart-strength does not struggle
It is not the place of calculated thinking
Difficult for understanding and sentiment to fathom
In the Dharma realm of true Suchness
There is no other, no self

Wishing to respond promptly³⁵⁷
Say only 'not two'
Being not two, everything is unified
There is nothing that is not included
The wise in the ten directions
All enter this lineage
The lineage is neither of long nor short duration
One moment of remembrance, ten thousand years

There is nowhere where it is not³⁵⁸
Everywhere it is before the eyes
Extremely minute, equally large
It is the realm where neglect is cut off
Extremely large, equally small
No boundary markers are to be seen

Being then is non-Being
Non-Being then is Being

If it were not like this, better not support it ³⁵⁹
One is all then, the all, one
If you could only be like this, why the endless fuss?
Faith and heart are not two, not two is the faithful heart
The path of words cut off, there is no past, future or present

30.3 Chan Master Niutou Shan First Patriarch Farong *Inscribed Verses on the Heart*

The nature of the heart is non-arising ³⁶⁰
What need of knowledgeable views?
Originally there is not a single dharma
Why then discuss learning and practice?
Coming and going without end
Pursuing, searching yet not seeing
Do not do anything
Clear, quiescent, it appears of itself

The past is like empty space ³⁶¹
The state of knowing, vain reverence
To understand the world with complete lucidity
Will lead clarity into gloomy darkness
If the one heart is obstructed
No dharmas will penetrate
Coming and going naturally
Why is it necessary to promote investigation?

Arising is without the mark of arising ³⁶²
Arising and illumination are the same
Desiring to obtain the heart's purity
Ignorance is the power of exertion
Time and space are without illumination

This is the most profound
Knowledge of dharmas is no-knowledge
Not knowing is the essential knowing

Using the heart to guard quietude³⁶³
Is like never having departed from sickness
Birth and death forgotten
This is the original nature
Arrived at principle, there are no explanations
It is neither liberation nor afflictions
Numinous penetration in response to phenomena
Is ever right in front of the eyes

There are no phenomena to be seen³⁶⁴
No phenomena, yet they seem to exist
Do not labour at wise discrimination
The essence itself is void and profound
Thoughts arise, thoughts pass away
The one before no different from the next
If the previous thought does not arise
The next thought is naturally cut off

There are no phenomena in past, present and future³⁶⁵
There is no heart, no Buddha
Living beings are open-hearted (*wu xin*)
They depend on the open heart to manifest
To distinguish between sacred and profane
Causes afflictions to shift and flourish
Shrewd calculation deviates from the everlasting
Seeking the real, is turning the back on the real

Discarding both [seeking and denying] initiates the cure³⁶⁶
Profoundly bright and pure
There is no need for hard work and cleverness
Nurture the infant's doings
Astute penetration and knowing
Is the net of views extending ever further

Total stillness without seeing
Is not to move from the dark room

Wide awake without foolishness³⁶⁷
Total stillness, lucid and bright
The myriad phenomena ever true
All things are of one characteristic
In coming and going, sitting and standing
Do not attach to anything
Firm, without direction
Who would be coming and going?

Without unifying, without dispersing³⁶⁸
Neither quick nor slow
Bright, peaceful and naturally so
It cannot be reached by words
The heart is not an estranged heart
Not cut off from greed and lust
Nature being void will separate of itself
Trust to fortune on the ocean wave

It is not pure, not sullied³⁶⁹
It is not shallow, not deep
Originally it is not ancient
Seen now, it is not modern
Seen now, it is non-abiding
Seen now, it is the original heart
Originally non-existent
Originally it is just this moment

Bodhi exists originally³⁷⁰
It has no need of being preserved
Afflictions have no intrinsic existence
They do not need to be eradicated
Numinous knowing is self-illuminated
The myriad dharmas return to Thusness
There is no return, no receiving

Cut off contemplation, forget preservation

The four virtues are not born³⁷¹

The three bodies are originally existent

The six senses face their realms

Discrimination is not consciousness

The one heart is without foolishness

The myriad affinities are straightened out

The nature of the heart is originally even

[The Four Realms] living together, are not contiguous³⁷²

Non-arising complies with phenomena³⁷³

Submitting to situations, secluded in the background

Awakening comes from the unawakened

Awakening is actually a non-awakening

As for gain and loss, those two

Who talks about good and bad?

Everything existent

Was originally uncreated

Know that the heart is not the heart³⁷⁴

There is no sickness, no cure

When confused, discard affairs

Finally awakened, it is not different

Truly nothing can be grasped

So what use of discarding today?

Saying there are demons arising

Is empty talk of forms existing

Do not extinguish ordinary feeling³⁷⁵

Only teach putting opinions to rest

When opinions are no more, the heart ceases

When heart is no more, practice is cut off

There is no need to prove the Void

It is naturally bright and penetrating

Life and death are completely terminated

The deep heart enters the principle

Open-eyed and seeing forms³⁷⁶
The heart is obedient to the world as it is
The state of the heart is without objects
The external situation is without heart
Using the heart to abolish the external world
Will cause both to be violated
If the heart is quiet, so is the environment
Do not discard nor seize hold of anything

Obedience to the environment deadens the heart³⁷⁷
Obedience to the heart, then environment ceases
Neither state arising
Is quiescent purity and shining void
The reflection of *bodhi* appears
In the ever-clear water of the heart
The nature of virtue is like foolishness
It does not stand on familiarity or unfamiliarity

Favour and disgrace do not change it³⁷⁸
It does not choose its dwelling place
All affinity links are suddenly at rest
Nothing is kept in the mind
Perpetual day is like night
Perpetual night is like day
Seemingly coarse outwardly
Inwardly the heart is open (*kong*) and true

Not swayed by contact with the outside³⁷⁹
That is the strength of the great man
Absence of the man and absence of insight
Absence of insight is constant presence
By complete penetration of all things
It has never been absent anywhere
Thinking only turns it into obfuscation
Churning up spiritual confusion

Using the heart to stop activity³⁸⁰

Increases the impasse, increases the panic
The myriad dharmas have no location
The entrance is only one gate
It does not enter, does not leave
Is neither quiet nor busy
Listeners and Pratyekabuddhas
Cannot explain it by their wisdom

Truly not a single thing exists³⁸¹
The wonderful wisdom alone abides
Its original essence, void, unassuming
Cannot be probed by the heart
Complete awakening is a non-awakening
The true void is not void
The three worlds (past, present, future) are all Buddha
All is supported by this lineage

The tip of the hair of this lineage³⁸²
Contains realms numerous as grains of sand
Nothing is of any concern
The peaceful heart abides nowhere
The nowhere abiding peaceful heart
Reveals itself as the clarity of the Void
Quiescent, unborn
Free of time and space

It functions without obstruction³⁸³
Coming and going, all equal
The sun of wisdom ever silent
Dipankara Buddha diffusing his light
Illuminating the imperial park of no form
Shining on the citadel of nirvāṇa
All *karma* forgotten and finished
The underlying spirit concentrated essence

Not vacating the Dharma-seat³⁸⁴
Sleeping peacefully in an empty room

Enjoying the Dao is calming
Wandering at ease in the truly real
Nothing to do, nothing to attain
Relying on nothing, appearing naturally
The Four Equanimities and Six Pāramitās
Are together on the path of the One vehicle³⁸⁵

Although the heart is unborn³⁸⁶
Dharmas are not different from each other
To know birth as no-birth
Is to manifest now as ever-abidingness

The wise just understand
No words can explain awakening

30.4 Seng Wangming³⁸⁷

Inscribed Verses on Setting the Heart at Rest

There is a being in the Dharma-realm³⁸⁸
With a wish-fulfilling gem
His body, an extremely secret treasury
The inscription on his chest reads:
This is a being of olden times, concentrating the heart
Heed him well! Heed him well!
No more worries, no more knowledge

Much knowledge, many tasks³⁸⁹
Are not as good as putting thinking to rest
Many worries, many mistakes
Are not as good as guarding the One
When worries multiply, resolution dissipates
With much knowledge the heart is confused
A confused heart gives rise to anger
Dissipated resolutions impede the Dao

Do not say 'What harm?'³⁹⁰
Its sufferings are extensive
Do not say 'What fear?'
Its calamities are a pot boiling over
When dripping water does not stop
The four oceans will overflow
When the motes of dust are not shaken off
The five mountain peaks will come into being

Prevent the unessential at the root³⁹¹
Even if it is small it is not insignificant
Make contact with your seven apertures³⁹²
Shut down the emotions from your six senses
Do not regard forms [as forms]
Nor listen to sounds [as sounds]
Those who listen to sounds become deaf [to sounds]
Those who look at forms become blind [to forms]

All learning, all skill³⁹³
Is a tiny gnat in empty space
All talent, all ability
Is like a solitary candle under the light of the sun
The talents and arts of brave worthies
Become foolish obstructions
Rejecting the simple and unadorned
Is to indulge in excess and beauty

Consciousness is a horse that easily bolts³⁹⁴
The heart an ape, difficult to restrain
Since the spirit is enslaved
The form must certainly be harmed
Aberrant practices are ultimately delusional
Practising the path is forever in the mud
Do not value ability
For the sun's benefit will be dulled

Boasting of simplicity and admiring cleverness³⁹⁵

His virtue will not be increased
As fame increases, the practice weakens
Quick to fall from its exalted heights
In the breast there is haughty pride
Causing enmity and hatred outside
Some are chatterboxes
Some write books

Seeking people to get acclaim³⁹⁶
Is also a great shame
Ordinary folk call it lucky,
Sages call it ruinous
Enjoyment and appreciation are temporary
Sorrow and grief long-lasting
Fearful shadows, fearful traces
The further away, the more extreme

Sitting upright under the shade of a tree³⁹⁷
Traces are wiped out, shadows sink away
Weary of birth and suffering old age
To submit to thinking is following constructs
Whilst if thought is eliminated
Life and death will be forever severed
No becoming, no cessation
There is formlessness, no fame

The One Dao is void and quiescent³⁹⁸
The myriad phenomena even and equal
What is valuable, what worthless?
What would be disgrace, what honour?
What would be superior, what inferior?
What would be weighty, what easy?
In a pure sky, shaming purity
Under a brilliant sun, shaming clarity
Settled then as Mount Tai³⁹⁹
Like that golden city

Honouring and bequeathed to sagely men
This Dao favours purity

30.5 Bodhidharma⁴⁰⁰

*A Brief Explanation of the Four Practices of Entering the Path of the Mahayana*⁴⁰¹

Preface by Disciple Tanlin⁴⁰²

The Dharma Master [Bodhidharma] was the third son of a great Brahmin-king of Southern India in the Western Region. With a spiritual intelligence penetrating and clear, his hearing was awake to everything. Aspiring to uphold the way of the Great Vehicle of the Mahayana, he discarded the plain dress of a layman for the black silk of the monk, thereby perpetuating the prosperity of the sagely lineage. Deep-hearted, empty and tranquil, with a penetrating discernment of mundane affairs, Buddhist and non-Buddhist [teachings] were equally clear to him and his virtue surpassed the criteria of the age. Lamenting the decline of the true teachings and the breakdown of law and order in the remote region [of China],⁴⁰³ he reached the faraway places of Han and Wei (North China), crossing mountains and seas, propagating the teachings on his travels.

There were no open-hearted scholars who did not come to have faith [in him], but he engendered ridicule and slander with factions that held to their own views. At the time there were only two *śramaṇas*, Daoyu and Huike, who, although younger in years, were of excellent aspiration for the lofty and profound, fortunate in coming across a master of the Dharma to serve for many years. Reverently consulting him for elucidations, they skilfully acted upon the Master's understanding.

The Dharma Master, perceiving their essential sincerity, gave instruction in the true Dharma, facilitating such [practices] as quietening the heart, initiating practice, obedience to circumstances and [the use of] expedient means, these being the Mahayana

teachings for quietening the heart without error or one-sidedness. Such [practices] as introverting the contemplative gaze⁴⁰⁴ for quietening the heart, such as the Four Practices⁴⁰⁵ for initiating the practice, obedience to circumstances as a safeguard against criticism and the banishing of these by not being attached.

This is a brief Preface to what is thought to have been said.

Now, there are many paths by which to enter the Dao; speaking of these, essentially they do not exceed two kinds. The first is entrance through principle; the second, entrance through practice.

Entrance through principle means to awaken to the lineage by relying on the teachings, with deep faith that living beings all possess the same true nature, that only due to adventitious dust and foolish thinking is it covered over and unable to shine forth. Still, when foolishness is rejected and a return made to the true by a focused adherence to introverted contemplation (*bi guan*), without self, without other, then worldling and sage are equal and one, a resolute adherence that does not waver, that does not even submit to the written teachings. This then is the mysterious tallying with principle, without there being a split [between the two], quietly non-invasive (*wuwei*) and is called entering through the principle.

As for entering through practice, there are four practices, all others embraced within these. What are the four? The first is the practice of requiting wrongs; the second, the practice of being in accord with causal conditions; the third, the practice of not seeking after anything; the fourth, the practice of deferring to Dharma.

What is called the practice of requiting wrongs? It means that when a practitioner who is cultivating the Dao experiences suffering, he should ponder in these words: I, from a distant past, in *kalpas* without number, abandoned the root to follow the branches, drifting about in all kinds of states, often producing wrongs and ill-will, committing violations and harm without limit. Although without offence today, it is the past evils of my previous lives, bad *karma* that is ripening to fruition; neither heaven nor men are capable of bringing this about. All is to be accepted and endured now with a willing heart, without any feelings of injustice or complaint. A *sutra* says, 'Do not grieve on encountering suffering.'⁴⁰⁶ Why? On account of

acknowledging the arrival [of its fruition]: when this heart-feeling arises, it is in mutual accord with the principle. To understand the wrongs and enter the Dao, this is said to be the practice of requiting wrongs.

The second of the four practices is that of submitting to causal circumstances. Living beings without a [functional] 'I' who are really whirled about by *karmic* conditions, receive suffering and joy equally, for these are all produced by conditions. If the requital obtained is excellent, then such things as honour and reputation are a result of causes in my past lives. Having received the benefit now, the *karma* is about to exhaust itself, thereby it becomes nullified, so why rejoice in its existence? When gain and loss follow causal conditions but the heart is without increase or decrease, is unmoved by the wind of joy and is deeply obedient to the Dao, this is then referred to as the practice of submitting to causal conditions.

As for the third practice of there being nothing to seek, worldly people are in perpetual confusion, in all situations covetous and attached and they call this seeking. The wise have awoken to reality, in which principle is taken as the reverse of the conventional. With a peaceful heart and selfless action (*wuwei*), outward forms follow unpredictable cycles. The myriad existences then are void and nothing is to be enjoyed or desired. The [two crones], Merit and Blackness, forever stalking each other, have since a time long ago occupied the three worlds as if they were a house on fire.⁴⁰⁷ The possession of a body is all suffering, so who could obtain it and be at peace? The clear realisation of this situation is therefore the abandonment of all existences by putting thoughts to rest and having nothing to seek. A *sutra* says, 'All seeking is suffering, nothing to seek is joy.' To differentiate is to know that nothing to seek is truly the practice of the Dao, so it is referred to as the practice of there being nothing to seek.

The fourth is called the practice of Dharma. The principle of the [true] nature's purity is seen as absence of dharmas. So in this principle, all characteristics are void, without pollutants, without attachments, without this or that. A *sutra* says, 'Dharma is without living beings because it is far from the impurities of living beings. Dharma is without an 'I' because it is far from the impurities of an 'I'.

Wise ones, since they are able to have faith in this principle of liberation, should extol the Dharma by practising it. The Dharma-essence is without deficiency in one's body, life and possessions, so practise giving alms and donations with a heart free of stinginess, coming to the liberation by the three voids,⁴⁰⁸ neither dependent nor attached, purely for the sake of expelling impurities and furthering the transformation of living beings without grasping at signs. This is for the sake of practising on oneself, which is also able to benefit others, as well as being capable of adorning the Way of *Bodhi* (awakening). When giving is like this, the other five perfections⁴⁰⁹ will also be so. In order to eliminate foolish thoughts, one cultivates the practice of the Six Perfections gone beyond, yet there is nothing that is practised. This is referred to as practising Dharma.

30.6 Great Master Heze Shenhui (*Kataku Jinne*)⁴¹⁰ *Record of the Appearance of the Schools*

Absence of concepts⁴¹¹ constitutes the [patriarchal] school; selfless action⁴¹² serves as the root, true voidness as the essence and subtle Being as its functioning. *Bhūtatathatā* (quiddity) then, is absence of mental configurations; it is neither thinking nor mental operations yet is able to know. The characteristic of reality is without birth, so would a heart of desire be able to see it? Thought without mental configurations is precisely *bhūtatathatā* thought; birth without birth is precisely the true reality of birth. Non-abiding yet abiding, is the everlasting abidingness of nirvāṇa. It is just the practice of no-practice that goes beyond to the other shore. Suchness as suchness does not move, yet moves and acts without exhaustion. Moment to moment without seeking is seeking the origin without conceptual thoughts. *Bodhi* is without anything to obtain; it purifies the Five Eyes⁴¹³ and the Three Bodies.⁴¹⁴ *Prajñā* (appreciative discernment, wisdom) is without contrived knowledge (無知), coursing in the Six Powers of Penetration [of a Buddha]⁴¹⁵ and enhancing the Four Wisdoms.⁴¹⁶ This [kind of] knowing is really a meditation (定) without

meditation; it is actually the wisdom of no-wisdom, the practice of no-practice. Nature and Voidness are equal, the body the same as the Dharma-realm. The Six Pāramitās come to completion through this, so the various practices for awakening do not lack anything. This knowing of the Buddha's Dharma⁴¹⁷ as essence-voidness is the elimination of both existence and non-existence, for the heart is originally without [pre-conceived] action, the Dao forever without mental configurations. Being without mental configurations, without intentional thinking (思), it is without seeking, without gaining, neither this nor that, neither coming nor going. The essence of awakening is the Three Insights,⁴¹⁸ the heart penetrates the Eight Liberations,⁴¹⁹ and the Ten Powers are fully completed,⁴²⁰ in possession of the abundant wealth of the Seven Treasures.⁴²¹ Entry is not through Two Gates but obtained through the principle of the One Vehicle. The innermost subtlety of subtleties is really the subtlety of the Dharma-body. In the Deva of the innermost Deva-realm it is the diamond wisdom. Profoundly deep, ever quiescent, it is omnipresent response without limits. Functioning yet ever void, void yet ever functioning. Functioning yet not possessing, it is just true voidness. Voidness is nevertheless not non-existent, for by expedience it takes on a subtle existence. The subtly existent is just this great wisdom (*mahāprajñā*), for true voidness is pure nirvāṇa. Prajñā is nirvāṇa's cause, nirvāṇa the fruit of prajñā. Prajñā is not visible, but is able to see into nirvāṇa. Nirvāṇa is without birth, yet is able to engender prajñā.⁴²² Nirvāṇa and prajñā are different by name but the essence is the same. Submitting to definitions, names are set up, so it is spoken of as the Dharma of indefinite characteristics. Nirvāṇa, able to engender prajñā, is then referred to as the Dharma-body of the true Buddha. Prajñā, able to establish nirvāṇa, is therefore called the knowledge and insight of the Tathāgata. Knowledge means knowledge of the heart's empty quiescence; insight means insight into the nature of no-birth. Knowledge and insight are the clarity of differentiation, they are not the same, nor different, therefore able to operate silently, ever mysteriously, for principle and phenomena are both suchness (*bhūtatathatā*) and suchness is able to penetrate everywhere, so principle and phenomena are without obstructions.

The Six Roots [of the senses] are not defiled and this is the result of meditation and wisdom; the Six Consciousnesses are not engendered and this is the power of Thusness. If the heart has renounced the realms of projection, then the realms are eliminated and the heart is emptied. Heart and objective projections both eliminated, essence and functioning are not different. The nature of Thusness is purity, the wisdom of the mirror is inexhaustible. It is like water dividing one moon into a thousand, each able to see, hear and be awake, a seeing, hearing and awareness that is ever void and quiescent. Void means without characteristics, quiescent means without anything arising, not seized by good or bad, not taken in by quietude or confusion, not disgusted by birth and death and not enjoying nirvāṇa. Non-existence is unable to become non-existent, existence is unable to exist. Walking, standing, sitting or lying, the heart does not waver and in all time there is nothing that has been obtained. The three worlds are all Buddha and the teachings point to just this, which is the great compassion of bodhisattvas, transmitted from one to another [over the generations]. From the cessation of the World-Honoured One, the twenty-eight Indian Patriarchs all transmitted the heart which abides nowhere, collectively propagated the Tathāgata's knowledge and insight until it came to Bodhidharma. Arriving here [in China] as the First Patriarch, [the Dharma] was transmitted over the generations without a break until today. The teachings that were transmitted privately were the essentials to rely on for the attainment of men. It is like the jewel on the topknot of a king; in the end it cannot be recklessly given. Merit and wisdom are the two adornments, practice and liberation tally with each other, just these are able to be established. The robe functions as faith in the Dharma, the Dharma is the robe of the lineage. This is the exclusive pointer to the robe and the successive transmission of the Dharma, and to no other Dharma. Inwardly it is the seal of the heart transmission and the seal is in agreement with the original heart. Externally, transmission is the robe, as the manifest expression of the lineage's direction. Without the robe there is no transmission of the Dharma. Without the Dharma there is no receiving of the robe. The robe is the robe of faith in the Dharma, the Dharma is the Dharma which is unborn. The unborn is simply without error and is

the heart of empty quiescence. The knowledge of empty quiescence then is the realisation of the Dharma-body and the realisation of the Dharma-body is the true liberation.

30.7 The Venerable Nanyue Shitou Xiqian⁴²³ *Cantong Qi*

The heart of the Great Sage of India⁴²⁴
An intimate transmission from west to east
Is for men with roots keen or dull
A Way without patriarchs of north or south

A numinous source, bright, of spotless purity⁴²⁵
The branching streams flow obscurely
Grasping at phenomena is basic confusion
Neither is agreement with principle awakening

All the Dharma-gates [of the sense] realm⁴²⁶
Interact with one another yet do not interact
Interacting, they cross each other
Not interacting, they remain as they are

Forms originally differ in substance and image⁴²⁷
Sounds basically differ as joyous or painful
The language of high and middle accord obscurely
Lucid sentences are clear or turbid

The four great elements, nature renewing itself⁴²⁸
Like a child taking to its mother
Fire heats, wind moves
Water wets, earth solidifies

The eye and forms, the ear and sounds⁴²⁹
The nose and smells, the tongue and taste
Reliance on the one is the one Dharma

Relying on the root, the leaves divide and spread

Roots and branches must return to the source⁴³⁰
Profound and superficial have their words
Just in the middle of light there is darkness
But do not take it as encountering darkness

In the middle of darkness there is light⁴³¹
But do not take it as seeing light
Light and dark are relative to one another
Like one step after another

The myriad things function of themselves⁴³²
Taking on the language of time and place
Phenomena exist as a lid fits the box
Principle corresponds like arrowheads meeting

Receive the words to understand the source⁴³³
Do not make up your own rules
If the Dao is not understood when met
How could the path be known in walking?

Progress is not far or near⁴³⁴
Wall of confusion, mountains and rivers firm
Cautiously admonishing men of the lineage
Do not squander time passing!

30.8 Great Master Wutai Shan Zhenguo Chengguan⁴³⁵

*Great Master Chengguan of the Temple for
Protecting the Nation on Mount Wutai Answers the
Crown Prince on Questions of the Essentials of the
Heart*

The unexcelled Dao takes the heart as its origin; the Dharma of the heart takes non-abiding as the origin. The heart essence that abides nowhere is numinous knowledge unobscured. The [true] nature and phenomena are quiescent; they embody moral power (*de*) and function (*yong*), embrace the inside and the outside, are capable of depth and breadth, being neither existent nor void, neither coming to be nor ceasing to be, without beginning, without end. Search for it and it cannot be found, discard it and it will not depart.

If confused, then even direct perception gives rise to doubts, suffering and trouble. Awakened to the true nature, then the naked luminosity is wide open and all-pervasive. Although it is just this heart that is Buddha, nevertheless only the awakened know this. This being so, the verification is the knowledge of this, which means that the sun of wisdom is [normally] submerged in the earthly. When there is no illumination, no awakening, clouds of delusion cover the gate to the void. If not a single thought (*nian*) were to arise, then before and after would be definitively cut off, luminous essence would stand alone, objects and myself would all be like this. The source of the heart, accessible directly, dispenses with wisdom, is without attainment; it does not grasp, does not reject, is unobstructed and without cultivation. This being so, delusion and awakening are interdependent, the true and the false are also related to each other. If searching the true is by expelling the false, this would be like working on the form by trying to get rid of the shadow, but if essence and falseness are both the true, then this is tantamount to the elimination of dark shadows. If the open heart (無心) is freed to shine, then the myriad worries are all renounced. If there is the silent knowledge of effortless, unpremeditated activity, then the myriad acts of body, speech and mind will reflect that. Released into a capacious void by allowing things to go or remain, one is quietly awake to its source. Both words and silence do not lose sight of the profound, action and stillness are never separate from the realm of Dharma. When speech ceases, then knowledge and silence are both abolished; when discourse is seen into, then both silence and knowledge are illuminated. When words are verified, then it is not possible to reveal these to men, for speaking of principle is not able to verify them. Therefore, in awakening, silence is not silent, true

knowing is without knowledge; knowing and silence are not two in the one heart.

To be in agreement with the void, there are two inner interpenetrations of the Dao – without abiding, without attachment, it is not to take, not to collect. Right and wrong eliminated, these two are cut off. If this cutting off is also at peace, then prajñā manifests clearly. Prajñā is not a new birth of the heart outside, for the nature of wisdom is ever originally complete. This being so, the original quiescence is not able to manifest of itself but is really due to the merit of prajñā. Prajñā and the nature of awareness, these turn over and complete each other. As for the original awareness and beginning cultivation, these are really not two in essence. The definitively correct entry is then the wonderful awakening, complete and clear; if there is a thorough integration from beginning to end, then cause and effect interpenetrate. Every heart becomes Buddha; without the heart there would be no Buddha-heart. Everywhere becomes the Dao, but if there were not one speck of dust, then there would be no Buddharealm. Therefore the true and the false, things and myself, all are raised to complete inclusiveness. Heart, Buddha and living beings are completely together [as one]. If knowledge is confused, then men follow the [mundane] dharmas, these dharmas are the dharmas of the myriad differences and men are not the same. If there is awakening, then Dharma follows the man and every man's wisdom is the same and blends with the myriad phenomena. When words are exhausted, worries cut off, what would be effect, what would be cause? The essence is originally solitary, so who would be the same, who different? Failure to nurture the clarity of the void is only dispelled by integration, then it is like the penetrating brilliance of the moon on water, which, although unreal, can be seen, [just as] the images mirrored forth from an open heart shine, forever void.

30.9 Venerable Hangzhou Wuyun Zhifeng⁴³⁶ *An Admonition on Sitting Chan*

Sitting does not constrain the body⁴³⁷
Chan does not go over into objects
Constraint would certainly be tiring
So that entry would not be pure
Not going over [into objects], not constraining [the body]
The true light is distant and solitary
The six sense gates are equally responsive
The myriad practices are the same everywhere

Alas, these beginners⁴³⁸
Have not yet reached profundity
Sunk and following restlessly
They can only support separation
Not possessing right means
How to respond to the rules [of practice]?
The horse's whip checks and restrains
Tuning and harmonising confusion

Worries put to rest⁴³⁹
Causal conditions forgotten
Suddenly it is like a fellow dead
Responding appropriately, unity unfolds
It is not only introverting the contemplative gaze
(Textual comment: Great Master Bodhidharma, correctly handing
over the Dharma-eye outside, was entrusted to show beginners the
essentials of cultivating the heart by opening the four gates⁴⁴⁰ to the
four practices;⁴⁴¹ there is not only one [method]).
Chasing after thoughts is too much
So count the breaths
(Textual comment: Sometimes acutely afflicted, confused or stuck in
grasping, it is fitting to adapt introspection 觀修 into breath-counting
meditation. Either [count] exhalations or inhalations but both is not
possible.)

Follow the river flowing to Jiange⁴⁴²
Without border obstructions (or shallows)⁴⁴³
It is just like fire doused with water

Like sickness coming to a cure
Sickness healed, the cure stops
Fire extinguished, water is superfluous
One thought-moment of purity
Then essence is stilled, ever numinous

Being numinous it is quiet⁴⁴⁴
Not numinous, not quiet
Is and is not repeatedly interchange
Faults passed by there are no extremes
Before was cessation, ahead, prosperity
Just like walking step by step
Since there is anxiety in not knowing
Knowing then is without fault

Day from the back is night⁴⁴⁵
How could a mirror reflect its back side?
This then is not the case
For complete clarity, penetrate through
Then it shines, yet without causal conditions
It is quiet yet who is the protector?
The myriad forms are an ocean of bubbles
The great void flashes lightning

Demolished is Mara's palace⁴⁴⁶
Overturned is Buddha's temple
The lame can walk
The blind can see
The Dharma-realm and the dusty world
Suddenly appear, wheeling round together
Whether in wide spaces or in the market place
Whether sitting meditation or sleeping

Since skill in means is clear now⁴⁴⁷
He is called the Golden Recluse (Buddha)
Although my words are firm
They should tally with the words of the sages

What are the words of the sages?
It is still necessary to repeat their teachings
No wavering, no Chan
This is the birthless Chan

Also:

If students all experience samādhi⁴⁴⁸
This is wavering, not sitting Chan
The heart flows with the phenomenal world
Why is it called meditation?
So, know that the patriarchs through the generations
Only transmit this One Heart
Since the light of the patriarchs is far-reaching
My dear disciples can take on the duty

A little chat, words to no purpose
Call it 'Admonition on Sitting Chan'

30.10 Great Master Yongjia Xuanjue Zhenjue⁴⁴⁹ *The Song of Attaining the Way*

Worthy people never seen⁴⁵⁰

A man of the Way, awakening left behind, selfless, at ease
Does not eliminate foolish thoughts, nor seeks the real
For the real nature of ignorance is the Buddha-nature
The illusory, empty body is just this Dharma-body

Awakened to the Dharma-body, there is not a single thing⁴⁵¹
The original source of one's own nature is *bhūtatahā*
The five skandhas, floating clouds, come and go in an empty sky
The three poisons, empty bubbles, arise and sink⁴⁵²

Having witnessed the true marks of phenomena⁴⁵³
No beings or dharmas exist

Instantly the *karma* of the Avici Hells is extinguished
If this is regaling beings with false, deceptive words
Then let my tongue be pulled out for aeons numerous as motes of
dust

Suddenly awoken to the Tathāgata's Chan⁴⁵⁴
The six pāramitās, the ten thousand practices are inwardly
complete

In a dream the six destinies⁴⁵⁵ are clear and bright
After awakening, the great universes are void, empty

There is neither misfortune nor good fortune⁴⁵⁶
There is neither gain nor loss
In the nature of tranquil cessation, there is no need to seek
The dusty mirror has never been polished until today
Now made bright, it must be seen clearly

Who is without thought? Who without birth?⁴⁵⁷
If there is truly no birth, there is [also] no non-birth
Call a wooden puppet-man and ask
Will seeking Buddha eventually confer awakening?

Free the four elements, do not grasp⁴⁵⁸
Within the nature of tranquil cessation eat and drink
All conditions are impermanent, all void
Just this is the Tathāgata's complete awakening

Speak determinedly, show the true vehicle⁴⁵⁹
There are men unwilling to clarify the passions
Cut straight through to the root-source, seal of the Buddhas
Plucking leaves, searching for branches is not for me

The Mani Jewel, men do not understand⁴⁶⁰
It is intimately preserved in the womb of the Tathāgata
Spiritual functioning in the six destinies is void and not void
The one perfect light is form and is not form

The five eyes purified, five powers obtained⁴⁶¹
Only experience can really know – who could measure them?
It is not difficult to see shapes in a mirror
Can the moon's pure reflection on water be grasped?

Ever solitary, moving on, ever solitary, step by step⁴⁶²
Awakened one saunters along nirvāṇa's road
Tuned in to the ancient, spirit pure, the inner mood is lofty
Face withered yet strong boned, he does not look back

Impoverished Buddha-sons, all are called poor⁴⁶³
Materially really poor, not poor in the Way
Needy they are, bodies ever in threadbare coarse cloth
Yet their hearts hide the priceless treasure of the Way

A priceless treasure, to use without end⁴⁶⁴
To benefit others according to situation, never miserly
The Three Bodies and the Four Wisdoms⁴⁶⁵ mature in the body
The eight liberations, the six penetrations are the heart seal

The best men, once determined, all awaken⁴⁶⁶
The middling and lowly hear much, disbelieve much
Just remove the dirty clothes from the breast
Who can boast abroad of vigorous effort?

Slandered by others, bear others' wrongs⁴⁶⁷
Disciples setting heaven on fire tire themselves
What I hear is just like sweet dew
It melts and suddenly the inconceivable is entered

View wicked words as the reward of merit⁴⁶⁸
These then become good friends
When hate and affection do not arise due to slander
How else could the strength of unborn compassion manifest?

Once lineage is penetrated, discourse too is penetrated⁴⁶⁹
Meditation and wisdom, perfectly bright, are not stuck in a void

It is not I alone who have come to this now
Buddhas numerous as grains of sand all embodied the same

The lion's roar is fearless speech⁴⁷⁰
All the animals hear it and skulls crack open
The bull-elephant rushes around, losing his dignity
The heavenly dragon is silent, listening with joy

Roaming along rivers, crossing mountains and streams⁴⁷¹
Searching masters, visiting wayfarers to take part in Chan
Since that time Caoxi's road has been acknowledged
Fully realised is that birth and death are irrelevant

Action is Chan, sitting meditation is also Chan⁴⁷²
Words-silence, motion-motionless, essence is in repose
Always self-possessed, even at the point of a sword
Even if poisoned, unperturbed

Our master gained insight with Dipankara Buddha⁴⁷³
Had been many aeons ago born as Kṣāntyīsi⁴⁷⁴
Then underwent how many births, how many deaths
Births and deaths without end

Since suddenly awakened to the birthless
Why be sad or joyful about glory or disgrace?

Entering deep into the mountains, living in a forest retreat⁴⁷⁵
Cliffs precipitous, profoundly quiet under tall pines
Quietly sitting meditation in this wild hermitage for monks
He is alone, tranquil, peacefully living at ease

Awakened means completed, it does not bestow honour⁴⁷⁶
All is governed by phenomena that are different
To abide in giving might engender blessings from heaven
Like shooting an arrow into the empty sky

Momentum exhausted, the arrow falls to earth⁴⁷⁷

Evoking unwished for results in future lives
What comparison with the gate of true selfless reality
A leap beyond, entering directly into the Tathāgata's realm
Just get to the root, do not bother about the branches⁴⁷⁸
Like a pure crystal enclosing a precious moon

Since this Mani Jewel can liberate
It benefits self, benefits others, without end

Moon river, wind soughing through pines⁴⁷⁹
Long night, pure night – what to do?
Buddha-nature and the pearl of practice mark the heart-ground
Fog, dew, clouds roseate clothe the body

Dragons descend into his bowl, he separates tigers with his
staff⁴⁸⁰

Two metal rings on his staff sounding clear
These are not imaginary symbols
But intimate traces of the Tathāgata's precious weapon

Do not search for truth, do not cut off error⁴⁸¹
Know that these two phenomena are void, formless
Without form, neither void nor not void
Just this is the true mark of the Tathāgata

The heart-mirror is bright, mirroring without obstructions⁴⁸²
A vast lustre everywhere penetrating uncountable worlds
The myriad phenomena all appear together
One perfect radiance neither inside nor outside

Leave off penetrating the void, eradicating cause and effect⁴⁸³
Lest a fathomless expanse lays all waste, summoning calamities
To abandon being or cling to voidness are sicknesses too
Just like escaping drowning then falling into fire

To discard the deluded heart, to take hold of true principle⁴⁸⁴
Both turn into the heart's counterfeit cleverness

A student who does not understand the use of practice
Really succeeds in acknowledging a thief for his son

Then Dharma-wealth is impaired, merit wiped out⁴⁸⁵
All due to the heart's intent and thought
Therefore, the realisation of the Chan School is to return to the
heart
To suddenly to enter the birthless with the power of wise insight

The great being takes up the sword of wisdom⁴⁸⁶
The sword of wisdom! The flaming Vajra (diamond)
Not only able to break the heart of aberrant ways
But even to subdue the gall of heavenly demons

Rouse the Dharma-thunder, beat the Dharma-drum⁴⁸⁷
Clouds of compassion! Sprinkling of sweet dew
Dragons and elephants spreading benefit everywhere
The three vehicles and the five natures all awaken⁴⁸⁸

In the snowy mountains the pastures are rich, unalloyed⁴⁸⁹
Their purity produces gee, which I often enjoy
The One Nature pervades all natures
The One Dharma is everywhere contained in all dharmas

One moon appears everywhere on all waters⁴⁹⁰
All moons of all waters are of one moon
The Dharma-body of all the Buddhas enters my nature
My nature is also united with the Tathāgata

One realm fully encompasses all realms⁴⁹¹
It is neither form nor heart nor *karma*
In the snap of the fingers eighty thousand Dharma-gates are
completed
Instantly the *karma* of the Avici Hells is destroyed

All the various phrases are not phrases⁴⁹²
What relevance to my numinous awakening?

In cannot be injured, cannot be praised
Its essence is like the Void, without limit

Do not leave this place, forever profound⁴⁹³
Look for it and know that you will not find it
It cannot be grasped, cannot be rejected
In non-obtaining only is it obtained

When silent it speaks, speaking it is silent⁴⁹⁴
The great gate of giving is open without obstructions
Men ask me to which school I adhere
I answer; it is the power of *Mahāprajñā*

Right or wrong, people do not understand⁴⁹⁵
Disobedient or obedient practice, heaven cannot measure it
I have already passed many aeons in cultivation
And do not carelessly deceive

To hoist the Dharma-banner, set up the Chan teaching⁴⁹⁶
Clearly the Buddha's teachings are at Caoxi
The lamp, first transmitted to Mahākāśyapa
Went further for twenty-eight generations in India

The Dharma, then flowing eastward, entered this land⁴⁹⁷
Bodhidharma becoming the first patriarch
Six generations transmitted his robe, as is widely known
Countless descendants obtaining the Way

The true is not fixed, the false is intrinsically vacuous⁴⁹⁸
Dispatch being and non-being, void and not void
The twenty gates to voidness are originally ungraspable
Self-same as the essence of the Tathāgata

Heart is the root, Dharma the dust⁴⁹⁹
These two are just like blemishes on a mirror
Blemishes completely eliminated, the shine begins to appear
Heart and Dharma forgotten, this is the true nature

Alas, end-time of the Dharma, time of malevolence⁵⁰⁰
Living beings' blessings are slight, restraint difficult
The sages seem remote, wrong views run deep
Demonic forces are strong, Dharma weak, much violence

Hearing the sudden teachings of the Tathāgata⁵⁰¹
They hate not being able to smash it into broken tiles
Actions of the heart, calamity for the body
Do not blame or complain, especially of others

If you do not want to be subject to unremitting *karma*⁵⁰²
Do not slander the true Dharma of the Tathāgata
There are no other trees in a sandalwood forest
Deep and very dense, it is the habitat of lions

In the forest's realm of purity [lions] alone roam⁵⁰³
Animals and birds all keep their distance
Only lion cubs can follow
At three years old they can already roar

If a jackal were to chase the King of Dharma⁵⁰⁴
The monster would snap its jaws in vain for a hundred years
The teachings of perfect and sudden are without human sentiment
Doubts unresolved must be faced directly

Not being a mountain monk indulging others or myself⁵⁰⁵
It is fear practitioners might fall into the pit of nihilism or eternalism
Wrong, not wrong, right, not right
A gap of hair's breadth misses by a thousand miles

Yes is the dragon maid suddenly becoming Buddha⁵⁰⁶
No is Sunaksatra reborn in hell⁵⁰⁷
Gaining knowledge since I was young
Studying *sutras*, *shastras* and commentaries

Analysing name and form without rest⁵⁰⁸
Entering the ocean to count the grains of sand, self-imprisoned

All bitterly condemned by the Tathāgata
What profit in counting the treasures of another?

Ever baffled and foiled by the study of worthless practices⁵⁰⁹
Many years spent in useless activity like windblown dust
A perverse seed-nature, a wrong understanding
Does not arrive at the complete sudden teaching of the Tathāgata

The two vehicles make vigorous efforts yet lack the way of the
heart⁵¹⁰
The aberrant ways are clever but lack wisdom
Both are foolish, both are fatuous
Taking an empty fist or pointing finger as absolute truth

Vainly bestowing merit on the finger pointing at the moon⁵¹¹
Vainly indulging strange behaviour in the sense realm
The Tathāgata just does not see a single dharma
Just this is known as all-seeing Avalokiteśvara

Awakened sees *karmic* hindrances as originally void⁵¹²
Not awakened, debts from previous lives must still be repaid
If the famished come across a royal banquet yet cannot eat
Or the sick encounter a royal physician, how to effect a cure?

To practise Chan in the desire realm is power of wise insight⁵¹³
Amidst fire the lotus is born, indestructible
Yongshi⁵¹⁴ committed a crime yet was awakened to the Unborn
Long ago becoming a Buddha, even to this day

The lion roars, proclaiming fearlessness⁵¹⁵
Alas! The foolish, stubborn as leather
Only know that heinous crimes obstruct *bodhi*
Without seeing the open secret of the Tathāgata's teachings

Two monks violated the precepts against carnality and killing⁵¹⁶
Upāli's feeble light of understanding added to their bondage
Great warrior Vimalakirti immediately removed their doubts

Just like a bright sun melting frost

Inconceivable is the power of liberation⁵¹⁷

This has become my good friend

Who would presume to withhold the four necessities?⁵¹⁸

Even ten thousand ounces of gold is insufficient

Powdered bones, a broken body would never be enough
requit⁵¹⁹

For one phrase completing a leap over countless aeons

King of Dharma, most high victorious

To which Tathāgatas numerous as the grains of sand in the River

Ganges have ever born witness

Now that I am liberated by this Mani Jewel⁵²⁰

Those who trust in it are all in accord

In perfectly clear insight not a single thing exists

Neither beings nor Buddhas

In the ocean the great universes are bubbles⁵²¹

All sages and worthies are flashes of lightning

Even if a wheel of iron were turning on one's head

The perfect radiance of meditation and wisdom would never be
lost

Should the sun cool, the moon heat up⁵²²

An army of demons cannot destroy the true word

To think that an elephant carriage advancing on a high road

Could be warded off by a grasshopper!

A great elephant does not travel along rabbit tracks⁵²³

Great awakening is not hemmed in by trifles

Do not slander the vastness with limited views

If not yet awakened, I bid you farewell for now

30.11 Venerable Tengteng⁵²⁴

Song of the Realisation of the Original

Cultivating the Dao is not the Dao that can be cultivated⁵²⁵
Inquiring into Dharma is not the Dharma that can be inquired into
Deluded people do not realise that form is void
The awakened are fundamentally without obedience or
disobedience

The eighty-four thousand Dharma-gates⁵²⁶
Their ultimate principle is not separate from the heart
Acknowledge your own inner citadel and environs
Do not be deceived searching in other villages

No use is broad learning, much listening⁵²⁷
No need for impressive analytical acumen
The size of the moon is not known
Don't worry about which is the leap year

Afflictions, just they are *bodhi*⁵²⁸
A pure lotus emerging from shit
Why do people come to ask me?
It is not possible to discuss it with you

Filling the belly at dawn with rice-gruel⁵²⁹
Midday one more meal
Today is just as it comes, playfully⁵³⁰
Tomorrow, playfully just as it comes

In the heart is clear awakening
Just make out to be a dull-witted imbecile

30.12 The Venerable Nanyue Lanzan⁵³¹

Song of Joy in the Dao

Empty-headed⁵³²

Unconcerned with affairs, without interfering

Unconcerned with affairs

What need to discuss anything?

A pure heart is not distracted

As for the rest – no need to cut it off

Past is already past⁵³³

The future seems impossible to estimate

Empty-headed, nothing to do, sitting

Was there ever anyone to call out to?

Searching outside is hard work

All those foolish obstinate fellows

I do not hoard one grain of rice

Coming across food, I only react – eat!

In the world men are busy with many affairs⁵³⁴

Taking advantage of each other, hardly attaining anything

I am not happy to be born in heaven

Nor fond of the Three Treasures (Buddha, Dharma, Sangha)

When hunger comes, eat rice

When tiredness comes, sleep

Foolish men laugh at me

Wise ones know of it

This is not crass silliness⁵³⁵

The original essence is like this

Need to go, then go

Need to stay, then stay

Body clad in a tattered robe

Legs wearing faded pants

Many words, many expressions

All are mutually contradictory

If there is desire to save living beings⁵³⁶

It is not as good as saving oneself

Do not be deceived searching the true Buddha
The true Buddha cannot be seen
The mysterious nature and the numinous tower [of the heart]
How could they ever have been trained and forged?
The heart is the heart free of troubles
The face you are born with is the original face

An age-old rock might shift about⁵³⁷
But its composition would not change
Free of troubles is originally free of troubles
What need to study words and phrases?
Eliminate grasping at a self and others
Within this harmonious darkness is the direction
All kinds of toil for muscles and bones
Better sleep peacefully in the forest, unconcerned

Lifting the head, seeing the sun on high⁵³⁸
Eating simply from house to house
Employing exertion with exertion
Would be even sillier
To demand is not to get
Not to demand gets it
I have a word to say –
Cut off worries, forget *karma*

Clever talk does not reach it⁵³⁹
Only apply the heart to pass it on
Yet another word –
It does not surpass straightforward giving
Small as the tip of a hair
Big, of unlimited extent
Originally complete in itself
It does not labour at the loom of ingenuity

Worldly affairs are just as they are⁵⁴⁰
Just like this mountain
The green pines hide the sun

The blue mountain streams flow long
Mountain clouds act as curtains
The night moon is a sickle
Lying under the wisteria
A piece of rock is the pillow

Not paying homage to the Son of Heaven⁵⁴¹
What would there be to envy in kings and lords?
Birth and death have no worries
What further is there to be concerned about?
The moon on the water has no substance
I too am like this
The myriad phenomena are all like this
Originally of the Unborn

Unconcerned, without worldly affairs, sitting
Spring comes, the grasses of themselves grow green

30.13 Venerable Shitou⁵⁴²

Song of the Thatched Hermitage

I build a thatched hermitage, nothing of value⁵⁴³
And after eating take a leisurely nap
On completion the thatch at first looks new
After it gets dilapidated more thatch will protect it⁵⁴⁴

The person living in the hermitage is ever present⁵⁴⁵
Not dependant on centre, on in-between, inside or outside
In places where worldly people live, I do not stay
The things worldly people love, I do not love

The hermitage, though small, contains the realm of Dharma⁵⁴⁶
Hermit incumbents all know this completely
Faith in the Mahayana bodhisattvas is without doubts
The middling and lowly, hearing of it, cannot but be surprised

Ask about this hermitage – will it perish or not perish?⁵⁴⁷
Perish or not perish, the master's origin is here
Dwelling neither south, north, east or west
Foundation firm and secure, this is the best

Under the green pines, inside the window it is bright⁵⁴⁸
Jade palaces, vermilion towers are no match
A patchwork quilt covering my head, myriad cares come to rest
This is the time a mountain monk understands nothing

Living in this hermitage, ceasing work on liberation⁵⁴⁹
Who would presume to spread out mats to catch people?
Turn the light to shine within; just return
The vast numinous source is not directed backwards

Encountering the patriarchs, intimate with the teachings⁵⁵⁰
Bind grass to build a hermitage, do not give up
Leave a whole lifetime behind, trust to this and that
Hands free, walking on, there is no fault

Thousands of words, myriad interpretations⁵⁵¹
All that is necessary is to release you from the dark
If you wish to know the man in the hermitage who does not die
How would he be different from today's bag of skin and bones?

30.14 Venerable Daowu⁵⁵²

The Joyous Song of the Dao

The joys of the Dao in a mountain monk's free nature are many⁵⁵³
Heaven revolves, earth turns, all in obedience to them
Leisurely lying amongst solitary peaks without companions
Singing alone the song of the Unborn

The song of the unborn, happy withdrawal from the world⁵⁵⁴
When men ridicule, they cannot sing

Happy feeling, joyous Dao, passing the remaining years
The ordinary hurly-burly is completely forgotten

A great being must possess a lofty spirit⁵⁵⁵
Without obstructions, he does not follow worldly sentiments
Your words are in obedience, just this is *bodhi*
My sayings are originally contrary to the norm

There is a time of silliness, a time of foolishness⁵⁵⁶
How to know what is not my path?
A unique arrival in one life is as it is
Where could a rustic guest of no native place return to?

Today this mountain monk is just like this⁵⁵⁷
Is there still something to do for an original mountain monk?
Seeking for the patriarchs' functioning, sons of the king of the void
Their bodies are like floating clouds, nothing to cling to

Since olden times always wearing one patch-robe⁵⁵⁸
Having passed through many degrees of heat and cold
It is not true, it is not false
Beating the drum of the happy spirit, kneeling in reverence

Brightly, brightly, the one way of Han River's clouds⁵⁵⁹
Blue mountains, green waters, no resemblance
Innate nature completed, without further change
Everywhere open, no obstructions anywhere

Sometimes apply the heart's compassionate joy⁵⁶⁰
Sometimes liberating someone with the staff
When compassion descends to attachment in fetters
The stick teaches him to break through such love

Tell those journeying under the moon –
If there is compassion, I will be renewed

30.15 Venerable Daowu

In Praise of One Bowl

Restrain the how-howling wind, roar-raucous clamour⁵⁶¹
All has peacefully, leisurely come to a stop
Like being famished, eating salt adds to thirst
A sucker-shoot growing out of the head

After all, it is not possible to know beginning and end⁵⁶²
Discarding the corpse, where to shed it?
You are strongly advised to work hard in seeking liberation
Putting idle business first, must come to an end

When the fire descends in the body, it must be managed⁵⁶³
No need to await its approach time, call on the bodhisattvas
The language of a great being should be clarity itself
Leave off studying the received flowery disseminations of silly men

When it is time to dress up, learn to be relaxed⁵⁶⁴
Learn also to be both gentle and rough
To shave the head and wear coarse woollen cloth
Also to study the lives of ordinary men

To speak to you straightforwardly, you would not understand⁵⁶⁵
Thus the composition of this long song, in praise of one bowl
In Praise of One Bowl
Within many is one, within one, many

Do not laugh at a bumpkin's song of the one bowl⁵⁶⁶
Having already crossed beyond this world of endurance with one
bowl
Heaven, blue-green, remote, solitary, and the moon just rising
Is the time of myriad forms reflected from the void

How many the transient lifetimes of good and bad⁵⁶⁷
The purity of the one source is without coming and going

Neither is there need to make water bubbles with the heart
Who teaches that blood circulates in a hundred hairs?

Nothing better than sitting quietly on the Tathāgata's ground⁵⁶⁸
On its summit a magpie builds its nest
Ten thousand generations, sons of the golden wheel-turning king
All this is to protect the Tathāgata's numinous awakening

Under the bodhi tree living beings are ferried over⁵⁶⁹
Ferried across, all beings are born into no-birth, no-death
Birthless, deathless is the true great being
The great Vairocana Buddha has no form, no marks

Dust and toil eradicated, the Tathāgata is wholly present⁵⁷⁰
One grain of complete awakening is a priceless jewel
The eye does not see, the ear does not hear
Neither seeing nor hearing are the true seeing and hearing

Ever the one phrase without words⁵⁷¹
Today a thousand words are strong in distinguishing
Strong in distinguishing needs careful listening
Everyone is completely endowed with the Tathāgata's nature

It is exactly like gold in ore⁵⁷²
Refine and refine again until the gold is pure
Truth is untrue, untruth is true
If truth and untruth are eliminated then man is too

The true heart does not deny afflictions⁵⁷³
Food and clothing accord with time, nurturing the physical
Both the good and the bad wear dyed robes
Yet a completely open heart is without taint

There is neither bad nor is there good⁵⁷⁴
The two interface effortlessly, even and equal is the Dao
Whether eating coarse food or fine
No need to learn the average man's characteristic observations

It is neither coarse nor is it fine⁵⁷⁵
In the fragrant realm on high there is no root or stem
Sitting is also walking, walking, sitting
Life and death under the bodhi tree comes to the bodhi fruit

It is also not sitting, not walking⁵⁷⁶
Since there is no birth what use to seek no-birth?
Birth is obtainable too, so too is death
Everywhere they will come to see Maitreya

Yet there is no birth, also no death⁵⁷⁷
The three realms of the Tathāgata are all like this
Apart it is too near, near it is apart
Within the illusory [Dharma]-gates are no real meanings

There is nothing to separate from, nothing to contact⁵⁷⁸
Where then to search for the elixir of health?
Silence in words, words in silence
Words and silence criss-cross without a set place

There are neither words nor is there silence⁵⁷⁹
Do not call up east-west to make it north-south
Anger is joy, joy, anger
From defeating a host of demons, I turn the Dharma-wheel

Yet there is no anger, nor is there joy⁵⁸⁰
Water is not separate from waves, waves is water
When miserly, give alms; giving alms, be miserly
Do not separate outside-inside, middle and in-between

Yet there is neither miserliness, nor any almsgiving⁵⁸¹
Silent and vast, nothing can be grasped
In suffering is happiness, in happiness, suffering
Only this practice cuts off the domestic state

Neither is there suffering, nor happiness⁵⁸²
Originally free, there are no fetters

Defilement is purity, purity, defilement
Two sides ultimately without past or future

Yet there is no defilement, nor any purity⁵⁸³
The great universes share the one *bhūtatathatā* nature
Medicine is the sickness, sickness is the medicine
To end these two, they have to be eliminated

Yet there is neither medicine nor sickness⁵⁸⁴
Just the numinous awakened nature of *bhūtatathatā*
A demon becomes a Buddha, a Buddha a demon
Look for the form in the mirror – waves on the water

Yet there are no demons, nor any Buddhas⁵⁸⁵
In the three worlds originally not a thing exists
Ordinary man is a sage, the sage an ordinary man
[Like] glue in colour, salt in sea water

Yet there is no ordinary, no sagely either⁵⁸⁶
Myriad practices are supported, not only one practice
Within the true is the false, within the false, the true
From all this mortal man gives rise to the dust of foolishness

So there is no truth, nor is there falsity⁵⁸⁷
When not summoned, what should be acknowledged?
Originally there were no clans, no names
It is just a question of trusting the legs to walk swiftly

There are times in the market place or slaughter house⁵⁸⁸
When a vermillion lotus is born from the fire
Having leaned on the staff, travelling to the capital
The body is like drifting clouds, of no fixed abode

Illusion is originally a temporary guest⁵⁸⁹
In the other house a much quieter emptiness is encountered
If you are seeking the precepts
How long before recovery from the three poisons of desolation?

If you are seeking Chan, I am more or less completely asleep⁵⁹⁰
Great compassion is not demented
Of the world, not of the world, heaven is within heaven
Men of these times cannot understand the meaning in this
Tap them on the south side; they react on the north side

If you are seeking the Dharma, ask Kāśyapa at Chicken Foot
Mountain⁵⁹¹
The great being was wearing a robe there
No use really to look for such a one
Searching in *sutras*, the true source of the Dharma-nature cannot
be heard

If searching for rules, no need to turn the poor away⁵⁹²
Seeking cultivation, where to search for the eighty-four thousand
stupas?
Just acknowledge that yellow leaves stop the crying [of children] It
is not waking up to black clouds covering the sun

Do not be surprised if crazy words make no sense⁵⁹³
The sieve gradually filters the coarse from the fine
But in the coarse there is actually no fine
Just this is the complete ultimate truth

An ultimately real truth is originally not true⁵⁹⁴
Therefore it is called listening, which is dust
If one can be liberated from the dust to the real
Then this is to leave the world of men forever

People who have left the world do not fabricate⁵⁹⁵
They act alone, walk alone, open and abandoned
There is no birth, no death and no nirvāṇa
Birth and death did not originally impinge

There is no right and wrong, no movement or stillness⁵⁹⁶
Do not vainly take the body into an empty well
There is no good, no bad, no coming or going

Also no bright mirror suspended on a high stand
A mountain monk sees liberation just like this
Do not believe in others creating end-of-the-world conflagrations

30.16 Venerable Lepu⁵⁹⁷ *Floating Bubbles Song*

The water in the courtyard is from the falling rain⁵⁹⁸
On the water, swirling bubbles are seen to arise
Old ones already gone, new ones arising
Old and new succeeding each other endlessly

Initially due to raindrops, water became bubbles⁵⁹⁹
But by virtue of the wind's arousal, bubbles return to water
Not known is that the nature of bubbles and water is not different
By following other paths they are taken to be different

Outside, the bright lustre of gems, inside, containing the void⁶⁰⁰
Inside and outside exquisitely transparent like precious jewels
Just when the ripples seem to be existent
They move as if non-existent

Existent, non-existent, movement, stillness, matters difficult to
clarify⁶⁰¹
In the midst of formlessness is form
Just get to know the water
And that bubbles arise from water!

Think of taking bubbles and water as my body⁶⁰²
The five *skandhas*, an empty aggregation, makes the man
So the awakening of empty *skandha* bubbles is not real
Only being able to see the origin clearly is truly real

30.17 Venerable Suxi (Little Master Wuxie)⁶⁰³ *Song of the Herdsman*

Hearing the patch-robed monk's *Song of the Herdsman*⁶⁰⁴
Of roaming about at ease without an abode
Just one robe of a hundred patches, a bowl and bottle
This is merely life's lot in this round

To seek and take part in the ultimate principle⁶⁰⁵
Do not shrink from cold, heat or bitter hardships
Having already roamed all around the four seas
The belly is filled with mountains, rivers, wind and clouds

Eliminate the letter of the law from the inside⁶⁰⁶
Do not try to learn the [four] inspiring demeanours⁶⁰⁷
People of the three vehicles laugh at my incapacities⁶⁰⁸
I laugh at their deluded doings of the three vehicles

The wise expediently set up stages⁶⁰⁹
The Great Dao is originally without delusion or awakening
Arrived, no need to rely on cultivation as cure
Nor does it lie in a facility with words

Wearing hemp cloth, with cloud-gazing eyes⁶¹⁰
He does not turn back to look at rulers and lords
The original body of a man of Dao is just like theirs
But they do not know the Buddhist destination

Again, birth is just like wearing a robe⁶¹¹
Death too, just like taking off the trousers
Birth then is without joy, without sorrow
How could the eight winds be a terror?⁶¹²

Outside form resembling a sick man⁶¹³
In the belly there is much intelligent wisdom
Although not owning anything

He dares to contend with rulers and princes

Foolish men shake their fists at him⁶¹⁴
The wise nod to each other in admiration
This wise puppet moving on strings
Singing and dancing thanks to the puppeteer

One phrase to announce to all men –
Smash the mould to return

30.18 Chan Master Fadeng Taiqin⁶¹⁵

Song of the Ancient Mirror

Three poems

1.

All have said the ancient mirror has never been seen⁶¹⁶
So to lend you contemporaries a one-time look
Here in front of the eyes not the finest hair is to be seen
Deep, deep the cold light condenses into something

Condensing into something, without back or front⁶¹⁷
An ugly woman draws near to make up, but [the mirror] does not
match with her feelings

Pan Sheng⁶¹⁸ turns his head repeatedly emitting sighs of
admiration

Why so happy, happy; why so very sad?

Handsome, ugly, where does that come from?⁶¹⁹

This is just being dizzy and sunk in intoxication

Yanruo,⁶²⁰ sneaking a look in the morning mirror, ran away in
terror

Consider carefully, there is still a cause [for this]

I ask the crazy one – why not return for a while?⁶²¹

Tears flow, only sounds of deep wailing come to me

Choking with grief, unable to cough up an explanation
Your head and the reflection are a long, long way away!

Long long away! How long before you return?⁶²²
The bewildering clouds open here
Walking, walking, led by the hand, ascending the lofty terrace

2.

Who said that the ancient mirror is without form?⁶²³
Ancient, modern, going out, coming in – what gate?
The gate – when you look but can't see
Just this is your complete, naked manifestation

Complete naked manifestation⁶²⁴
Giving you lifelong protection
Should you find a good friend, ask for the boon [of the teaching]
Though meeting him, getting the transmission will not be easy

Just trust in being able to see the face⁶²⁵
No need to give rise to fear
Look to the time of Yanruo Daduo
Mistakes reaching right until today

If the reflection is not clearly discerned now⁶²⁶
Then it is still the same as [Yanruo's] turning away
The same turning away,
Bitter, bitter, bitter!

3.

Ancient mirror, essence clear as bright moonlight⁶²⁷
Incandescent bright, everywhere sparkling riversdrops of sand
Everywhere installed, its name inscribed
Is there still someone other than you?

Past, present, future⁶²⁸
All the Buddhas in the mirror have slight blemishes
Slight blemishes of dirt eliminated, then there is nothing

This is truly the lotus in the fire

Lotuses; thousands of clusters, myriads of clusters⁶²⁹
Every flower a peaceful, dignified Shakyamuni
Who said he entered cessation at Kuśinagara?
Who talks about Daoist practices to prolong life?⁶³⁰

Do not trust what is seen in the mirror⁶³¹
The three [Buddha] vehicles, goat, hart and bull
Men of today do not recognise the ancient mirror
Talking to exhaustion about original purity

Just look on purity as pretence⁶³²
The appearance of the reflection is not genuine
Some are round, short or long
If there is the slightest blemish there is sickness

You would be better advised to smash it⁶³³
Mirror gone, blemish vanished, it will just shine
Take a look too at the inexpressible at Vaiśālī⁶³⁴
Know that complete penetration is only a small extra

30.19 Tanzhou Longhui (Sī) Daoxun⁶³⁵ *Song of the Samadhi that Reaches Everywhere*

Going to earth's end to join someone who knows⁶³⁶
Inquiring everywhere, with Hui I could advance in strength
The master then berated me; retreat, expelled
Realising his magnanimity, it put the matter to rest

Looking around, I hung up the travelling gear⁶³⁷
It was difficult for Sudhana to find a hiding place
The tinkling staff sounds in the naked quiet, strange
Free to go, compelled to come, seeing the extraordinary

Zhaozhou's pass, Xueling's ascent⁶³⁸

Fixing a cave facing mountain peaks, to verify true and false

In compliance to authenticate the numinous spirit, opening up to
the myriad functions

This way and that wielding the patriarchal sword, revealing it to the
three worlds

Who could be entrusted to unravel these layers upon layers?⁶³⁹

Do not appear to know the meaning, deceiving, conjecturing off
the cuff

A patch-robed monk frowns, eyes blue-green, sound of surprise

The Yellow Sea moves backwards, a mouth like the Kunlun
Mountains

Guishan's water buffalo,⁶⁴⁰ Daowu's song⁶⁴¹

Master Ma's inspiring appearance with the complete marks

[Patriarch Kanadeva's (2.22)] dropping the pin in the water bowl
became the example for following generations

Holding the mirror, raising the flag, looking at the first artificer

Who will continue intoning the *Song of Guangling*?⁶⁴²

Difficult to estimate the continuation of the song

A stone man hates the body, brings the whip down

The wooden horse, neighing, rushes up to the Brahma Heaven

The beautiful waters of gold,⁶⁴³ the jade of Lantian⁶⁴⁴

The Zhurong Peak gathered among others,⁶⁴⁵ the Xiang River
(Hunan) stirs up waves

Full moon, clear over the valley, pines sighing peacefully
Clouds flying by like dragons, all around a beautiful sight

30.20 Venerable Danxia⁶⁴⁶

The Ballad of Playing with the Pearl

Two Poems

1.

Prajñā, a numinous pearl, mystery difficult to fathom⁶⁴⁷
In the ocean of the Dharma Nature my own eyes recognised it
Hidden, manifest, ever roaming about in the five *skandhas*
Inside, outside, shining bright with great spiritual power

This pearl is neither large nor is it small⁶⁴⁸
Raying forth brightly day and night, illumining all
When seeking it, nothing is found, not even a trace
Yet standing or sitting it follows, forever clear and lucid

The Yellow Emperor, journeying to Red Water, [lost the pearl]⁶⁴⁹
Who could listen, who could search? No one could respond
Only No-Form, No-Heart – he obtained the [lost] pearl
If it can be seen, if it can be heard, it is worthless

My master's powerful pointer took the Mani Jewel as example⁶⁵⁰
Yet men without number drown in pools trying to gather pearls
Why take potsherds and gravel as precious treasure?
Wise ones come across it peacefully

Myriad connected forms, their inward luminosity appears visible⁶⁵¹
Essence and function, thusness, transformation, non-
transformation
The myriad phenomena vanish, dispatched to a tiny place in the
heart
In all times skilful means are the ingenious art

Incinerating the six thieves [of the senses], smelting all demons⁶⁵²
Able to destroy what I hold dear, to dry up the river of desire
The Dragon Girl on Vulture Peak personally offered the Buddha
[the precious pearl]⁶⁵³
Under the impoverished youth's robes, how many were the wrong
turnings and falls?

Also called [true] nature, also called heart⁶⁵⁴
Neither nature nor heart, it is beyond ancient and modern

When the whole essence is clarified, clarity cannot be appropriated

For the time being it is called 'Playing with the Pearl Ballad'

2.

Knowing about the treasure in the robe⁶⁵⁵

The intoxication of ignorance can wake one up

Although a hundred bones be scattered

The one thing abides always numinous

Yet the knowledge realm is really not the essence⁶⁵⁶

The pearl of the spirit has no fixed form

Awakening then is to the three bodies of the Buddha⁶⁵⁷

And to doubts concerning the myriad rolls of *sutras*

In the heart, the heart can be fathomed⁶⁵⁸

Passing through the ear, the ear finds it difficult to hear

Heaven and earth were at first formless

The mysterious source emerges from unfathomable depths

Originally strong, not tempered⁶⁵⁹

Originally pure, not purified

The morning sun wheeling round

A transparent reflection of stars at dawn

Auspicious rays circulate, do not disappear⁶⁶⁰

The true *qi* stirs and turns into life

Mirroring the silence of the cavernous void

Shrouding the brilliance of the Dharma-realm

Frustrations in ordinary achievements do not perish⁶⁶¹

Transcending the sagely fruit is not enough

The Dragon Girl personally offers it

Ajātasatru himself presented the jewel⁶⁶²

The man protecting the goose still survived⁶⁶³

The significance of a yellow sparrow tit is relatively small

Enlightened speech is really nothing to do with the ancients
Ability with words is not the [right] sound

No borders, endless vastness ever more⁶⁶⁴
No boundaries, altogether void
Practising the teachings is not by talking
Hearing the name is not to know the name

Neither pole is standing⁶⁶⁵
The middle way does not need to be walked
Look at the moon, stop observing the finger [pointing at it]
Return home, cease asking about the journey

Understand the heart, for heart is Buddha
What more could Buddha be?

30.21 Old Venerable [Daochang] of Guan'nan⁶⁶⁶ *Ballad of Obtaining the Jewel⁶⁶⁷*

Three worlds! So mysterious⁶⁶⁸
Six destinies! Like a dream
The wise appearing in the world! Like a flash of lightning
The native land seems like a bubble on water
Nothing is permanent, no birth-death, incessant change

There is only the firmness of the great wisdom⁶⁶⁹
Hard as a diamond, it is beyond value⁶⁷⁰
Soft as floss, vast as the void
Tiny as a mote of dust, it is invisible

Surround it to gather it up, it will not be gathered⁶⁷¹
Dispel it to scatter it abroad, it will not be scattered
Incline the ear wishing to hear it, it is not heard
Staring to observe it, it cannot be seen

Singing and again singing⁶⁷²
On top of Pantuo Stone, laughing, ha-ha!⁶⁷³
Laughing and again laughing
Under the shadow of the green pines, the lofty sounds call

Since acquiring this pearl of the heart⁶⁷⁴
Neither Buddhas nor earthly rulers are necessary
It is only mountain monks who bring this off
Former worthies of old already sang this song

Not sitting in Chan meditation, not practising Dao⁶⁷⁵
Roaming far and wide, naturally just so
Only do not harbour or reject the myriad phenomena
Since the beginningless, how could there have been birth and old
age?

30.22 Venerable Xiangyan Zhixian (Kyōgen Chikan) ⁶⁷⁶ *Two Poems*

1. A Ballad of Encouragement to Awaken

A full mouth of words, no place to talk⁶⁷⁷
Clearly facing people, but the talk does not penetrate
Quickly make an effort to diligently bite through
When impermanence comes, salvation is too late

Daytime words, in the dark swapping notes⁶⁷⁸
Speedily sharpen the old awls to pierce through⁶⁷⁹
The principle is complete awakening, faith in self
This is the business [of Chan], nothing more to say
As for Zhuang-Lao, search it in the songs of other old masters
In Chan practice it is necessary to completely cut off pictures in
the heart

2. *Ballad of Returning to Quiescence Bestowed on One Incumbent*

The same one incumbent, more than seventy years old⁶⁸⁰ Happy
to leave the city altogether to dwell in the mountains Body like a
withered tree, the sprouts from the heart all pruned Not
speaking a [high] Tang accent and ceasing to read Sanskrit

The aspiration of the heart penetrates everywhere despite the
body lost in decline⁶⁸¹

Just like the *śramanas*, disciples of the Tathāgata Deep faith and
reverence fixed the alms-bowl shaped *stupa* Lofty, majestically
established in blue mountain's deepest place

Not in vain does an appreciative man take part in the Dao⁶⁸² In
later years the physical body itself is ennobled Though never
discussed, it is the business of today In the darkness is buried
the hidden mysterious openness

Not leaving traces, he differs from other men
The lustre is of deep and subtle spirit, filled with light

30.23 Venerable Shaoshan [Huanpu]⁶⁸³ *The Jewel of the Heart Song*

'Tis long since the mountain monk reached the gate of the void⁶⁸⁴
Work on forging the jewel of the heart is already complete The
special sound of this gem separates host from guest Sound
everywhere, like the roar of the lion

The lion's roar, impermanence its message⁶⁸⁵
The Buddha-nature's principle of *bhūtatathatā* is clear for all
Thinking of this often to myself
Suddenly the great meaning bestows happiness in the heart

Some begin [practice] with the *sutras*, others with the discourses⁶⁸⁶

Some talk of gradual, others of the sudden way
In all the Buddhas it functions as spiritual power
In average man it thrives as stinginess

This heart-jewell is like the moon on water⁶⁸⁷

No difference from the corners of the earth to the border of heaven
Only because of confusion is awakening seen to be different
Therefore the Tathāgata has many modes of discourse

The realms of hell, the state of the hungry ghosts⁶⁸⁸

The wheel of the six destinies revolving endlessly⁶⁸⁹

This is not the Buddhas' lack of compassion
How could it be that Yama [lord of death] could prevail?

Exhortation – understand the essence flowing deeply⁶⁹⁰

Look into the jewel of the heart, do not be wasteful
The five *skandhas* of the body are utterly devoid of knowledge
After the hundred bones have been scattered, where to search?

End of Book Thirty

Addenda

30.24 Yang Yi

Letter to Li Wei ⁶⁹¹

Yang Yi, Hanlin Academician, Assistant Minister of the Ministry of Works, Vice-Director at the Ministry of Rites and Administrator of Ruzhou, once composed an internal letter to Li Wei (961–1031 CE) of the Hanlin Academy, describing the whole story of receiving the transmission of the masters.

The letter said, ‘A sick man, long detained by a mischievous foolishness, experiences an urge for renewal, having already heard of the purport of the Southern School of Chan during a long sojourn assisting at the capital. Moved to consult and enquire and dealing with various people, an impulse emerged which enabled the innate purposefulness of his heart to be dug out. Those who are unabashedly up against a wall come out honestly before the high seat [for guidance]. Furthermore, great master An’gong⁶⁹² always let fall hints as a guide. From the image of the cessation at the twin Sala trees and the single sandal returning to the West, the inner heart surged expansively, yet without awareness of what was being indicated. Still there were years sunk in chronic illness, the spirit fretted, became confused and absent-minded. Very close to the narrow opening and once more discerning a direction, he then obtained great warrior Yunmen Liang’s insight into his entanglements and realised that the essential indications were truly on the same track as those of Great master An’Gong. Furthermore, on Mount Lu [Jiangxi] he came to the Guizong and the Yunju [Daoying] teachings, both in the direct line of Fayan. The following

year, granted the administration of this commandery [of Ruzhou] he went to visit Senior Chan master Guanghui [Yuanlian], true Dharma-heir of Nanyuan Nian (13.321); Nian inherited the Dharma from Fengxue (13.317), Fengxue inherited the Dharma from First Incumbent Nanyuan (12.304), Nanyuan inherited from Xinghua (12.273), Xinghua inherited from Linji (12.256), Linji inherited from Huangbo (9.168), Huangbo inherited from Baizhang Hai (6.105). Hai inherited the Dharma from Mazu (6.91), Mazu came from Ven. Rang (5.84) and Rang was the principal inheritor of Caoxi.

‘Keeping to a vegetarian diet, affairs simple, declining parties and much leisure, or just to sit until an invitation arrived, he sometimes ordered the carriage ready to go there [to Mount Lu] in order to inquire of the master without restrictions. Obstructions suddenly melted away. Half a year later, completely free of doubts, it was as if remembering something long forgotten, as if suddenly waking up from sleep. The things of old which would well up in the chest as obstructions had dramatically just fallen off by themselves. Accumulated aeons of ignorance became clear in a flash and there was confidence now in using the allotted time to penetrate to full understanding and to deal with it without difficulties.

‘The many previous worthies who took part in the search were seriously pondered, such as Xuefeng (16.389) coming nine times to Dongshan and three times ascending to Touzi (26.924) in order to come to the inheritance from Deshan. Linji obtained the Dharma from Dayu yet ultimately inherited from Huangbo. Yunyan (14.350) often braved Daowu’s instructions but was Yueshan’s (14.335) heir. Danxia (14.332) received authentication personally from Mazu yet became Shitou’s inheritor. In times gone by, many there were who came to the principle without any doubts.

‘The sick man today furthers the conditions for the succession, which truly belongs to [Master] Guanghui, yet arises of itself, nobly emerging like peaks from the sea.⁶⁹³ Fortunate indeed, fortunate indeed!’

Vice-Director [Yang Yi] Enquires of Ven. Guanghui

The Vice-Director asked Ven. Guanghui, ‘It is often heard that the venerable sir says that all infringements leading to *karmic*

consequences are due to what is generated by wealth, and that he exhorts men to clear away the obstructions of wealth and profit. Furthermore, that the beings of Jambudvīpa take wealth as a way of life, whilst the state considers its wealth to be amassed through its people. Now in the teachings there are two gifts, of wealth and of Dharma. How then can one come to exhort men to clear away wealth?’

Guang replied, ‘On the tip of the flag pole is an iron dragon’s head.’

‘The horse of Haitan [Island] resembles a huge black dragon,’⁶⁹⁴ replied the Attendant Yang.⁶⁹⁵

‘The chickens of Chu are not the phoenix of Cinnabar Mountain,’ said Guang.⁶⁹⁶

‘Buddha’s demise of two thousand years ago has left monks with little sense of shame,’ said Attendant Yang, who then asked the monk for clarification.

[Master Guang] continued by saying, ‘In heaven above there is no Maitreya, on earth below there is no Maitreya.’

‘Not yet understood,’ [said Attendant Yang]. ‘Where is Maitreya then?’

‘A splinter in the hand,’ [Guang] explained.⁶⁹⁷

‘Transgressions are things which return,’ said Attendant Yang.

‘A man who acknowledges transgressions is difficult to find.’

‘Having tasted of the staff,’ said Yang.

‘Drink,’ replied Guang.

‘Still not able to let go.’

Vice-Director Yang also asked Commandant-Escort Li,⁶⁹⁸ ‘Shakyamuni spent six years in bitter practice, but with what success?’

‘Carrying firewood, bowed over, one knows its weight,’ replied Li.

Question: ‘When a blind one is leading a crowd of the blind, what then?’ asked Yang.

‘Blind,’ said Li.

‘Obviously,’ said Yang.

The Commandant-Escort then fell silent.

During the Tong Guang reign period (923–926 CE) the Emperor [Zhuangzong of the Later Tang dynasty, r. 926–934 CE] had questioned Ven. Xinghua, saying, ‘We have obtained and collected the treasures of the Chinese heartland – is its value truly realised by no one?’

‘Is it the plan to vouchsafe a view of the Emperor’s treasure?’ replied Xinghua.

The Emperor undid his turban and stretched out his legs.

‘The August Sovereign’s treasure, who would presume to have realised its value?’ said Xinghua.

Xuanjue commented, ‘Just like Xinghua. Where was his eye? If it is not allowed, then where was the fault?’ ⁶⁹⁹

Attendant Yang said, ‘Xinghua just answered like that.’

‘Is it allowed in the school of Zhuang or not allowed in the school of Zhuang? Try to penetrate through,’ [said Guang]

Following on from a monk mentioning the Dao, Attendant Yang said in response, ‘The Dao is not apart from men. Men are capable of broadening the Dao.’

[Guanghui] ‘The great majority of people who take part in the training should be constantly vigilant during the twelve periods of the day. They do not see Nanquan’s Way, who, for thirty years, kept his eye on his water buffalo; if it wandered off into another’s field, violating the man’s sprouting grain, Nanquan would pinch his nose and drag it back. Nowadays it has changed into a dew-white ox and even completely exposing it to another’s [field], it would not be willing to go. Everybody needs to constantly show the colour of their mettle, for it should not be said that in the time of the Chan teaching there was just a clear penetration of the principle of the Dao. When engaged in the activity of picking vegetables, that should not be considered to be of no importance. It is like the chicken sitting on the egg – if it abandons it or gets up, so that all the genial warmth of its *qi* dissipates, then a young offspring will not be born. These days the myriad realms are all connected, the six sense bases are all agitated. If the ability to be attentive is lost, then body and life are irrevocably lost – no small matter. Since receiving this birth into causal conditions, by birth and death we are tied down, presumably due to aeons of dust, the heart having submitted to births and

deaths, following their transmigrations until their arrival today. Yet, everybody still says that if [so many] lives had been lost, how is it possible to have obtained arrival today? So, how should one acknowledge the dew-white ox? Try pulling it by the nose and see!

Attendant Yang said, 'Ven. Xuansha said that in the great Tang dynasty there never was a man of the Chan School who could bring this up and extol it.'

'There are men who bring this up and can extol it. All men of the great earth are lost yet there is life. It is like an iron hammer without a hole [for the handle] – once the acuity perishes, the tongue is in knots. Moreover, the Dao is truly the principle of the Dao. Setting up host and guest temporarily, moving the two flaps of skin, pointing a finger aloft and raising the fly-whisk, all changes into upside-down insight, and you following insane opinions, teaching you to ask extended questions. If there is a bright-eyed person present, why pick out such cases? This is just like Luzu [Baoyun (7.107)] who, on seeing a monk coming, would just face the wall. As for Changqing Dao[yuan] (12.297), how does he catch men? Once in the year of the donkey he obtains one.⁷⁰⁰ I say that Luzu too just has no sense of shame. Are other bright-eyed ones also consenting like that? As of now, this matter has not been settled, so yours and everybody's insight is upside-down, exactly like the blinkers which rub against the horse's eyes, causing it to see flowers. The same master said that an opening to Buddha's insight reveals the Buddha's insight; an awakening to Buddha's insight is an entry into Buddha's insight. What he also said by way of teaching was, to restrain too much authoritarian behaviour. Further, he said that all men apportion more to the highest and show lack of interest in something small. Though it is so, I am not like this. Since we share friendship, is there some insight to be gained here? An ancient said that those with gratitude are few, and also that to come into the inheritance [evokes] great human gratitude. If this is not clear then go and ask the naked pillar.'

Attendant Yang said, 'This matter is a very difficult one.'

'Old master Shakya pondered for twenty-one days⁷⁰¹ and then wished to enter nirvāṇa. He was asked by Brahma, King of the gods three times, with care and courtesy, not to, so there was nothing for it but to acquiesce. Beginning in the Deer Park and ending in

Kushinara's inner walls,⁷⁰² in between there were forty-nine years of great activity in the service of Buddhism. It is said that the five vehicles⁷⁰³ and the twelve divisions of the teachings are like pitchers pouring water. Later, at the assembly on Gṛdhrakūṭa Mountain, on beholding Mahākāśyapa, [Shakyamuni Buddha] addressed the great assembly saying, "I have the eye of the true Dharma, which is now handed over to the Mahāsattva, great Kāśyapa." He also said, "During these forty-nine years I have not uttered one word." Now what principle of the Dao is this? If everyone is analysing each word from top to bottom, this will not succeed, because all men, each single one, has been put to a specific task, is summoned to fulfil that task; to begin early is not to suffer. I say that Shakyamuni is the general of a defeated army; Mahākāśyapa is a man who has lost his body and lost his life. All you people, why assemble, not seeing that the Dao, nirvāṇa, birth and death is all a dream in words. Buddhas and living beings really multiply words but it must be understood like this – directly; it should not be sought feverishly on the outside. If nevertheless, there is still no clarity on this, then dare it be said that all men are not a little recalcitrant.'

Attendant Yang raised the subject of the *Zhaolun*⁷⁰⁴ in which it is said, "Understand the myriad phenomena as being oneself"⁷⁰⁵ – is this only for the sage?'

'Nowadays mountains, rivers, mother earth, trees, men, things, all are jumbled up, together and apart. If it is said that they are together, then indeed every single thing, each and all, are not together. If it is said they are apart, then that ancient [Sengzhao] said that one should understand the myriad phenomena as being oneself. But what is there to understand? It is as it is said in the teachings, that if there is one man initiating a true return to the source, then the padlocks to the void in all the ten directions will fall. An ancient worthy also said, "If a man has come to know the heart, mother earth is without an inch of ground [to stand on]." This is the great principle of the Way. Directly, in all the ten directions, it is your single eye. All Buddhas, heavenly beings and the totality of beings, have completely inherited the foundations of your authoritative power – it must be trusted and then attained.'

Vice-Director Yang, one day before the end of his life, personally composed a verse for his intimates, to be delivered in the coming days to Commandant-Escort Li [Wei]. The poem reads:

A bubble is born and a bubble dies
Two dharmas, originally equal
Hoping to know the place of true refuge
West of the Eastern Monastery in Zhaozhou
漚生與漚滅 二法本來齊 欲識真歸處 趙州東院西

Commandant [Li Wei] received the poem and said,

'In Taishan Temple selling paper money.'⁷⁰⁶
泰山廟裏賣紙錢

from *Tiansheng Guangdeng Lu* (The Extended Records of the Transmission of the Lamp of the Tiansheng Reign Period (1023–1032 CE), *juan* eighteen.

30.25 Bhikṣu Xi Wei

*Colophon*⁷⁰⁷

In the third year of Yanyou, being the fifty-third year of the sexagenarian cycle (1316) [of the Yuan dynasty], Bhikṣu Xiwei of Mount Ximing [in Zhejiang], in Praise of the Robe and Bowl, collected in the strength of a life-work, revised, at the You Hermitage Chan Practice Centre and on the basis of on the old edition [of the CDL] at the Wen Hermitage on Mount Lu, this collected [edition] for the benefit of all and in the fourfold gratitude to the three kinds of existences [of desire, form and formless], the sentient beings of the Dharma Realm of the Equally Perfect Seed of Wisdom.

The forgoing work, the *Records of the Transmission of the Lamp to the Jingde Reign Period* [of the Song dynasty] was originally composed by the monk Gong Chen (n. d.), incumbent of the Tie Guanyin Temple in Huzhou (Zhejiang). The completed book was

being taken to the capital when the master fell in with a monk on the way; since they were travelling together on the same boat, he got the work out and showed it to the monk. Then, one night, this monk made off with the work and left. When the master reached the capital, a certain Daoyuan, who had already been presented [at court], had been granted [the publication of the work].⁷⁰⁸ This business is similar to the story of Guo Xiang (d. 312 CE) pilfering the *Zhuangzi* from Xiang Xiu. Gong Chen [is reported to have] commented, 'My intention was a desire to clarify the Dao of the Buddhist patriarchs and no more. This has already been done. Whether [the achievement] rests here or rests there is all the same; what advantage would fame for that be to me?' Incomparable words, Gong Chen's spiritual strength was like this, of the same stamp as the comment by Confucius on [the King of Chu] losing the bow but the people acquiring it.⁷⁰⁹ [Gong Chen] did not take it personally. [The work was then] acquired by Yang Wen Gong (Yang Yi), who selected the Fayan [School] as the firm basis, so this book of theirs can be trusted.

Those participating in the furtherance of the *Lamp Records* dispatched monks to gather materials. Yet they applied themselves to reaping a golden name and certainly brought confusion into the genuine. Some even doubted the Dharma transmission verses of the Buddhas and patriarchs, since they were not translators. These summertime insects know nothing of spring and autumn. Although Buddhas and patriarchs talk of the transmission of no transmission, how could it not be known since it has come down [to us]? Again, Bodhidharma, being endowed with a correct, all-round knowing, the Chinese and Indian languages were surely both understood thoroughly. Observe his answers to questions; these are the transmitters and translators! This being so, the foolish men of the world called it the transmission of the heretical teachings that do not stand on words and letters and they even doubted that the Song dynasty already possessed the *Lañkāvatāra Sūtra* and that Bodhidharma had not brought it along with him. How could they not be deluded!

At the Dazhong Temple in Fuzhou, the monk in charge of the canon, due to external troubles and internal disorders [in the country]

and to the bad condition of the religious books, had written letters to raise subscriptions, in order to reprint [and revise] this work.

Laymen of the Way inveigled upon me to supply a preface: this work is the result. On the 10th day, early winter, reign era Shaoxing (1131), in the forty-ninth year of the sexagenarian cycle, composed under the name of Changyue Zheng'ang.

30.26 Tiantong Hongzhi

Sub-commentary

The pivotal centre of the Dao⁷¹⁰ is voidness. Its principle is not obtained by me grasping at names and forms. The numinous function within emerges; wisdom is not me trying to catch its transformative power. One moment of recollection deeply penetrates the original source and the six characteristics [of the senses] all turn into spiritual functions. Emerging as *qi* the breath quickens; from Buddha, the voice is born. In the space of turning to look in hope, in a snap of the fingers, expansive as a thunder dragon breaking out of hibernation, it is brilliant as a leopard in the mist, of the popular story.⁷¹¹ The propagation of patched-robed monks everywhere is the first-rate activity of energetic disciples. Bodhidharma came, not standing on words and letters. Behind the awe-inspiring sound [of the Buddhas of the past]⁷¹² is the necessary inheritance of the masters mutually tallying in accord, who established standards in congenial agreement with each other. A transmission from heart to heart, the tacit utterance coming to the continued burning of lamp to lamp, multiplying its radiant clarity through the generations without a break, the united fragrance of generation upon generation, linking the numinous seeds in a spring without decline, the descendants join the register of the patriarchs. The masters hand it down, whose lineage is an unbroken succession of men following one upon the next, bright sons able to inherit the family business. Firm and gentle as the rules may be, rotten pity must be smelted a hundred times into gold. To expel it [once] does not move it, so sincerely embrace the three attempts at presenting the uncarved jade [of Bianhe].

There cannot be a set time for the revelation of the moon on the pond,⁷¹³ so this bonding is difficult. Toss the mustard seed, throw it onto the [point of a] needle,⁷¹⁴ then it emerges with the aid of the bellows from the furnace to emit a radiance. Apply pincers and hammer to forge the vessel. From obtaining the *sambhogakāya*,⁷¹⁵ appraise it by seeking authentication of awakening. In fear and trembling that hairs have grown on the tongue that is about to let out the teachings, stoutly and sincerely press hard until sweat breaks out on the forehead. Blows raining down can cause consternation, but bravery is up to grabbing the tiger's beard.

Flashing the staff to work with the potential and yet surprised, [the master] takes a look and performs the snake trick. A [student's] complete lack of clear seeing must be handled appropriately. The situation is split between principle and phenomena, so the rule follows the innate capacity. A yak's hair of a difference is the gulf between heaven and earth. The slightest admixture renders it (the awakened response) impure so that flies and ants are unwilling to leave. Neither hearing nor seeing Mara's means of descent, this is nothing but superficial. Self-proclaimed, self-contained and being the master, it is necessary to be very alert. The plaque [of the Dharma] is born aloft and everything is carried on the shoulders. There are all kinds of things to be obtained from the cotton bag. Short and long is the sovereign self and the tip of Bao Gong's staff has a cutting edge. Who does the strict discipline come from? The myriad phenomena return to the flower-drum dance [in one's own] bosom.⁷¹⁶ Sengqie raised his willow staff,⁷¹⁷ [Fu] Dashi beat the clappers and chanted on the move.⁷¹⁸ The netted phoenix is also the great turtle, originally sharing in the work. Fishing up shrimps, life is quickly gone. It is necessary to undergo the mysteries of the grinding mill, to face the recompense by means of the drill and the chisel. The coiled-up electricity of the wheel's potential is the circulating wind of question and answer. The phrase hits the grass to startle the snake, it is the work of the stick groping in shadowy weeds. Breaking in and pecking out at the same time,⁷¹⁹ heart and eye illumine each other, giving free rein to go with the flow without tiring. Free of discursive thoughts, smooth and even, unconstrained, it is the fruit caused by

leaving the home life and going on pilgrimage, the period of dying while sitting or standing. The records of old are like going to see the ancients, taking their writings as the tracks of the turtle, to be studied by the following generation of students. Appropriately harmonising spiritual deeds, be careful not to engage in verbal demands, and be apprehensive of the circulation of rumours, obstructions to heart and body. The monk ponders on the mirror, for a long time troubled by this yearning. The old patriarchs transmit the lamp in the wish to accomplish its authentication. Entering the eye, it is necessary to differentiate black from white and opening the mouth, do not talk nonsense in confusion. A nest of tangled vines is not to be made, to tie oneself up in knots, a fellow carrying a board. Do not suspect people's requests, thus rejecting the same path, which will give rise to knotty consequences.

30.27 Liu Fei

Senior Grand Master for Court Service, Additional Junior Composer in the Hall of Literature, Provisionally Dispatched with the Affairs of Taizhou Military Prefecture.

Postface to the *Jingde Chuandeng Lu*

The temporal state of the carved blocks of the *Chuandeng Lu* had declined. Then the military situation rendered them into ash. Those who admired the heart of the Chan School were troubled that this work was not available, so the monk Si Jian, a man from Wu (婺 Zhejiang, Jinhua), who had been treading the Way in straw sandals for thirty years, also wished that all men would awaken to the nirvāṇa of the wonderful heart. Pondering on the means, he sought to realise this by canvassing widely, in complete faith of resuming the carving of the woodblocks. Laymen and monks alike supported him in admiration and helped to realise the task. Some say that the Dharma of one's own heart is without form, that it is not obtained from other people. When Shakyamuni, the primary ancestor, descended [from

the Tuṣita Heaven], there were no patriarchs or masters, no mutual, silent rapport but only self-authentication. Thus Bodhidharma's direct pointing, not standing on words and letters, practising wall introspection in Shaolin for nine years and that was all. Although the second patriarch [Huike] stood in the snow and cut off his arm, he also did not utter one word. But this was not his insight yet; rather, due to this, the second patriarch obtained genuine insight, so that suddenly there was a great realisation. Thereupon the second patriarch, again, did not enter into the words and phrases of Bodhidharma, so it was self-authentication. Similarly, with Baizhang rolling up his mat, Xuefeng's rolling a ball, Luzu [Baoyun] facing a wall, Shigong's arrows, Daowu flourishing his sceptre, Niaoke plucking a hair [from his robe] and blowing it away. A great many men brought up this salient point, for the ancient worthies indicated to men in this way. Therefore, it is not in the midst of words and phrases.

So much for words and phrases, but does this apply all the more with literary writings? It is important for the Chan Heart School itself to take part [in literary activity], for how otherwise could the words and phrases of our masters and patriarchs be given? There are those who say otherwise, that since the Dharma of the heart is said to be without form, this is so everywhere, in all situations. The blue-green bamboos are true thusness, the yellow flowers, prajñā. Frogs and earthworms show spiritual capacities, [woodwind] pipes and [musical] strings transmit the heart and even walls and debris are not without proclaiming the Dharma, therefore the numinous clouds gaze down on the peach blossoms awakening to the Dao. Xuansha was said to have easily, profoundly discussed such things as they really are; that being so, then everything of the great earth is a door to awakening. What would not be this Dao? How much the more then, the words and phrases of the bright [Chan] Heart School! How much the more then, to record the words and phrases of the bright Heart School! If these two are the fruits of the Heart School, is this not a contribution? Why did the ancients study the records of Yunmen and come to realisation if not to proffer good fortune? Why did Master Xin[si] of Huanglong⁷²⁰ study the sayings of Doufu⁷²¹ and awaken? The words and phrases then are the marks of quiescence; the

nature of literary productions is void – this too is the Dao. If it is words, phrases and literature which can facilitate insight into the void and the quiescence of nature and phenomena, this is indeed to enter directly in one leap. I know therefore that the dissemination of this book will bring illumination to the heart-ground of living beings, and that this will be mirrored in the subscriptions raised.

The eminent family of Ninghai city, the Zhou clan, sighed in admiration and said, ‘On our land there is a great pear tree, already three generations old. This year all the members of our family had a dream that they were ascending a pavilion and were in a hallway, where an innumerable number of monks came into their midst. All were puzzled by this dream, but now it is very clear that this is the time to carve this Record. Therefore, we willingly consecrate this [tree] to be split up into wood-blocks.’ Moreover, welcoming Jian, this family hired the workmen and had them carve the blocks. As for the Zhou family dream, there were six monks beseeching the carving and they had taken it seriously. Zhou asked Jian, ‘Who were these monks?’ Jian replied, ‘The six masters transmitting the robe one to another came specially to authenticate this business.’ Alas, if this book is for the use of [settling] the one great matter, then it is appropriate in being auspicious in moving and inspiring the hearts of men by bringing an awakening from sleep. I therefore stand in line with them; the many onlookers know that this is no small undertaking, yet their faithful hearts are firm.

Postface written at the Dengci Buddhist Hermitage, by disciple Liu Fei Zhongchen of Suiyang (Henan), on the day of the Lantern Festival, in the 4th year of the Shaoxing [reign period of the Southern Song dynasty] (1134 CE).

30.28 Old Venerable Weifu Huayan

Public Talk ⁷²²

‘The matter of the Buddha-dharma is for daily use, whether you are walking, standing or lying down, whether eating or drinking or asking

questions. What has been done is done, but to stir up the heart's activity into thoughts is really not the right thing. Understood? If understood, then this is the true man, free, without any obstructions, here and now. If not understood, then this is a man in the shackles and locks of heavy hardships. Why is this so? The Buddha-dharma is not remote and cut off from the dust and sand of a great aeon – you can see this in one thought-moment for yourselves.⁷²³ If you do not see this, it is like trying to touch the moon with a bamboo pole, everywhere unthinkable and inexpressible. What strength can you receive at this time? If it is known, then you must be in a happy state. An ancient said, “Ever profound quiescence, ever vividly clear; no Buddha needs to seek but living beings are torn apart by the ebb and flow [of life].” Do you understand? Each and every dharma is originally without sentiment, each and every Buddha is originally self-spiritualised, integrally one with the great void, nothing lacking and without excesses. Understood? If not understood, then it just comes to a dead end, without acknowledging that this body descends to earth, rather quickly. This is simply the state of hankering after attachments, acknowledging desire as real, the unwillingness to give up human affections, infatuated with money and valuables, standing on “me first above others,” a ball of wilfulness. Some turn their backs on others' feelings, their faces sometimes black, sometimes red, talking strong, actions weak, “I will not be deceived by others, I am a great man, supporting wife and raising offspring.” Do you not know that in the ocean of *karma*, in the depths of error, that they consume meat as hungry ghosts gobble up corpses, drink wine as a thirsty hound drinks water, that they desire bodies as parched flies suck on blood? Not realising that this [kind of] body is a great misfortune, they indulge in ignorant activity without restraint, foolishly giving free rein to their personal feelings. Before long, defeated and ruined by suffering, the wave of death takes a worthless life, to pass through a thousand aeons in vain, emerging and submerging, for nothing.

‘Why not acknowledge and grasp the body that is as hard as a diamond, the indestructible, long lived Dao? But stubborn, talkative, with a vague, befuddled look in the eyes, when the demon of death does arrive, still bedridden, they use the heart to go into action, not being able to bear parting with money and valuables. But suddenly

driven to confront Yama, lord of death, they are unable to come up with a single word; the burning charcoal in the iron stove, copper pillars and razor-sharp mountains, all has to be suffered through. At this time it is extremely difficult to avoid being hounded by feelings of remorse.

‘Your present sickness will search a body in the future, so why not, during the twelve periods of the day, beg for a morsel of benefit, to be able to discern a bridge to ferry you across, so that illusion can transform the desire-body, by relying on what is real? All the Buddhas of the past abided by the *sutras* and commentaries and all good dharmas, so you who are beginning to study should practise repentance of faults to eradicate obstructions and gradually add to the store of good fortune. Seek out a good friend to open the Dharma-gate of liberation from the nature of ignorance, someone who knows how to forge a true master. It is not easy to come by a human body, not in a thousand aeons. You should know that the original nature of this body is at the same time that of Buddha, that there is nothing lacking in the original. There is great activity in your bladder, and on top of a pile of night soil, light shining bright, round as a pearl, but are you still able to have faith in that? If unable to have faith, you will forever sink into a deep pit in an ocean of faults, but if you can turn the light around, then in one instant heart and thoughts are put to rest; at this time confusions, afflictions and foolish sentiments suddenly vanish, all *karmic* limitations turn into the sweet dew of the finest gee, to peace and happiness in the nation. Is that not something excellent? A sage said, “The myriad dharmas are born from the heart, the myriad dharmas are eradicated from the heart” – all from your heart, good and bad are also from your heart only, heaven and hell only from your heart. Only at this time is there accord with Buddha, unity in wisdom; this is Buddha, without any delusion. To directly offer reverence without a doubting heart – this is the true awakening, so why should a monk have to pass through endless aeons?

‘This body, born now, is an extremely difficult thing to obtain, so do not say that you are just an ordinary man, for you have left the home life [to become a monk]. A thousand *sutras*, ten thousand *sastras* only serve to confuse people who cannot discern the original nature.

You take a quick glance in the *sutras* for a few desired meanings, just to be able to say that living beings are consumed by all the objects of desire. Are you willing to admit that this mountain monk's bitter advice is really distressing? Can you still have faith? Always searching, suffering cold and heat, going against feelings, enduring bitter toil, never able to reject bitterness, yet without being able to awaken in the course of daily life!

'Is it better to be attached to the heart or better to be attached to the body? A hundred years [passes quickly] as an arrow; wealth is like a dream and passionate feelings too are merely for a while. A hundred years is not many days, the hair becomes white, sickness comes, sickness in the form of *karmic* debts, *karmic* debts which lead to death, death which leads to the hells. You should not say "I am a man, life is good, the heart is accumulating benevolence by only relying on doing ones duty without wrong-doing, for I am without vice," as if this allows you to have a good [re]birth. Today then I do not have faith; what about you, what is your normal situation, are you also aware of it? Do not rely on the Buddha-dharma; all dharmas are perverse dharmas of aberrant liberation, even more, do not talk and burden people with your burdens, greedy in the desire and love of wealth, dining on fish, relishing the eating of meat, talking foolishly in seductive phrases, daily squandering ever more through *karma*-producing misdeeds with deep consequences. You do not need to say, "I have given up wealth, built *stupas*, founded temples, had monks copy and recite *sutras*," just for the sake of eternal merit; taking this as the reality, it is still not trustworthy and even the senior monks of the assembly are unable to give advice – can you understand this? You have a thousand, ten thousand kinds of ignorance, *karmic* debts which even a Buddha cannot absolve on your behalf. It is necessary for you yourself to undertake that labour, for the future road ahead is under one's own management. If all your actions are for the sake of gaining merit, this only produces *karmic* consequences and increases the cupidity for blessings; it does not engender pure insight. Although a mountain monk seeks to obtain support, he never rests on that, due to concern that this is not the right thing, is that understandable? Even if you say that everywhere the old monks are laughing at me, you cannot blame this mountain

monk. If you wish to ask for contributions from benefactors, presumably you should not help to enrich others; it does not save the impoverished and needy from suffering. Understood is understood, accepted and put to rest. Understood, put to rest, early cultivation of practice is put to rest, ferrying over this body is put to rest; repented, the heart is put to rest; repented, the heart is put to rest. With a prostration [to all], keep well!

End of Book Thirty

Afterword

The genesis of many spiritual classics of world literature is often shrouded in obscurity. The *Records of the Transmission of the Lamp* – CDL for short – is a typical example of this phenomenon. There are many questions, many theories, which will need to be tested regarding this work. A complicating factor is that the CDL is not biased towards any one school of Chan but is rather inclusive: there is room for many interpretations, which would also have to account for the agnostic humanism of original Confucian teachings as well as native Chinese Daoist traditions.

As mentioned in the introduction, the original CDL was first entitled the *Anthology of the Uniform Practice of Buddhas and Patriarchs* (FZTCJ). After having been presented at and requisitioned by the court it was promptly put aside to make room for a new recension of it, to be called the CDL, (a task given to Yang Yi, who, with his Buddhist connections, was eminently suited for the job). Was the 'original' FZTCJ, now lost, a title given retrospectively to conceal the origin of the work and its author, who was also provided with a fictitious name, Daoyuan? Quite coincidentally with this disappearance of the FZTCJ, another work of a very similar nature was also lost at about the same time. It seems to have emigrated (in a twenty fascicle form) to Korea and reappeared there as the *Zutang Ji* (*Records from the Hall of the Patriarchs* 祖堂集 ZTJ), only to be rediscovered there in the 1930's. (Did the ZTJ become the Korean equivalent of the FZTCJ / CDL?). What exactly the nature of the relationship between the FZTCJ and the ZTJ was / is might never be known, nor whether the CDL was actually composed *in toto* by Yang Yi, a mere government servant (however eminent), whose freshly produced CDL would only lack a respectable Buddhist lineage to

harmonise with the new Song dynasty cultural orientation, a gap easily filled by fabricating a lost textual history and fictitious author for it. Given the long experience of *Realpolitik* in China, this would not be entirely inconceivable.

However entertaining these conjectures may be to account for the genesis of the CDL, there are as yet no satisfactory answers that can be backed up by any evidence whatsoever!

Then there is the question of Bodhidharma's Chan / Zen coming to the West. We now have the benefit of sixty or more years of hindsight into this still exotic phenomenon to us, popularly called 'Zen'. Christmas Humphreys was once heard to remark that he had no misgivings about what Buddhism could give to the West, so much as what the West might do to Buddhism. Indeed, in the process of 'adapting' Chan / Zen to Western ways, a new mix seems to be emerging. Catholic priests and laypersons come to practice *zazen* – Chan meditation – and inevitably bring their god with them. Teaching 'Mindfulness' has become lucrative big business. Yet in Buddhism there is absolutely no creator-god, also not in Chan. In Christianity there is no rebirth and no *karma* connected with rebirth. The Christian gets one life, make or break. If a Christian commits a sin there will be punishment and once the punishment is meted out, there might be a passing on into heaven, there to enjoy an *eternal felicity*.¹ Yet this eternal happiness, a permanent state that obviously lasts forever, would appear to be rather a dead end to a Buddhist.²

Despite these seemingly irreconcilable differences between the two religions East and West, when we can escape from narrow doctrinal traps into the capacious void which is our human birthright – on the analogy of our physical make-up, which is itself more than 90 % empty space – then we naturally come to a common ground. The universal insights of the Chan masters can even be seen to resonate with the long-slumbering synchronous memories of a European medieval definition of *synderesis* – an inborn knowledge of primary principle and moral action, (essence and function 體 and 用 in Chinese), the subject of the CDL, which would go some way towards illuminating the total connectedness of these resonances that, in the human heart, know neither time nor space, nor *creed*;

they are indeed universal experience, *res hominum*. One small example taken from Christianity: on June 29th, 1914, Pope Pius X, in his *Motu Proprio*, 'Doctoris Angelici', published the Twenty-Four Thomistic Theses, rendering St. Thomas Aquinas's writings essentially incontestable.³

The first theses, with reference to Thomas's *Summa Theologiae*, I^a q. 77 a. 1, reads,

'Potentiality and act so divide Being that whatever exists, is either a pure act, or is necessarily composed of potentiality and act as to its primordial and intrinsic principles.'⁴

Chan Master Fayuan says, 'The one hundred dharmas are the twin explanations of essence and function and the succinct entrance is that which dichotomises ordinary awareness through the simultaneous movement of the two.'⁵

Thesis VII reads,

'The spiritual creature is as to its essence altogether simple. Yet there remains a twofold composition in it: that, namely, of essence with existence and that of substance with accidents.'⁶

Chan Master Dazhu Huihai: 'Just understand the two words, *jing* and *ming*, that is all. *Jing* (淨) is original essence, *ming* (名), evidence of its functioning. From original essence arises its manifest functioning; from its manifest functioning, it returns to original essence. Essence and function are not two, origin and manifestation are not different, which is why an ancient said that essence and its functioning, although different, are incomprehensibly one: one is likewise not one.'⁷

Thesis VIII reads,

'The corporeal creature is in its very essence composed of Potency and Act. Such a Potency and Act of the essential order are

designated by the names of matter and form.’⁸

A monk asked Chan master Jingchen (*Chosa Keijin*), ‘What is the principle of “Form is Emptiness, Emptiness Form”?’

‘The hindrance is not a wall; Penetration is not through space’
(10.191)⁹

Thesis IX reads,

‘Neither of those parts has existence, properly speaking; nor is produced or destroyed; nor is placed in a category except by way of reduction, as a substantial principle.’¹⁰

The Sixth Patriarch: ‘From the very beginning not a thing is.’ (3.42)¹¹

and then,

2 Peter 2:19

‘You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.’

CDL, 1.7

‘At the time of the appearance of the morning star, the bodhisattva became a Buddha.’¹²

In the days before so much heavy dogmatic weather, at a time when the two greatest powers in the world were the Roman Empire in the West and the Chinese Han Empire in the East, the ‘Roman’ satirist Lucian of Samosata (c.125–180 CE, of Assyrian descent) was writing his own observations of life in terms of ‘bubbles’ –

Charon: ‘I will tell you, Hermes, what Mankind and human life remind me of. You must, before now, have watched the bubbles rising in the water under the play of a fountain – the froth, I mean, that makes the foam. Well, some of those bubbles are tiny, and these burst at once and vanish, while there are others that last longer and attract their neighbours till they swell to a portentous bulk – only to burst without

fail sooner or later in their turn, as every bubble must. Such is human life.’¹³

As for the teachings of Confucius, his influence on the Chan ethos is unmistakable: it is not that both teachings have their feet firmly on the ground so much as in the *underground*, where the roots forge all their connections and derive all their sustenance,

‘The gentleman devotes his effort to the root, for once the root is established, the Way will grow.’ *Lunyu* 1.2.

君子務本。本立而道生 (commentary: 本基也立而後可大成 root means the fundamental – once established it can grow mightily)¹⁴

‘Why neglect the root to chase after the branches?’ said Chan Master Ming of Xianzong *Yuan* in Fuzhou (**22.662**)

師曰。何得棄本逐末

Finally, as a distinguished member of the ‘Three Halls’ (Imperial Libraries 三館) at the Northern Song court, Yang Yi, eminent Confucianist *and* Buddhist, at the time of working on the CDL, was one of a team compiling the largest *leishu* (類書 encyclopaedia) of the Song Dynasty, the *Cefu yuangui* 冊府元龜, (*The Archival Treasury of the Original Tortoise*, with a preface by Emperor Zhenzong himself),¹⁵ in which history was no longer narrated as history but elevated to paradigmatic models. This method was successfully adapted to the production of the Buddhist *Records of the Transmission of the Lamp*. Yang also became his own model, demonstrating an exemplary integration of head and heart, embedded in a deep poetic vein. His recorded sayings on the poetry of Li Shangyin, whom he rescued from oblivion, could equally apply to the CDL.¹⁶

‘Its taste is inexhaustible; it cauterises and heals ever more; the deeper it is bored into, the more durable it becomes, [like] wine pouring forth inexhaustibly; its song exhausts the myriad conditions of change, seeking the nucleus beyond the essence of the word; it

allows students to espy a small chink, an outline, in order to obtain its fuller light; it cleanses the bowls and changes the very bones.’¹⁷

味無窮而炙愈出，鑽彌堅而酌不竭，曲盡萬態之變，精索難言之要，精索難言之要，使學者少窺其一斑，略得其餘光，若滌腸而換骨矣

These remarks bring to an end our translation of this classic from the Chinese Chan School of Buddhism.

-
- ¹ ‘The blessed life eternal will be love and joy, not only virtuous but also assured ...’ (*beata vero eademque aeterna amorem habebit et gaudium non solum rectum, verum etiam certum*) Saint Augustine, *The City of God (De Civitate Dei)*, XIV, 9.
 - ² The Western Paradise of Amitabha does not last forever; after the good *karma* is spent, the Way continues.
 - ³ Despite Thomas’s awakened insight into his own writings, near the end of his life; see Vol. 3, n. 12, p. 13 of the present work.
 - ⁴ *Potentia et actus ita dividunt ens, ut quidquid est, vel sit actus purus, vel ex potentia et actu tamquam primis atque intrinsecis principiis necessario coalescat.*
 - ⁵ Chan Master Fayán, **27a45** 百法是體用雙陳。明門是能所兼舉。
 - ⁶ *Creatura spiritualis est in sua essentia omnino simplex. Sed remanet in ea compositio duplex: essentiae cum esse et substantiae cum accidentibus.* With reference to *Summa Theologiae*, I^a q. 50 a. 1 ff.
 - ⁷ Chan Master Dazhu Huihai (c. 788 CE), **28.5.** (T51.n.2076, 0442b08) 但會淨名兩字便得。淨者本體也。名者迹用也。從本體起迹用。從迹用歸本體。體用不二本迹非殊。所以古人道。本迹雖殊不思議一也。一亦非一。
 - ⁸ *Creatura vero corporalis est quoad ipsam essentiam composita potentia et actu; quae potentia et actus ordinis essentiae, materiae et formae nominibus designantur.* With reference to *De spiritualibus creaturis*, a. 1.
 - ⁹ T. 2076, 274a8 僧問色即是空空即是色。此理如何。師偈曰。礙處非牆壁 通處勿虛空。
 - ¹⁰ *Earum partium neutra per se esse habet, nec per se producitur vel corrumpitur, nec ponitur in praedicamento nisi reductive ut principium substantiale.* With reference to *Summa Theologiae*, I^a q. 45 a. 4; *De potentia*, q. 3 a. 5 ad 3.
 - ¹¹ 本來無一物 T.51, n.2076, 222c6.

- ¹² There are of course many other links in the New Testament between Buddhism and Christianity: Sari-Putra = Simon Peter? – both were chief disciples, both walked on water and regained their balance through faith; in art, both were placed to the right of their masters; their mothers share similar names, etc.
- ¹³ Lucian, *Charon*, 21, translated and quoted by Toynbee in SH: VI, p.133.
- ¹⁴ 十三經注疏, Beijing, 1986, p. 2457b.
- ¹⁵ Mentioned in vol. 1, p. 31 of the present translation.
- ¹⁶ Yang, admitted to the Hall of Illuminating Literature (昭文館) as a proof reader at the age of ten; at the age of nineteen to the Academy of Assembled Worthies (集賢院); at twenty-seven to the Outer Bureau for Preparing Investitures, at thirty-two as a Hanlin Academician, was a lover of the poetry of Li Shangyin (813–858 CE), who himself turned to Buddhism later in life. Both men died in their forties, both men's poetry is densely packed with sensitive and learned allusions.
- ¹⁷ Compiled a century later, collected in 事實類苑 from Yang's 楊文公談苑 Garden Talk, Chinese text cited in Jin Qian, p.90. See also anecdotes collected by 葛立方 Ge Lifang (? ~1164) in his 韻語陽 [春!]秋 juan 2.

**Finding list (1) *for Records of the
Transmission of the Lamp, juan 1–30***

bk	W.	name	Taisho	XY	FG	DCSB
1	1	毘婆尸佛	204d1	4	18	1
	2	尸棄佛	204d9	6	18	1
	3	毘舍浮佛	205a5	7	19	2
	4	拘留孫佛	205a12	7	19	2
	5	拘那含牟尼佛	205a19	8	20	2
	6	迦葉佛	205a26	9	20	2
	7	釋迦牟尼佛	205b4	10	21	2
	8	第一祖摩訶迦葉	205c22	17	24	3
	9	第二祖阿難	206b7	23	26	4
	10	第三祖商那和修者	206c25	27	29	6
	11	第四祖優波鞠多者	207b1	30	32	6
	12	第五祖提多迦者	207c14	34	34	7
	13	第六祖彌遮迦者	208a16	36	36	8
	14	第七祖婆須蜜者	208b11	38	38	9
	15	第八祖佛陀難提者	208c2	40	39	9
	16	第九祖伏馱蜜多者	209a2	43	42	10
	17	第十祖脅尊者	209a16	44	42	10
	18	第十一祖富那夜奢	209b11	46	44	11
	19	第十二祖馬鳴大士	209c1	48	46	11
	20	第十三祖迦毘摩羅	210a1	51	48	12
	21	第十四祖龍樹尊	210a29	53	50	13
2	22	第十五祖迦那提婆	211b2	59	56	14
	23	第十六祖羅羅多	211c12	63	59	15
	24	第十七祖僧伽難提	212a25	67	61	16
	25	第十八祖伽耶舍多	212c2	70	62	17
	26	第十九祖鳩摩羅多	212c20	72	64	17
	27	第二十祖闍夜多	213a17	74	66	18

	28	第二十一祖婆修盤頭	213b16	77	68	19
	29	第二十二祖摩拏羅	213c19	80	70	20
	30	第二十三祖鶴勒那	214a29	84	73	21
	31	第二十四祖師子比丘	214c7	87	76	22
	32	第二十五祖婆舍斯多	215a25	92	80	23
	33	第二十六祖不如密多	215c15	96	82	24
	34	第二十七祖般若多羅	216a19	99	85	25
3	35	第二十八祖菩提達磨	217a9	105	106	27
	36	第二十九祖慧可大師	220b24	134	111	35
	37	僧那禪師	221a23	139	112	36
	38	向居士	221b12	141	113	37
	39	隆化寺慧滿禪師	221b28	143	114	37
	40	第三十祖僧璨大師	221c14	145	117	37
	41	第三十一祖道信大師	222b2	149	119	39
	42	第三十二祖弘忍大師	222c6	153	125	39
4	43	第一世法融禪師	226c26	161	134	44
	44	第二世智巖禪師	228b9	174	135	48
	45	第三世慧方禪師	228c2	176	136	48
	46	第四世法持禪師	228c15	178	136	49
	47	第五世智威禪師	228c25	179	137	49
	48	第六世慧忠禪師	229a17	180	139	49
	49	曇瓘禪師	229b15	183	140	50
	50	玄挺禪師	229b22	184	140	50
	51	玄素禪師	229b28	185	142	50
	52	崇慧禪師	229c12	187	145	51
	53	徑山道欽禪師	230a11	191	146	51
	54	烏窠道林禪師	230b3	193	148	52

	55	招賢寺會通禪師	230c2	197	150	53
	56	佛窟巖惟則禪師	231a1	201	151	53
	57	雲居智禪師	231a12	202	154	54
	58	北宗神秀禪師	231b12	205	155	55
	59	嵩嶽慧安國師	231c1	208	157	55
	60	袁州蒙山道明禪師	232a1	212	159	56
	61	五臺山巨玄[方]禪師	232a26	216	159	56
	62	條山智封禪師	232b5	216	160	57
	63	降魔藏禪師	232b15	218	161	57
	64	壽州道樹禪師	232b25	219	162	57
	65	都梁山全植禪師	232c8	220	162	57
	66	福先寺仁儉禪師	232c15	222	163	58
	67	嵩嶽破灶墮和尚	232c22	223	167	58
	68	嵩嶽元珪禪師	233b7	227	172	59
	69	終南山惟政禪師	234a18	234	174	61
	70	保唐寺無住禪師	234b10	237	179	61
5	71	第三十三祖慧能大師	235b10	247	179	64
	72	西域掘多三藏	237a13	263	187	68
	73	韶州法海禪師	237a25	265	188	69
	74	吉州志誠禪師	237b7	266	189	69
	75	廬檐山曉了禪師	237c2	268	190	69
	76	河北智隍禪師	237c13	270	191	70
	77	洪州法達禪師	237c21	271	192	70
	78	壽州智通禪師	238b21	276	195	71
	79	江西志徹禪師	238c16	278	196	72
	80	信州智常禪師	239a27	282	199	73
	81	廣州志道禪師	239b23	284	200	73
	82	廣州法性寺印宗和尚	240a9	288	202	74

	83	吉州青原山行思禪師	240a17	289	203	75
	84	南嶽懷讓禪師	240c7	294	208	76
	85	溫州永嘉玄覺禪師	241a27	299	212	77
	86	司空山本淨禪師	242b19	310	218	80
	87	婺州玄策禪師	243c14	319	226	83
	88	曹谿令韜禪師	244a1	321	227	83
	89	西京光宅寺慧忠國師	244a7	322	228	83
	90	西京荷澤神會禪師	245a15	333	238	86
6	91	江西道一禪師	245c23	341	241	88
	92	越州大珠慧海禪師	246c8	349	247	90
	93	T. moved to 9.178	248a5	360		93
	94	洪州泐潭法會禪師	248a6	362	258	94
	95	池州杉山智堅禪師	248a12	362	258	94
	96	洪州泐潭惟建禪師	248a23	364	260	94
	97	澧州茗谿道行禪師	248a27	365	260	94
	98	撫州石鞏慧藏禪師	248b11	366	262	95
	99	唐州紫玉山道通禪師	248c6	369	265	95
	100	江西北蘭讓禪師	248c27	372	266	96
	101	洛京佛光如滿禪師	249a3	373	267	96
	102	袁州南源道明禪師	249a17	374	268	96
	103	忻州酈村自滿禪師	249a28	376	269	97
	104	朗州中邑洪恩禪師	249b9	377	270	97
	105	洪州百丈山懷海禪師	249b26	378	272	97
7	106	潭州三角山總印禪師	252c15	395	285	103
	107	池州魯祖山寶雲禪師	252c21	396	286	103
	108	洪州泐潭常興禪師	252a6	398	288	104
	109	虔州西堂智藏禪師	252a12	398	289	104
	110	京兆府章敬寺懷惲禪師	252b19	403	292	105

111	定州柏巖明哲禪師	252c24	406	295	106	
112	信州鵝湖大義禪師	253a1	408	296	106	
113	伊闕伏牛山自在禪師	253a24	410	298	106	
114	幽州盤山寶積禪師	253b8	411	299	107	
115	毘陵芙蓉山太毓禪師	253c4	414	300	108	
116	蒲州麻谷山寶徹禪師	253c20	416	302	108	
117	杭州鹽官齊安禪師	254a4	418	303	108	
118	婺州五洩山靈默禪師	254b6	421	306	109	
119	明州大梅山法常禪師	254c2	424	309	110	
120	京兆興善寺惟寬禪師	255a12	428	31	111	
121	湖南東寺如會禪師	255b15	432	316	112	
122	鄂州無等禪師	255c10	435	318	112	
123	廬山歸宗寺智常禪師	255c24	436	320	113	
8	124	汾州無業禪師	257a1	443	327	115
	125	澧州大同廣澄禪師	257b14	447	330	117
	126	池州南泉普願禪師	257b18	448	330	117
	127	五臺山隱峰禪師	259b5	465	346	121
	128	溫州佛和尚	259c12	469	349	122
	129	烏白和尚	259c17	470	350	122
	130	潭州石霜大善和尚	259c22	470	350	122
	131	石白和尚初	259c29	471	351	123
	132	本谿和尚	260a5	472	351	123
	133	石林和尚	260a10	473	352	123
	134	亮主(洪州西山)	260a19	474	353	123
	135	黑眼和尚	260a29	475	354	123
	136	米嶺和尚	260b3	475	355	123
	137	齊峰和尚	260b7	476	355	123

138	大陽和尚	260b17	477	356	124
139	紅螺和尚	260b26	478	357	124
140	泉州龜洋山無了禪師	260b29	479	358	124
141	利山和尚	260c20	481	359	125
142	韶州乳源和尚	260c29	482	360	125
143	松山和尚	261a6	483	361	125
144	則川和尚	261a15	484	362	125
145	南嶽西園蘭若曇藏禪師	261a12	485	363	125
146	百靈和尚	261b12	487	364	126
147	鎮州金牛和尚	261b18	487	365	126
148	洞安和尚	261b25	488	366	126
149	忻州打地和尚	261c2	489	367	126'127
150	潭州秀谿和尚	261c7	490	367	127
151	磁州馬頭峰神藏禪師	261c14	491	368	127
152	潭州華林善覺禪師	261c17	491	368	127
153	汀州水塘和尚	261c29	493	369	127
154	古寺和尚	262a5	493	370	127
155	江西樺樹和尚	262a11	494	370	127
156	京兆草堂和尚	262a21	495	372	128
157	袁州陽岐山甄叔禪師	262a25	496	372	128
158	濛谿和尚	262b4	497	373	128
159	洛京黑澗和尚	262b12	498	374	128
160	京兆興平和尚	262b14	498	374	128
161	逍遙和尚	262b12	500	375	128
162	福谿和尚	262b29	500	376	129
163	洪州水老和尚	262c8	502	377	129
164	浮盃和尚	262c18	503	378	129
165	潭州龍山和尚	263a14	505	380	130

	166	襄州居士龐蘊	263b3	507	382	130
9	167	潭州瀉山靈祐禪師	264b15	517	387	132
	168	洪州黃檗希運禪師	266a3	531	399	136
	169	杭州大慈山寰中禪師	266c17	537	405	138
	170	天台平田普岸禪師	267a16	540	408	138
	171	筠州五峰常觀禪師	267b1	541	409	139
	172	潭州石霜山性空禪師	267b11	543	410	139
	173	福州大安禪師	267b20	544	411	139
	174	福州古靈神贊禪師	268a10	548	415	141
	175	廣州和安寺通禪師	268a28	550	416	141
	176	江州龍雲臺禪師	268b14	552	418	141
	177	京兆衛國院道禪師	268b16	552	418	142
	178	鎮州萬歲和尚	268b22	553	419	142
		洪州百丈山惟政禪師			420	
	179	洪州東山慧和尚	268c14	554	422	
	180	清田和尚	268c21	555	422	142
	181	大于和尚	268c26	556	423	142
	182	虔州處微禪師	269a8	557	424	142
	183	壽州良遂禪師	269a17	558	425	143
	184	吉州薯山慧超禪師	269a22	559	426	143
	185	京兆大薦福寺弘辯禪師	269a27	560	426	143
	186	福州龜山智真禪師	269c13	564	427	144
	187	朗州東邑懷政禪師	270a4	566	431	145
	188	金州操禪師	270a11	567	431	145
	189	朗州古堤和尚	270a17	568	432	145
	190	河中公畿和尚	270a22	568	433	145
	not trans.	黃蘗希運禪師傳心法要	270b2			
10	191	湖南長沙景岑大師	274a8	571	447	147

192	荊南白馬曇照禪師	276a29	578	466	152
193	終南山雲際師祖禪師	276b5	579	466	152
194	鄧州香巖下堂義端禪師	276b11	589	467	152
195	趙州觀音院從諗禪師	276c7	592	469	153
196	池州靈鷲閑禪師	278b14	608	481	157
197	鄂州茱萸山和尚	278b27	609	487	157
198	衢州子湖巖利蹤禪師	278c15	611	489	158
199	洛京嵩山和尚	279a7	613	491	158
200	日子和尚	279a12	614	492	158
201	蘇州西山和尚	279a17	615	493	158
202	宣州刺史陸大夫	279b1	616	494	159
203	池州甘贄行者	279b7	617	495	159
204	襄州關南道常禪師	279b24	619	496	159
205	洪州雙嶺玄真禪師	279b29	620	497	159
206	杭州徑山鑒宗禪師	279c4	620	498	160
207	福州長谿龜山正原禪師	279c15	622	498	160
208	唐杭州刺史白居易	279c28	623	500	169
209	新羅國迦智禪師	280a15	625	501	161
210	杭州天龍和尚	280a18	626	501	161
211	湖南上林戒靈禪師	280a24	626	502	161
212	五臺山祕魔巖和尚	280a29	627	502	161
213	湖南祇林和尚	280b5	628	503	161
214	鎮州普化和尚	280b12	629	504	161
215	嘉禾藏廩禪師	280c14	632	506	162
216	福州芙蓉山靈訓禪師	280c23	633	507	162
217	漢南穀城縣高亭和尚	281a3	634	508	163
218	新羅大茅和尚	281a8	635	509	163

	219	五臺山智通禪師	281a12	636	509	163
	220	黃州齊安和尚	281a23	637	510	163
11	221	袁州仰山慧寂禪師	282a28	645	513	169
	222	鄧州香巖智閑禪師	283c27	660	526	177
	223	襄州延慶山法端大師	284c6	666	533	181
	224	杭州徑山洪誣禪師	284c9	667	534	181
	225	福州靈雲志勤禪師	285a23	671	538	183
	226	益州應天和尚	285c9	676	543	186
	227	福州九峰慈慧禪師	285c12	677	543	186
	228	京兆米和尚	285c17	678	544	186
	229	晉州霍山和尚	285c26	679	545	187
	230	襄州王敬初常侍	286a4	680	546	187
	231	益州大隋法真禪師	286a16	681	547	188
	232	韶州靈樹如敏禪師	286b20	685	551	189
	233	福州壽山師解禪師	286c11	687	553	190
	234	饒州嶢山和尚	286c21	688	554	191
	235	泉州國歡崇慧日大師	286c29	689	555	191
	236	台州浮江和尚	287a11	690	556	192
	237	潞州淶水和尚	287a14	691	556	192
	238	廣州文殊院圓明禪師	287a16	691	557	192
	239	洪州武新興巖陽尊者	287a25	693	557	193
	240	揚州城東慧覺禪師	287b2	694	558	193
	241	隴州國清院奉禪師	287b17	696	560	194
	242	婺州木陳從朗禪師	287c4	697	562	194
	243	婺州新建禪師	287c10	698	563	195
	244	杭州多福和尚	287c15	699	564	195
	245	益州西睦和尚	287c19	700	564	195
	246	台州勝光和尚	287c25	701	565	196

247	漳州浮石和尚	288a3	702	566	196
248	紫桐和尚	288a6	702	566	196
249	日容和尚	288a11	703	567	196
250	石梯和尚	288a17	704	568	197
251	婺州金華山俱胝和尚	288a23	705	568	197
252	明州雪竇山常通禪師	288b13	707	570	198
253	襄州關南道吾和尚	288c4	710	572	199
254	漳州羅漢和尚	288c17	711	573	200
255	筠州尼了然灌溪閑和尚	289a1	713	574	200
12 256	鎮州臨濟義玄禪師	290a19	715	577	205
257	陳尊宿初居睦州龍興寺	291a20	725	585	221
258	杭州千頃山楚南禪師	292b19	738	599	227
259	福州烏石山靈觀禪師	292c20	741	602	229
260	杭州羅漢院宗徹禪師	293a15	744	604	230
261	魏府大學禪師	295a15	745	605	231
262	裴休字公美	293a28	747	608	232
263	仰山西塔光穆禪師	293c12	751	610	234
264	晉州霍山景通禪師	293c18	752	611	234
265	杭州文喜禪師	294a5	754	612	235
266	新羅國順支禪師	296a26	756	613	236
267	仰山南塔光涌禪師	294b2	757	614	236
268	仰山東塔和尚	294b8	758	614	236
269	灌谿志閑禪師	294b13	759	617	237
270	幽州譚空和尚	294c6	762	618	238
271	鎮州寶壽沼和尚	294c13	763	620	238
272	鎮州三聖院慧然禪師	294c28	764	622	239
273	魏府興化存獎禪師	295b1	766	623	230
274	定州善崔禪師	295b23	769	625	231

275	鎮州萬歲和尚	295b27	769	626	231
276	雲山和尚	295c7	770	626	232
277	桐峰菴主	295c12	771	627	232
278	杉洋菴主	295c20	772	628	232
279	涿州紙衣和尚	295c26	773	629	233
280	虎谿菴主	296a4	774	629	233
281	覆盆菴主	296a14	776	631	233
282	襄州歷村和尚	296a21	777	631	234
283	滄州米倉和尚	296a26	777	632	234
284	睦州刺史陳操	296b2	778	632	234
285	吉州止觀和尚	296b18	780	634	235
286	壽州紹宗禪師	296b20	780	635	235
287	襄州延慶法端大師	296b24	781	635	235
288	益州南禪無染大師	296b27	781	636	235
289	益州長平山和尚	296c1	782	636	236
290	益州崇福演教大師	296c4	782	636	236
291	安州大安山清幹禪師	296c7	783	637	236
292	終南山豐德寺和尚	296c10	783	637	236
293	均州武當山佛巖暉禪師	296c13	784	637	236
294	江西廬山雙谿田道者	296c16	785	638	236
295	雙峰古禪師	296c20	785	638	236
296	洪州米嶺和尚	297a6	787	639	237
297	道巘禪師	297a10	787	640	237
298	越州清化全付禪師	279b1	789	642	238
299	郢州芭蕉山慧清禪師	297c2	793	644	240
300	韶州昌樂縣黃連山義初大師	297c21	795	647	241
310	韶州慧林鴻究大師	298a8	797	649	242

	302	吉州資福如寶禪師	298a15	798	650	242
	203	池州魯祖山教和尚	298b8	801	652	244
	304	汝州寶應和尚	298b21	802	654	244
	305	汝州西院思明禪師	298c22	805	657	246
	306	寶壽和尚	299a8	807	657	247
	307	鎮州大悲和尚	299a12	807	659	247
	308	淄州水陸和尚	299a15	808	660	247
	309	廬州大覺和尚	299a21	809	660	247
	310	廬州澄心院旻德和尚	299a24	809	661	247
	311	汝州南院和尚	299b1	810	661	248
13	312	郢州興陽山清讓禪師	301c28	817	665	250
	313	洪州幽谷山法滿禪師	302a3	818	665	251
	314	吉州資福貞邃禪師	302a8	819	666	251
	315	吉州福壽和尚	302a18	820	667	251
	316	潭州鹿苑和尚	302a21	820	667	251
	317	汝州風穴延沼禪師	302b2	822	669	251
	318	郢州興陽歸靜禪師	303c27	838	681	255
	319	韶州靈瑞和尚	304a3	839	687	255
	320	汝州廣慧真禪師	304a8	840	688	255
	321	汝州首山省念禪師	304a11	840	688	255
	322	蘄州三角山志謙禪師	305a8	849	699	257
	323	郢州興陽詞鐸禪師	305a18	850	699	257
	324	汾州善昭禪師	305a16	851	700	257
	325	吉州耽源山真應禪師	305b1	853	701	258
	326	黃州大石山福琳禪師	305b19	855	704	258
	327	沂水蒙山光寶禪師	305b25	856	704	258
	328	終南山圭峰宗密禪師	305c11	859	705	259
14	329	石頭希遷大師	309b01	885	721	268

330	荊州天皇道悟禪師	309c17	890	725	269
331	京兆尸利禪師	310b17	894	728	270
332	鄧州丹霞天然禪師	310b20	894	729	270
333	潭州招提慧朗禪師	311a28	901	736	272
334	長沙興國寺振朗禪師	311b11	902	737	272
335	澧州藥山惟儼禪師	311b16	903	738	272
336	潭州大川和尚	312c03	914	750	275
337	汾州石樓和尚	312c09	914	751	275
338	鳳翔府法門寺佛陀和尚	333b17	915	752	275
339	潭州華林和尚	312c23	916	752	275
340	潮州大顛和尚	312c26	917	753	275
341	潭州攸縣長髭曠禪師	313a25	917	755	276
342	水空和尚	313b04	920	756	276
343	澧州龍潭崇信禪師	313c07	921	757	276
344	京兆終南山翠微無學	313c07	924	760	277
345	丹霞山義安禪師	313c22	926	761	278
346	吉州性空禪師	313c25	926	762	278
347	本童和尚	313c29	927	762	278
348	米倉和尚	314a05	928	762	278
349	潭州道吾山圓智禪師	314a11	928	763	278
350	潭州雲巖曇晟禪師	314c24	936	771	280
351	華亭船子和尚	315b19	941	779	281
352	宣州棹樹慧省禪師	315b29	943	780	282
353	高沙彌	315c05	943	780	282
354	鄂州百顏明哲禪師	315c28	946	783	282
355	潭州石室善道和尚	315c28	947	784	283
356	漳州三平義忠禪師	316b20	951	788	284
357	僊天和尚	316c16	953	790	284

	358	福州普光和尚	316c24	954	791	285
15	359	朗州德山宣鑒禪師	317b13	961	793	286
	360	洪州泐潭寶峰和尚	318a28	969	800	289
	361	歙州茂源和尚	318b10	970	801	289
	362	棗山光仁禪師	318b15	970	802	289
	363	鄂州清平山令遵禪師	318b24	971	803	289
	364	舒州投子山大同禪師	319a02	975	804	290
	365	湖州道場山如訥禪師	320b06	988	820	293
	366	建州白雲約禪師	320b23	989	822	294
	367	潭州石霜山慶諸禪師	320c01	990	823	294
	368	潭州漸源仲興禪師	321b01	996	828	296
	369	祿清和尚	321b15	998	829	296
	370	筠州洞山良价禪師	321b20	998	830	296
	371	涿州杏山鑿洪禪師	323b22	1015	848	301
	372	潭州神山僧密禪師	323b26	1016	849	302
	373	幽谿和尚	323c15	1018	852	302
	374	澧州夾山善會禪師	323c21	1019	852	304
	375	投子感溫禪師	324c02	1026	857	304
	376	福州牛頭微禪師	324c11	1027	858	304
	377	西川青城香山澄照大師	324c18	1028	859	304
	378	陝府天福和尚	324c22	1028	859	304
	379	濠州思明和尚	324c24	1029	860	304
	380	鳳翔府招福和尚	324c27	1029	860	304
	381	興元府中梁山遵古禪師	325a01	1030	860	304
	382	襄州谷隱和尚	325a04	1030	861	304
	383	安州九峻山和尚	325a06	1031	861	304
	384	盤山和尚	325a10	1031	862	305

	385	安州九峻敬慧禪師	325a14	1032	862	305
	386	東京觀音院巖俊禪師	325a17	1033	862	305
	387	蘄州三角山令珪禪師	325b03	1035	864	305
16	388	鄂州巖頭全豁禪師	326a10	1037	865	307
	389	福州雪峰義存禪師	327a11	1046	874	309
	390	天台瑞龍院慧恭	328b14	1059	888	312
	391	泉州瓦棺和尚	328b23	1060	889	313
	392	襄州高亭簡禪師	328b27	1061	890	313
	393	洪州大寧感潭資國	328c02	1061	890	313
	394	河中南際山僧一禪師	328c07	1062	890	313
	395	潭州大光山居誨禪師	328c15	1063	891	313
	396	廬山棲賢懷祐禪師	329a04	1065	893	314
	397	筠州九峰道虔禪師	329a13	1067	894	314
	398	台州涌泉景欣禪師	329a13	1072	900	315
	399	潭州雲蓋山志元號圓淨	329c16	1074	901	316
	400	潭州谷山藏禪師	329c16	1075	902	316
	401	福山覆船山洪荐禪師	329c28	1075	902	316
	402	朗州德山存德號慧空	330a09	1077	904	316
	403	吉州崇恩和尚	330a12	1077	904	316
	404	石霜輝禪師	330a14	1078	904	316
	405	郢州芭蕉和尚	330a18	1078	905	316
	406	潭州肥田伏和尚	330a22	1079	905	316
	407	潭州鹿苑暉禪師	330a25	1079	906	317
	408	潭州寶蓋約禪師	330b02	1080	907	317
	409	越州雲門山拯迷寺海晏	330b06	1081	907	317
	410	湖南文殊和尚	330b11	1081	908	317
	411	鳳翔府石柱和尚	330b18	1082	909	317
	412	潭州中雲蓋和尚	330b29	1084	909	317

413	河中府棲巖存壽禪師	330c07	1085	911	318
414	南嶽玄泰上坐	330c13	1086	911	318
415	澧州樂普山元安禪師	331a03	1088	912	318
416	洪州上藍令超禪師	332a24	1099	924	321
417	鄆州四禪和尚	332b08	1101	925	322
418	江西逍遙山懷忠禪師	332b12	1102	925	322
419	袁州盤龍山可文禪師	332c02	1104	928	322
420	撫州黃山月輪禪師	332c06	1105	928	322
421	洛京韶山寰普禪師	333a13	1108	932	323
422	太原海湖和尚	333b04	1110	934	324
423	嘉州白水寺和尚	333b11	1111	935	324
424	鳳翔天蓋山幽禪師	333b14	1112	936	324
425	洪州建昌鳳棲山同安	333b17	1112	936	324
17 426	洪州雲居道膺禪師	334c15	1123	937	327
427	撫州曹山本寂禪師	336a04	1135	950	330
428	洞山道全禪師	337a19	1147	963	333
429	湖南龍牙山居遁禪師	337b02	1148	964	333
430	京兆華嚴寺休靜禪師	338a04	1155	970	335
431	京兆蜆子和尚	338a27	1158	972	335
432	筠州九峰普滿大師	338b07	1159	972	336
433	台州幽棲道幽禪師	338b13	1160	974	336
434	後洞山師虔禪師	338b20	1161	974	336
435	洛京白馬遁儒禪師	338c15	1164	977	337
436	越州乾峰和尚	338c28	1165	979	337
437	吉州禾山和尚	339a07	1167	980	337
438	明州天童山咸啟禪師	339a11	1167	981	337
439	潭州寶蓋山和尚	339a20	1168	982	337
440	益州北院通禪師	339b01	1170	983	338

441	高安白水本仁禪師	339b27	1173	986	338
442	撫州疏山光仁禪師	339c19	1175	989	339
443	澧州欽山文邃禪師	340a15	1178	992	340
444	台州瑞巖師彥禪師	340c13	1184	996	341
445	懷州玄泉彥禪師	341a10	1187	1001	342
446	吉州靈巖慧宗禪師	341a15	1188	1002	342
447	福州羅山道閑禪師	341a20	1189	1002	342
448	福州香谿從範禪師	341b27	1193	1006	343
449	福州羅源聖壽巖和尚	341c05	1194	1007	343
450	安州白兆山竺乾院志圓	341c10	1195	1007	343
451	襄州鷲嶺善本禪師	341c22	1197	1009	344
452	潭州谷山有緣禪師	341c27	1198	1010	344
453	潭州龍興和尚	342a03	1198	1010	344
454	潭州伏龍山和尚	342a07	1199	1011	344
455	京兆白雲善藏禪師	342a11	1200	1011	344
456	潭州伏龍山和尚	342a14	1200	1012	344
457	陝府龍峻山和尚	342a17	1201	1012	344
458	潭州伏龍山和尚	342a26	1202	1014	344
459	新羅清院和尚	342a29	1203	1014	345
460	洪州泐潭寶峰神黨禪師	342b05	1204	1015	345
461	吉州南源山行修	342b08	1204	1015	345
462	洪州泐潭明禪師	342b13	1205	1016	345
463	吉州秋山和尚	342b23	1206	1017	345
464	洪州泐潭延茂禪師	342b25	1207	1017	345
465	洪州鳳棲山同安院常察	342b28	1207	1018	345
466	洪州泐潭匡悟禪師	342c06	1208	1019	345
467	吉州禾山無殷禪師	342c16	1209	####	346

	468	洪州泐潭牟和尚	343a21	1213	1024	347
	469	台州六通院紹禪師	343a25	1214	1024	347
	470	潭州雲蓋山志罕禪師	343b08	1215	1026	347
	471	新羅臥龍和尚	343b11	1216	1026	347
	472	影州天台和尚	343b14	1216	1026	347
	473	新羅瑞巖和尚	343b19	1217	1027	347
	474	新羅泊巖和尚	343b22	1218	1028	347
	475	新羅大嶺和尚	343b25	1218	1028	347
	476	潭州雲蓋山景和尚	343c02	1219	1029	347
18	477	福州玄沙	343c27	1221	1031	349
	478	福州長慶慧稜禪師	347b16	1250	1054	357
	479	福州大普山玄通禪師	348b25	1260	1064	360
	480	杭州龍冊順德大師道愆	348c03	1261	1065	360
	481	福州長生山皎然禪師	349c25	1274	1077	363
	482	信州鵝湖智孚禪師	350b02	1277	1080	364
	483	漳州報恩院懷岳禪師	350b24	1281	1083	365
	484	杭州西興化度悟真大師	350c15	1283	1086	365
	485	福州鼓山興聖國師	351a02	1286	1088	366
	486	漳州隆壽興法大師紹卿	351c15	1294	1095	368
	487	福州僊宗院仁慧大師	352a01	1296	1096	368
	488	福州蓮華山永福院超證	352a09	1297	1097	368
	489	杭州龍華寺真覺大師	352a25	1299	1099	369
	490	明州翠巖永明大師	352c15	1305	1105	370
19	491	福州安國院明真大師	353b27	1309	1109	372
	492	襄州雲蓋山雙泉歸本	354a19	1315	1114	374
	493	韶州林泉和尚	354a27	1316	1115	374
	494	洛京南院和尚	354b03	1317	1115	374
	495	越州洞巖可休禪師	354b08	1318	1116	374

496	定州法海院行周禪師	354b12	1318	1117	374
497	杭州龍井通禪師	354b15	1319	1117	374
498	漳州保福院從展禪師	354b22	1320	1118	374
499	泉州睡龍山道溥	355c08	1331	1129	377
500	杭州龍興宗靖禪師	355c17	1332	1129	378
501	福州南禪契璠禪師	356a04	1334	1131	378
502	越州諸暨縣越山師鼐	356a11	1335	1132	378
503	南嶽金輪可觀禪師	356a22	1336	1133	378
504	泉州福清院玄訥禪師	356b17	1339	1136	379
505	韶州雲門山文偃禪師	356b27	1340	1137	379
506	衢州南臺仁禪師	359a04	1360	1152	385
507	泉州東禪和尚	359a07	1360	1152	385
508	餘杭大錢山從襲禪師	359a14	1361	1153	385
509	福州永泰和尚	359a23	1362	1154	386
510	池州和龍山壽昌院守訥	359a26	1363	1154	386
511	建州夢筆和尚	359b05	1364	1156	386
512	福州古田極樂元儼禪師	359b10	1365	1156	386
513	福州芙蓉山如體禪師	359b20	1366	1158	386
514	洛京憩鶴山和尚	359b24	1367	1158	386
515	潭州瀉山棲禪師	359b27	1368	1158	386
516	吉州潮山延宗禪師	359c04	1369	1159	387
517	益州普通山普明大師	359c10	1370	1160	387
518	隋州雙泉山梁家庵永	359c15	1370	1161	387
519	漳州保福院超悟禪師	359c22	1371	1162	387
520	太原孚上座	359c27	1372	1163	387
521	南嶽惟勁	360b02	1376	1166	388
20 522	杭州佛日和尚	361c11	1379	1169	391
523	蘇州永光院真禪師	361c11	1383	1173	392

524	洪州鳳棲山同安丕禪師	362a26	1384	1173	392
525	廬山歸宗寺澹權禪師	362b25	1387	1177	393
526	池州廣濟和尚	362c07	1389	1179	393
527	潭州水西南臺和尚	362c15	1390	1181	393
528	歙州朱谿謙禪師	362c19	1391	1181	393
529	揚州豐化和尚	362c24	1392	1182	393
530	雲居山昭化禪師道簡	362c28	1392	1182	393
531	廬山歸宗寺懷惲禪師	363a22	1395	1184	394
532	洪州大善慧海禪師	363b01	1396	1186	394
533	朗州德山和尚	363b09	1397	1187	395
534	衡州南嶽南臺和尚	363b11	1398	1188	395
535	雲居山昌禪師	363b13	1398	1188	395
536	池州嵇山章禪師	363b18	1399	1189	395
537	晉州大梵和尚	363b23	1400	1189	395
538	新羅雲住和尚	363b26	1400	1189	395
539	雲居山懷岳達空禪師	363c02	1401	1190	395
540	嶺珣和尚	363c05	1402	1191	395
541	撫州荷玉山玄悟光慧	363c11	1403	1191	395
542	筠州洞山道延禪師	364a12	1407	1195	396
543	衡州育王山弘通禪師	364a17	1407	1196	396
544	撫州金峰從志大師	364b03	1409	1198	397
545	襄州鹿門山處真禪師	364b12	1411	1199	397
546	撫州曹山慧霞了悟大師	364c03	1413	1201	397
547	衡州華光範禪師	364c11	1415	1202	398
548	處州廣利容禪師	364c18	1416	1204	398
549	泉州廬山小谿院行傳	365a04	1418	1205	398
550	西川布水巖和尚	365a09	1418	1206	398

551	蜀川西禪和尚	365a12	1419	1206	398
552	華州草菴法義禪師	365a16	1420	1207	398
553	韶州華巖和尚	365a20	1420	1207	399
554	潭州報慈藏嶼匡化	365a24	1421	1208	399
555	襄州含珠山審哲禪師	365b17	1424	1211	399
556	鳳翔府紫陵匡一定覺	365c04	1426	1213	400
557	洪州鳳棲山同安院威	365c12	1427	1214	400
558	韶州龍光和尚	365c22	1428	1215	400
559	襄州鳳凰山石門寺獻	366a04	1430	1216	400
560	襄州萬銅山廣德和尚	366b12	1434	1220	401
561	郢州芭蕉和尚	366b20	1436	1221	402
562	定州石藏慧炬和尚	366b22	1436	1221	402
563	興元府青剝山和尚	366b26	1437	1222	402
564	京兆香城和尚	366c01	1438	1222	402
565	京兆重雲智暉禪師	366c12	1439	1226	402
566	杭州瑞龍院幼璋禪師	367a19	1443	1226	403
567	疏山證禪師	367c02	1447	1228	404
568	洪州百丈安和尚	367c14	1448	1230	405
569	筠州黃蘗山慧禪師	367c25	1450	1231	405
570	隋州隋城山護國守澄	368a17	1452	1233	405
571	洛京長水靈泉歸仁禪師	368a25	1453	1234	406
572	延州伏龍山延慶院奉璘	368a29	1454	1235	406
573	安州大安山省禪師	368b10	1455	1236	406
574	洪州大雄山百丈超禪師	368b17	1457	1237	406
575	洪州天王院和尚	368b23	1457	1238	406
576	常州正勤院蘊禪師	368b26	1458	1238	406
577	襄州後洞山和尚	368c10	1460	1240	407
578	京兆三相和尚	368c12	1460	1240	407

579	京兆永安院善靜禪師	368c15	1461	1240	407
580	蘄州烏牙山彥賓禪師	369a20	1465	1245	408
581	鳳翔府青峰山傳楚禪師	369a28	1466	1245	408
582	鄧州中度和尚	369b14	1468	1246	408
583	嘉州洞谿和尚	369b21	1469	1247	408
584	京兆臥龍和尚	369b26	1470	1248	409
585	泉州福清院師巍和尚	369c01	1471	1248	409
586	京兆白雲無休禪師	369c07	1472	1249	409
587	江州廬山永安淨悟禪師	369c11	1472	1249	409
588	袁州木平山善道禪師	369c23	1474	1251	409
589	陝府龍谿和尚	370a16	1477	1253	410
590	郢州桐泉山和尚	370a22	1478	1253	410
591	潭州文殊和尚	370b04	1479	1254	410
21 592	漳州羅漢院桂琛禪師	371a02	1491	1257	417
593	福州安國院慧球寂照	372a22	1502	1268	420
594	杭州天龍寺重機明真	372c08	1507	1272	421
595	福州僊宗院契符清法	372c22	1509	1273	421
596	婺州金華山國泰院[	373a08	1511	1275	422
597	衡嶽南臺誠禪師	373a16	1512	1276	422
598	福州升山白龍院道希	373a23	1513	1277	422
599	福州螺峰沖奧明法	373b14	1516	1280	422
600	泉州睡龍山和尚	373b22	1517	1281	423
601	天台山雲峰光緒	373b28	1518	1281	423
602	福州大章山契如庵主	373c06	1519	1282	423
603	福州蓮華山永興祿	373c29	1521	1284	424
604	天台山國清寺師靜	374a07	1522	1284	424
605	泉州招慶院道匡	374b02	1524	1286	424
606	杭州龍華寺彥球	374c17	1529	1290	426

607	杭州臨安縣保安連	375a06	1531	1292	426
608	福州報慈院光雲慧覺	375a13	1532	1293	426
609	廬山開先寺紹宗圓智	375a29	1534	1295	427
610	婺州金鱗報恩院寶資	375b09	1535	1295	427
611	杭州傾心寺法[王*滔]	375c05	1538	1298	428
612	福州水陸院洪儼	375c25	1541	1301	428
613	杭州靈隱山廣嚴院咸澤	376a01	1541	1301	428
614	福州報慈院慧朗	376a14	1543	1303	429
615	福州怡山長慶常慧	376a22	1544	1304	429
616	福州石佛院靜	376b01	1545	1304	429
617	處州翠峰從欣	376b06	1546	1305	429
618	福州枕峰觀音院清換	376b09	1546	1305	429
619	福州東禪契訥	376b18	1547	1306	429
620	福州長慶院弘辯妙果	376b24	1548	1307	430
621	福州東禪院可隆了空	376c02	1549	1307	430
622	福州僊宗院守玘	376c10	1550	1308	430
623	撫州永安院懷烈淨悟	376c18	1551	1309	430
624	福州閩山令含	376c23	1552	1309	430
625	新羅龜山和尚	376c29	1553	1310	431
626	吉州龍須山資國院道殷	377a05	1553	1311	431
627	福州祥光院澄靜	377a10	1554	1311	431
628	襄州鷲嶺明遠	377a14	1555	1312	431
629	杭州報慈院從瑰	377a20	1556	1312	431
630	杭州龍華寺契盈廣辯	377a27	1557	1313	431
631	越州清化山師訥	377b07	1558	1314	432
632	衢州南禪遇緣	377b14	1559	1315	432
633	復州資福院智遠	377b21	1560	1316	432

634	潭州妙濟院師浩傳心	377c15	1563	1317	433
635	杭州天竺山子儀心印水月	378a04	1565	1320	433
636	建州白雲智作真寂	378b08	1570	1324	434
637	鼓山智巖了覺	378c10	1573	1327	435
638	福州龍山智嵩妙空	378c16	1574	1328	435
639	泉州鳳凰山疆	378c24	1575	1329	435
640	福州龍山文義	379a01	1576	1329	435
641	福州鼓山智岳了宗	79a08	1577	1330	435
642	襄州定慧和尚	379a22	1578	1331	436
643	福州鼓山清諤宗曉	379a27	1579	1332	436
644	金陵淨德道場冲煦慧悟	379a29	1579	1332	436
645	金陵報恩院清護	379b07	1581	1333	436
22 646	台州瑞巖師進禪師	380b02	1585	1335	437
647	台州六通院志球禪師	380b09	1586	1336	437
648	杭州雲龍院歸禪師	380b21	1588	1337	440
649	杭州餘杭功臣院道閑	380b24	1588	1338	440
650	衢州鎮境遇緣禪師	380b28	1589	1338	440
651	福州報國院照禪師	380c03	1589	1339	440
652	台州白雲迺禪師	380c13	1590	1339	440
653	杭州龍冊寺子興明悟	380c17	1591	1340	440
654	溫州雲山佛嶼院知默	380c25	1592	1341	440
655	福州白鹿師貴禪師	381a05	1593	1342	441
656	福州羅山義聰禪師	381a13	1594	1343	441
657	福州安國院從貴禪師	381a21	1595	1343	441
658	福州怡山長慶藏用	381b06	1597	1345	441
659	福州永隆院彥端禪師	381b17	1599	1346	442
660	福州林陽山瑞峯院志端	381b22	1599	1346	442
661	福州興聖滿禪師	381c29	1603	1350	443

662	福州僊宗院明禪師	382a04	1604	1350	443
663	福州安國院祥和尚	382a11	1604	1350	443
664	泉州招慶院省澄淨修	382a20	1606	1351	443
665	漳州保福院可儔明辯	382b28	1609	1354	444
666	舒州白水海會院如新	382c03	1610	1355	444
667	洪州漳江慧廉禪師	382c15	1611	1356	445
668	福州報慈院文欽禪師	382c25	1613	1358	445
669	泉州萬安院清運資化	383a02	1614	1358	445
670	漳州報恩院道熙禪師	383a17	1616	1360	445
671	泉州鳳凰山從琛洪忍	383a26	1617	1361	446
672	福州永隆院瀛和尚明慧	383b12	1619	1363	446
673	洪州清泉山守清禪師	383b20	1620	1364	446
674	漳州報恩院行崇禪師	383c01	1621	1365	446
675	潭州嶽麓山和尚	383c08	1622	1366	447
676	朗州德山德海禪師	383c13	1623	1366	447
677	泉州後招慶和尚	383c19	1624	1367	447
678	朗州梁山簡禪師	383c23	1625	1368	447
679	洪州高安縣建山澄禪師	383c26	1625	1368	447
680	福州康山契穩法寶大師	384a09	1626	1370	447
681	潭州延壽寺慧輪大師	384a14	1627	1370	448
682	泉州西明院琛禪師	384a18	1628	1371	448
683	後南嶽金輪和尚	384a23	1629	1372	448
684	漳州保福院清豁禪師	384a27	1629	1372	448
685	韶州白雲祥和尚實性	384b25	1632	1375	449
686	朗州德山第九世緣密圓明	384c22	1635	1378	449
687	潭州水西南臺道遵和尚	385a19	1639	1381	450
688	韶州雙峯山興福院竟欽	385b04	1641	1383	450
689	韶州資福和尚	385b23	1643	1384	451

690	廣州新會黃雲元禪師	385c01	1644	1385	451
691	廣州義寧龍境倫禪師	385c08	1645	1386	451
692	韶州雲門山爽和尚	385c19	1647	1387	452
693	韶州白雲聞和尚	385c22	1648	1387	452
694	韶州披雲智寂禪師	385c28	1649	1388	452
695	韶州淨法章和尚禪想	386a04	1649	1389	452
696	韶州溫門山滿禪師	386a09	1650	1389	452
697	嶽州巴陵新開顥鑒大師	386a19	1651	1391	452
698	連州地藏院慧慈明識	386b02	1653	1392	453
699	英州大容諍禪師	386b05	1653	1392	453
700	廣州羅山崇禪師	386b18	1655	1394	453
701	] 韶州雲門寶和尚	386b23	1656	1394	453
702	郢州臨谿竟脫和尚	386b25	1657	1395	453
703	廣州華巖慧禪師	386c05	1658	1396	453
704	韶州舜峯韶和尚	386c08	1659	1397	454
705	隋州雙泉山師寬明教	386c15	1660	1397	454
706	英州觀音和尚	386c29	1662	1400	454
707	韶州林泉和尚	387a04	1663	1400	454
708	韶州林泉和尚	387a08	1663	1401	454
709	益州青城香林院澄遠	387a10	1664	1401	454

23	710	南嶽般若寺啟柔	389a29	1669	1407	459
	711	筠州黃檗山法濟	389b08	1670	1408	459
	712	襄州洞山守初崇慧	389b13	1671	1408	459
	713	信州康國耀	389c28	1676	1414	460
	714	潭州谷山豐禪師	390a03	1677	1415	461
	715	潁州羅漢匡界禪師	390a08	1677	1415	461
	716	朗州滄谿璘	390a15	1679	1416	461
	717	筠州洞山清稟禪師	390a22	1680	1417	461
	718	蘄州北禪寂和尚	390b05	1681	1418	461
	719	洪州泐潭道謙禪師	390b09	1682	1419	461
	720	廬州南天王永平禪師	390b13	1682	1420	462
	721	潮南永安朗禪師	390b19	1683	1420	462
	722	湖南潭明和尚	390b22	1684	1421	462
	723	金陵清涼明禪師	390b26	1685	1421	462
	724	金陵奉先深禪師	390b29	1685	1422	462
	725	西川青城大面山乘	390c06	1686	1422	462
	726	潞府妙勝臻禪師	390c11	1686	1423	462
	727	興元府普通封	390c18	1687	1424	462
	728	韶州燈峯淨原	390c21	1688	1424	463
	729	韶州大梵圓	390c26	1689	1424	463
	730	澧州藥山圓光禪師	391a03	1689	1425	463
	731	信州鵝湖山雲震	391a10	1690	1426	463
	732	廬山開先清耀禪師	391a16	1691	1427	463
	733	襄州奉國清海禪師	391a25	1693	1428	463
	734	昭州慈光和尚	391b02	1694	1429	464
	735	潭州保安師密禪師	391b06	1695	1429	464
	736	南嶽橫龍和尚	391b11	1695	1430	464

737	溫州溫嶺神祿禪師	391b16	1696	1431	464
738	鄂州黃龍山晦機禪師	391b26	1697	1432	464
739	洛京柏谷和尚	391c15	1700	1434	465
740	池州和龍和尚	391c18	1700	1434	465
741	懷州玄泉第二世和尚	391c22	1701	1435	465
742	潞府妙勝玄密禪師	391c27	1702	1435	465
743	洪州大寧院隱微禪師	392a05	1703	1436	465
744	婺州明招德謙禪師	392b02	1705	1439	466
745	衡州華光範禪師	393a12	1712	1445	468
746	福州羅山紹孜禪師	393a18	1713	1446	468
747	西川慧禪師	393a22	1714	1446	468
748	建州白雲令弇和尚	393b07	1715	1448	468
749	虔州天竺義澄常真	393b13	1716	1449	468
750	吉州清平惟曠真寂	393b19	1717	1449	468
751	婺州金柱義昭	393b25	1718	1450	469
752	潭州谷山和尚	393c03	1719	1451	469
753	湖南瀏陽道吾山從盛	393c06	1719	1451	469
754	福州羅山義因禪師	393c12	1720	1452	469
755	灌州靈巖和尚	393c21	1721	1453	469
756	吉州匡山和尚	393c26	1722	1454	469
757	福州興聖重滿禪	394a03	1723	1454	469
758	潭州寶應清進禪師	394a09	1724	1455	470
759	朗州大龍山智洪弘濟	394a13	1725	1455	470
760	襄州白馬山行靄禪師	394a18	1725	1456	470
761	郢州大陽山行沖	394a21	1726	1456	470
762	安州白兆山竺乾院懷楚	394a24	1726	1457	470
763	蘄州四祖山清皎	394a29	1727	1457	470
764	蘄州三角山志操禪師	394b11	1728	1458	470

765] 晉州興教師普	394b15	1729	1459	470
766 蘄州三角山真鑿禪師	394b21	1729	1460	471
767 澧州藥山和尚	394b24	1730	1460	471
768 衡嶽南臺寺藏禪師	394c04	1732	1461	471
769 幽州潭柘水從實禪	394c10	1733	1462	471
770 潭州雲蓋山證覺禪師	394c14	1733	1463	471
771 歸宗寺弘章禪師	394c20	1734	1464	471
772 隨州雙泉山道虔禪師	394c26	1735	1465	471
773 揚州風化院令崇禪師	395a03	1736	1466	472
774 澧州藥山忠彥禪師	395a09	1737	1466	472
775 梓州龍泉和尚	395a14	1738	1467	472
776 筠州上藍院慶禪師	395a18	1739	1467	472
777 益州崇真和尚	395a24	1740	1468	472
778 襄州鹿門山第二世譚和尚	395a27	1740	1468	472
779 襄州鹿門山第二世譚和尚	395b04	1741	1469	472
780 廬山佛手巖行因禪師	395b11	1742	1470	472
781 嘉州東汀和尚	395b25	1744	1471	473
782 泉州龜洋慧忠禪師本	395b29	1745	1472	473
783 洋州龍穴山和尚	395c23	1747	1473	473
784 唐州大乘山和尚	395c26	1748	1473	474
785 襄州鳳山歸曉慧廣	395c29	1748	1474	474
786 襄州含珠山真和尚	396a04	1749	1474	474
787 并州廣福道隱禪師	396a10	1750	1475	474
788 紫陵微禪師	396a14	1751	1476	474
789 興元府大浪和尚	396a18	1751	1476	474
790 陳州石鏡和尚	396a21	1752	1477	474
791 石門山乾明寺慧徹	396a24	1753	1477	474
792 襄州廣德延和尚	396b07	1754	1479	475

793	隋州龍居山守欽圓照	396b23	1757	1480	475
794	隋城山護國知遠演化	396b27	1757	1481	475
795	安州大安山能和尚崇教	396c04	1758	1481	475
796	穎州薦福院思禪師	396c08	1759	1482	475
797	潭州延壽和尚	396c11	1759	1482	475
798	隋城山護國志朗圓明	396c13	1760	1482	475
799	安州大安山興古禪師	396c18	1761	1483	476
800	蘄州烏牙山行朗禪師	396c22	1761	1483	476
801	西川靈龕和尚	396c27	1762	1484	476
802	京兆紫閣山端己	397a01	1763	1485	476
803	房州開山懷晝禪師	397a04	1763	1485	476
804	幽州傳法和尚	397a08	1764	1485	476
805	益州淨眾寺歸信禪師	397a12	1765	1485	476
806	青峯山清免禪師(	397a16	1766	1486	476
24 807	昇州清涼院文益	398b02	1775	1487	479
808	襄州清谿山洪進	400a12	1793	1502	483
809	昇州勢涼院休復悟空	400a29	1795	1503	484
810	撫州龍濟山主紹修	400c09	1799	1508	485
811	杭州天龍寺秀	401a26	1804	1513	486
812	潞州延慶院傳殷	401b07	1805	1514	486
813	衡嶽南臺守安	401b12	1806	1514	486
814	福州僊宗洞明	401b20	1807	1516	486
815	泉州福清廣法行欽	401b22	1808	1516	487
816	高麗雪嶽令光	401c05	1809	1517	487
817	婺州齊雲寶勝	401c09	1810	1518	487
818	福州廣平玄旨	401c17	1811	1519	487
819	福州昇山白龍清慕	401c27	1812	1520	487

820	福州靈峯志恩	402a03	1813	1521	488
821	福州東禪玄亮	402a11	1814	1522	488
822	漳州報劬院玄應定慧	402a16	1815	1522	488
823	泉州報恩宗顯明慧	402b11	1817	1524	489
824	金陵龍光院澄忞	402c01	1820	1526	489
825	永興北院可休	402c09	1821	1527	489
826	郴州太平院清海	402c13	1822	1528	489
827	連州慈雲普廣慧深	402c18	1822	1528	489
828	郢州興陽山道欽	402c23	1823	1529	490
829	處州福林澄	402c27	1824	1529	490
830	處州報恩守真	403a02	1825	1530	490
831	襄州鷲嶺通	403a07	1826	1531	490
832	杭州仁王院俊	403a11	1826	1531	490
833	漳州隆壽無逸	403a16	1827	1532	490
834	廬山歸宗第道詮	403a26	1828	1532	490
835	潭州龍興裕	403b28	1832	1535	491
836	韶州大歷	403c05	1832	1535	491
837	連州寶華	403c12	1833	1536	492
838	韶州月華	404a01	1835	1538	492
839	南雄州地藏	404a15	1837	1539	492
840	英州樂淨含匡	404a19	1838	1540	492
841	韶州後白雲	404b08	1841	1542	493
842	潭州鹿苑文襲	404b28	1843	1543	494
843	澧州藥山可瓊	404c02	1843	1544	494
844	灌州羅漢	404c08	1844	1545	494
845	洛京長水紫蓋善沼	404c14	1845	1546	494
846	眉州黃龍繼達	404c17	1846	1546	494
847	棗樹	404c22	1847	1547	494

848	興元府玄都山澄	405a01	1848	1548	494
849	嘉州黑水	405a05	1848	1548	494
850	鄂州黃龍智顛	405a09	1849	1549	495
851	眉州昌福達	405a14	1850	1549	495
852	處州報恩契從	405a24	1851	1551	495
853	婺州普照瑜	405b07	1853	1552	495
854	婺州雙谿保初	405b16	1854	1553	495
855	處州涌泉究	405b21	1854	1553	496
856	衢州羅漢義	405b28	1855	1554	496
857	大龍山景如	404c05	1856	1555	496
858	朗州大龍山楚勛	405c09	1857	1556	496
859	興元府普通院從善	405c21	1858	1557	496
860	襄州白馬智倫	405c27	1859	1558	496
861	唐州保壽匡祐	406a03	1860	1559	497
862	谷隱知儼	406a09	1861	1560	497
863	襄州普寧院法顯	406a17	1862	1561	497
864	東京普淨院常覺	406a22	1863	1562	497
865	石門山紹遠	406b18	1866	1563	498
866	鄂州靈竹守珍	406c06	1869	1565	498
867	朗州梁山緣觀	406c11	1870	1566	498
868	襄州廣德周	407a01	1871	1568	499
25 869	天台山德韶國師	407b07	1875	1569	500
870	杭州報恩寺慧明	410b13	1900	1589	507
871	漳州羅漢宣法大師智依	410c25	1904	1593	509
872	金陵鍾山章義禪師道欽	411a19	1906	1596	509
873	金陵報恩匡逸	411b15	1909	1598	510
874	金陵報慈道場文遂	411c06	1911	1600	510
875	漳州羅漢院守仁	412a14	1916	1603	511

876	杭州永明寺道潛	412b15	1919	1607	512
877	撫州黃山良匡	412c26	1924	1611	513
878	杭州靈隱山清聳	413a10	1925	1613	514
879	金陵報恩院玄則	413b11	1929	1616	514
880	金陵報慈玄覺導行言	413c21	1933	1619	515
881	金陵淨德達觀智筠	414a19	1936	1621	516
882	高麗道峯山慧炬	414b26	1939	1624	517
883	金陵清涼法燈禪師泰欽	414c04	1940	1624	517
884	杭州真身寶塔寺紹巖	415b19	1948	1630	519
885	金陵報恩院法安慧濟	415c12	1950	1631	520
886	撫州崇壽院契稠	416a12	1953	1634	521
887	洪州雲居山清錫	416b02	1955	1635	521
888	洪州百丈山大智院道常	416b12	1956	1637	522
889	天台山般若寺通慧	416c16	1960	1639	522
890	廬山歸宗寺法施	417a03	1962	1641	523
891	洪州鳳棲山同安院紹顯	417a23	1964	1643	523
892	江州廬山棲賢寺慧圓	417a28	1965	1644	523
893	洪州觀音院從顯	417b12	1967	1645	524
894	廬州長安院延規	417c06	1969	1647	524
895	常州正勤院希奉	417c10	1970	1647	525
896	洛京興善棲倫	418a07	1973	1650	525
897	洪州武寧嚴陽新興齊	418a13	1974	1651	525
898	潤州慈雲匡達	418a23	1975	1651	526
26 899	蘇州薦福院紹明	419c01	1977	1653	529
900	澤州古賢院謹	419c03	1977	1653	529
901	宣州興福院可勳	419c10	1978	1654	529
902	洪州上藍院守訥	419c18	1979	1655	529

903	撫州覆船	419c24	1980	1656	530
904	杭州奉先寺法明普照	419c26	1981	1656	530
905	廬山化城寺慧朗	420a03	1981	1657	530
906	杭州慧日永明寺通辯	420a12	1982	1658	530
907	高麗靈鑒	420a24	1984	1659	530
908	荊門上泉	420a26	1984	1659	530
909	廬山大林寺僧遁	420b02	1985	1660	531
910	池州仁王院緣勝	420b06	1986	1660	531
911	廬山歸宗寺義柔	420b09	1986	1661	531
912	相州天平山從漪	420c13	1990	1664	532
913	廬山圓通院緣德	420c20	1991	1665	532
914	] 昇州奉先寺淨照	421a08	1994	1667	532
915	河東廣原	421a17	1995	1668	533
916	襄州鷲嶺善美	421a22	1995	1668	533
917	隆壽法騫	421a28	1996	1669	533
918	筠州九峯義詮	421b10	1998	1670	533
919	眉州黃龍第二世	421b13	1998	1670	533
920	郢州大陽山警玄	421b18	1999	1671	533
921	杭州慧日永明寺智覺	421c08	2002	1673	534
922	溫州大寧院可弘	422a21	2007	1676	535
923	蘇州安國長壽院朋彥	422a28	2008	1677	535
924	杭州五雲山華嚴道場志逢	422b12	2009	1679	536
925	杭州報恩慧月法端	423a04	2014	1682	537
926	杭州報恩光教寺紹安	423a10	2014	1683	537
927	福州廣平院守威宗一	423a18	2016	1684	537
928	杭州報恩光教寺永安	423b06	2018	1685	538
929	廣州光聖道場師護	423c07	2021	1688	538
930	杭州奉先寺清昱	423c18	2023	1689	539

931	台州天台山普聞寺智勤	423c24	2023	1690	539
932	溫州雁蕩山願齊	424a07	2025	1691	539
933	杭州普門寺希辯	424a17	2026	1692	539
934	杭州光慶寺遇安	424b07	2028	1693	540
935	天台山般若寺友蟾	424c11	2031	1696	541
936	婺州智者寺全肯	424c20	2032	1696	541
937	福州玉泉義隆	424c26	2033	1697	541
938	杭州龍冊寺五世曉榮	425a03	2034	1698	541
939	杭州臨功臣院慶蕭	425a19	2036	1699	542
940	越州稱心敬璣	425a24	2036	1699	542
941	福州巖峯師朮	425a27	2037	1700	542
942	潞州華嚴慧達	425b07	2038	1700	542
943	越州剡縣清泰院道圓	425b10	2038	1701	542
944	杭州九曲觀音院慶祥	425b14	2039	1701	542
945	杭州開化寺傳法行明	425c19	2039	1702	543
946	越州蕭漁浦開善義圓	425b29	2041	1702	543
947	溫州瑞鹿寺上方遇安	425c04	2041	1703	543
948	杭州龍華寺慧居	425c15	2042	1704	543
949	婺州齊雲山遇臻	426a03	2044	1705	544
950	溫州瑞鹿寺本先	426a14	2046	1706	544
951	福州長谿保明院通法	427b28	2056	1712	547
952	杭州千光王寺瓌省	427c08	2057	1714	548
953	衢州鎮境志澄	427c25	2059	1714	548
954	明州崇福院慶祥	428a02	2060	1715	548
955	杭州臨安功臣院道慈	428a10	2061	1716	548
956	秀州羅漢院願昭	428a14	2061	1716	549
957	處州報恩院師智	428a23	2063	1717	549
958	衢州澁寧可先	428a28	2063	1718	549

959	杭州臨安光孝院道端	428b03	2064	1718	549
960	杭州西山保清院遇寧	428b06	2064	1719	549
961	福州支提山雍熙寺辯隆	428b09	2065	1719	549
962	杭州瑞龍院希圓	428b19	2066	1720	549
963	洪州雲居山義能	428b23	2067	1721	550
964	洪州雲居山道齊	428c03	2068	1722	550
965	廬山棲賢寺道堅	429a02	2071	1724	550
966	廬山歸宗寺慧誠	429a07	2072	1724	551
967	廬州長安院辯實	429b05	2074	1727	551
968	潭州雲蓋山海會寺用清	429b07	2075	1727	551
969	長壽第二世法齊	429b26	2077	1729	552
27	1 寶誌禪師	429c21	2081	1731	553
	2 善慧大士者	430a24	2085	1733	554
	3 衡嶽慧思禪師	431a14	2092	1738	556
	4 天台山智者禪師智顓	431c09	2098	1741	557
	5 泗州僧伽大師者	433a04	2112	1749	560
	6 萬迴法雲公者	433a23	2114	1750	561
	7 天台豐干禪師者	433b11	2116	1751	561
	8 天台寒山子者	433c06	2118	1753	562
	9 天台拾得者	433c27	2120	1754	562
	10 明州奉化縣布袋和尚者	434a19	2222	1756	563
27	a 諸方雜舉徵拈代別語	434c01	2126	1759	564
28	諸方廣語				
	1 南陽慧忠國師語	437c17	2167	1789	571
	2 洛京荷澤神會大師語	439b20	2180	1801	575
	3 江西大寂道一禪師語	440a03	2184	1804	576
	4 澧州藥山惟儼和尚語	440b20	2187	1806	577

5	越州大珠慧海和尚語	440c20	2190	1808	578
6	汾州大達無業國師語	444b09	2219	1830	587
7	池州南泉普願和尚語	445a16	2223	1833	588
8	趙州從諗和尚語	446b18	2232	1842	592
9	鎮州臨濟義玄和尚語	446c09	2234	1843	592
10	玄沙宗一師備大師語	447a11	2236	1845	593
11	潭州羅漢桂琛和尚語	447b18	2239	1847	594
12	大法眼文益禪師語	448a17	2244	1851	595
29	讚頌偈詩				
1	誌公和尚大乘讚十首	449b01	2251	1857	599
2	誌公和尚十二時頌十二首	450a18	2258	1862	601
3	誌公和尚十四科頌	450c05	2264	1864	602
4	歸宗至真禪師頌一首	451c26	2275	1872	605
5	香巖襲燈大師頌十九首	452a07	2276	1872	605
6	筠州洞山和尚頌一首	452c21	2284	1878	607
7	潭州龍牙和尚頌一十八首	452c26	2284	1878	607
8	玄沙宗一大師頌三首	453b04	2289	1881	608
9	招慶真覺大師頌二首	453b16	2291	1882	608
10	漳州羅漢和尚明道頌一首	453b26	2292	1882	608
11	南嶽般舟道場勁和尚覺地頌一首	453c08	2293	1883	609
12	郢州臨溪和尚入道淺深頌五首	454a13	2297	1885	610
13	大法眼禪師頌十四首	454a21	2298	1886	610
14	唐白居易八漸偈八首	454c13	2304	1890	611
15	同安察禪師玄談八首	455a28	2308	1892	612
16	雲頂山僧德敷詩一十首	455c21	2312	1896	613
17	僧潤詩三首	456b14	2318	1899	614
30 1	傅大士心王銘	459c26	2321	1901	615
2	三祖僧璨大師信心銘	457a19	2323	1903	616

3	牛頭山初祖法融禪師心銘	457b26	2326	1906	617
4	僧亡名息心銘 菩提達磨略辨大乘入道四行 (弟子	458a16	2331	1909	618
5	曇琳序)	458b08	2333	1911	619
6	荷澤大師顯宗記	458c25	2337	1913	620
7	南嶽石頭大師參同契 五臺山鎮國大師澄觀答皇太子問	459b08	2341	1915	621
8	心要	459b23	2343	1916	621
9	杭州五雲和尚坐禪箴	459c24	2346	1918	622
10	永嘉真覺大師證道歌	460a15	2348	1919	623
11	騰騰和尚了元歌	461b07	2359	1925	626
12	南嶽懶瓚和尚歌	461b08	2360	1925	626
13	石頭和尚草庵歌	461c09	2362	1927	626
14	道吾和尚樂道歌	461c23	2364	1928	627
15	一鉢歌(別錄云杯渡禪師作)	462a08	2365	1929	627
16	樂普和尚浮漚歌	462c11	2370	1932	629
17	蘇谿和尚牧護歌	462c21	2371	1932	629
18	法燈禪師古鏡歌三首	463a06	2373	1933	630
19	潭州龍會道尋遍參三昧歌	463b03	2376	1935	630
20	丹霞和尚翫珠吟二首	463b16	2377	1936	630
21	關南長老獲珠吟	463c13	2380	1937	631
22	香巖和尚勵覺吟歸寂吟二首	463c25	2381	1938	631
23	韶山和尚心珠歌	464a13	2383	1940	632
24	書寄李維內翰	464a27		1947	
25	苾芻希渭 跋	465b12		1941	
26	天童宏智和尚	465c04		1943	
27	劉棐 後序	466a19		1945	
28	魏府華嚴長老示眾	466b17		1952	

Finding list (2) for Records of the Transmission of the Lamp, juan 1–30

The Seven Buddhas

- 1.1 Pipo Shi Fo **Vipashin Buddha** (*Bibashi Butsu*)
- 1.2 Shiqi Fo **Shikhin Buddha** (*Shiki Butsu*)
- 1.3 Pishe Fu Fo **Vishvabhu / Vessabhū Buddha** (*Bishafu Butsu*)
- 1.4 Juliu Sun Fo **Krakucchanda / Kakusandha Buddha** (*Kuruson Butsu*)
- 1.5 Juna Hanmuni Fo **Kanakamuni / Konāgamana Buddha** (*Kunagonmuni Butsu*)
- 1.6 Jiaye Fo **Kāśyapā / Kassapa Buddha** (*Kasho Butsu*)
- 1.7 Shijia Muni Fo **Shakyamuni / Gotama Buddha** (*Shakamuni Butsu*)

The Twenty-Eight Indian Patriarchs

- 1.8 The 1st Patriarch Mohe Jiaye **Mahākāśyapā** (*Makkakasho Sonja*)
- 1.9 The 2nd Patriarch Anan **Ānanda** (*Anan Sonja*)
- 1.10 The 3rd Patriarch Shangna Hexiu, **Sanakavasa** (*Shonawashu Sonja*)
- 1.11 The 4th Patriarch Jupō Jiuduo, **Upagupta** (*Ubakikuta Sonja*)
- 1.12 The 5th Patriarch Tiduo Jia, **Dhritaka** (*Daitaka Sonja*)
- 1.13 The 6th Patriarch Mizhe Jia, **Michaka** (*Mishaka Sonja*)
- 1.14 The 7th Patriarch Poxumi, **Vasumitra** (*Bashumitsu Sonja*)
- 1.15 The 8th Patriarch Fotuo Nanti, **Buddhanandi** (*Buddanandai Sonja*)

- 1.16 The 9th Patriarch Fotuo Miduo, **Buddhamitra** (*Fukudamitta Sonja*)
- 1.17 The 10th Patriarch Xiezun Zhe, **Parsva** (*Koke Zonsho Sonja*)
- 1.18 The 11th Patriarch Danna Yeshe, **Punyayasas** (*Funayasha Sonja*)
- 1.19 The 12th Patriarch Maming Dashi, **Aśvagoṣa** (*Memyo Sonja*)
- 1.20 The 13th Patriarch Jiapi Moluo, **Kapimāla** (*Kabimora Sonja*)
- 1.21 The 14th Patriarch Lungshu Dashi, **Nāgārjuna** (*Ryuju Sonja*)
- 2.22 The 15th Patriarch Jiani Tipo **Kanadeva** (*Kanadaiba Sonja*)
- 2.23 The 16th Patriarch Luohou Duo **Rahulata** (*Ragorata Sonja*)
- 2.24 The 17th Patriarch Sengge Nanti **Sanghanandi** (*Sogyanandai Sonja*)
- 2.25 The 18th Patriarch Gaye Sheduo **Gayasata** (*Kayashata Sonja*)
- 2.26 The 19th Patriarch Jiuno Luoduo **Kumorata** (*Kumorata Sonja*)
- 2.27 The 20th Patriarch Du Yeduo **Jayata** (*Shayata Sonja*)
- 2.28 The 21st Patriarch Poxiu Pantou **Vasubandhu** (*Bashubanzu Sonja*)
- 2.29 The 22nd Patriarch Mo Naluo **Manorhita** (*Manura Sonja*)
- 2.30 The 23rd Patriarch Hele Na **Haklena** (*Kakurokuna Sonja*)
- 2.31 The 24th Patriarch Shizi Biqu **Aryasimha** (*Shishi Sonja*)
- 2.32 The 25th Patriarch Poshe Siduo **Bashyashita** (*Bashashita Sonja*)
- 2.33 The 26th Patriarch Buru Miduo **Punyamitra** (*Funynomitta Sonja*)
- 2.34 The 27th Patriarch Banruo Duoluo **Prajñātara** (*Hanyatara Sonja*)
- 3.35 The 28th Patriarch, **Bodhidharma**, the 1st Chinese Patriarch
- 3.36 The 29th Patriarch, **Great Master Huike**, the 2nd Chinese Patriarch
- 3.37 *Chan Master Sengna*
- 3.38 *Layman Xiang*
- 3.39 *Chan Master Huiman of Xing Province*
- 3.40 The 30th Patriarch, **Sengcan**, the 3rd Chinese Patriarch
- 3.41 The 31st Patriarch, **Great Master Daoxin**, the 4th Chinese Patriarch

3.42 The 32nd Patriarch, **Great Master Hongren**, the 5th Chinese Patriarch

Chan Master Daxin (*Doshin*) – *Collateral Dharma Heirs*

4.43 Chan Master **Farong** (**Jap: Hōyū**) (1st Patriarch of Oxhead [Niutou] School)

4.44 Chan Master **Zhiyan** (*Chigan*) (2nd Patriarch)

4.45 Chan Master **Huifang** (*Ehō*) (3rd Patriarch)

4.46 Chan Master **Fachi** (*Hōji*) (4th Patriarch)

4.47 Chan Master **Zhiwei** (*Chii*) (5th Patriarch)

4.48 Chan Master **Huizhong** (*Echū*) (6th Patriarch)

Chan Master Farong (*Hōyū*) – *Collateral Dharma Heir*

4.49 Chan Master **Tan Chui** (2nd generation)

Chan Master Huizhong (*Echū*) – *Collateral Dharma Heirs*

4.50 Chan Master **Xuanting**

4.51 Chan Master **Xuansu** (*Genso*)

4.52 Chan Master **Chonghui**

(**End of Niutou School Lineage**)

Dharma Heir of Chan Master Xuansu (6th generation collateral Dharma Heir of the 4th Patriarch Daoxin)

4.53 Chan Master **Hangzhou Jingshan Daoqin** (*Dōkin*)

Dharma Heir of Chan Master Dao Qin

4.54 Chan Master **Hangzhou Niaoke Daolin**

Dharma Heir of Chan Master Niaoke

4.55 Chan Master **Hangzhou Zhaoxian Si Huitong**

Dharma Heirs of Chan Master Huizhong (6th generation Dharma Heir of Farong)

4.56 Chan Master **Tiantai Shan Fo Kuyan Weize**

4.57 Chan Master *Tiantai Yunju Zhi*

Dharma Heirs of Chan Master Hongren (Gunin) – the 5th Chinese Patriarch

4.58 Chan Master *Bei Zong Shenxiu (Jinshū)*

4.59 National Teacher *Songyue Huian*

4.60 Chan Master *Yuanzhou Mengshan Daoming*

Dharma Heirs of Chan Master Shenxiu (Jinshū)

4.61 Chan Master *Wutai Shan Jufang*

4.62 Chan Master *Hezhong Fuzhong Tiaoshan Zhifeng*

4.63 Chan Master *Yanzhou Xiang Mozang*

4.64 Chan Master *Shouzhou Daoshu*

4.65 Chan Master *Huainan Duliang Shan Quanzhi*

Chan Master Puji (Fujaku)

Chan Master Zhishen (Chisen) (Sichuan School)

Chan Master Chuji (Sojaku) (“ “)

Chan Master Wuxiang (Musō) (“ “)

Dharma Heirs of National Teacher Huian of Songue

4.66 Chan Master *Luojing Fuxian Si Renjian*

4.67 Venerable *Songyue Pozao Duo*

4.68 Chan Master *Songyue Yuangui*

4.69 Chan Master *Yuenan Shan Weizheng*

4.70 Chan Master *Yizhou Baotang Si Wuzhu*

5.71 Great Master *Huineng (Enō)* (6th Chinese Patriarch)

5.72 Tripiṭaka Master *Gupta*

5.73 Chan Master *Shaozhou Fahai*

5.74 Chan Master *Jizhou Zhicheng*

5.75 Chan Master *Biandan Shan Xiaoliao*

5.76 Chan Master *Hebei Zhihuang*

5.77 Chan Master *Hongzhou Fada*

5.78 Chan Master *Shouzhou Zhitong*

5.79 Chan Master *Jiangxi Zhiche*

5.80 Chan Master *Xin Zhou Zhichang*

5.81 Chan Master *Guangzhou Zhidao*

- 5.82** Venerable **Guangzhou Faxing Si Yinzong**
- 5.83** Chan Master **Yizhou Qingyuan Shan Xingsi**
- 5.84** Chan Master **Nanyue Huairang** (*Nangaku Ejō*)
- 5.85** Chan Master **Wenzhou Yongjia Xuanjue** (*Yōka Genkaku*)
- 5.86** Chan Master **Sigong Shan Benjing**
- 5.87** Chan Master **Wuzhou Xuance** (*Gensaku*)
- 5.88** Chan Master **Caoxi Lingtao**
- 5.89** National Preceptor **Xijing Guangzhe Si Huizhong** (*Nanyō Echū*)
- 5.90** Chan Master **Xijing Heze Shenhui** (*Kataku Jinne*)

Dharma Heir of Chan Master Nanyue Huairang

- 6.91** Chan Master **Mazu Daoyi** (*Baso Doitsu*)

Dharma Heirs of Chan Master Mazu Daoyi (part 1)

- 6.92** Chan Master **Yuezhou Dazhu Huihai** (*Daishu Ekai*)
- 6.93** Chan Master **Hongzhou Baizhang Shan Weizheng**
- 6.94** Chan Master **Hongzhou Letan Fahui**
- 6.95** Chan Master **Chizhou Shan Mountain Zhijian**
- 6.96** Chan Master **Hangzhou Letan Weijian**
- 6.97** Chan Master **Lizhou Mingji Daoxing**
- 6.98** Chan Master **Fuzhou Shigong Huizang**
- 6.99** Chan master **Tangzhou Zimu Shan Daotong**
- 6.100** Chan Master **Jiangxi Beilan Rang**
- 6.101** Chan master **Luoyang Foguang Ruman**
- 6.102** Chan master **Yuanzhou Nanyuan Daoming**
- 6.103** Chan Master **Xinzhou Licun Ziman**
- 6.104** Chan Master **Langzhou Zhongyi Hong'en**
- 6.105** Chan Master **Hongzhou Baizhang [Shan] Huaihai** (*Hyakujō Ekai*)

Dharma Heirs of Chan Master Mazu Dao Yi (part 2)

- 7.106** Chan Master **Tanzhou Sanjue Shan Zongyin**
- 7.107** Chan Master **Chezhou Luzu Shan Baoyun**
- 7.108** Chan Master **Hongzhou Letan Changxing**
- 7.109** Chan Master **Qianzhou Xitang Zhicang** (*Seido Chizo*)
- 7.110** Chan Master **Jingzhao Zhangjing Si Huaiyun**

- 7.111 Chan Master **Dingzhou Boyan Mingzhi**
- 7.112 Chan Master **Xinzhou E'hu Dayi**
- 7.113 Chan Master **Yique Niushan Zizai**
- 7.114 Chan Master **Youzhou Panshan Baoji**
- 7.115 Chan Master **Piling Furong Shan Taiyu**
- 7.116 Chan Master **Puzhou Magu Shan Baoche** (*Mayoku Hotestu*)
- 7.117 Chan Master **Hangzhou Yanguan Qi'an**
- 7.118 Chan Master **Wuzhou Wuxie Shan Lingmo**
- 7.119 Chan Master **Mingzhou Damei Shan Fachang**
- 7.120 Chan Master **Jingzhao Xingshan Si Weikuan**
- 7.121 Chan Master **Hunan Dong Si Ruhui**
- 7.122 Chan Master **E'zhou Wudeng**
- 7.123 Chan Master **Lushan Guizong Si Zhichang**

Second Generation Dharma Heirs of Chan Master Huairang and Dharma Heirs of Mazu

- 8.124 Chan Master **Fenzhou Wuye** (*Funshū Mugō*)
- 8.125 Chan Master **Lizhou Datong Guangcheng**
- 8.126 Chan Master **Chizhou Nanquan Puyuan** (*Nansen Fugan*)
- 8.127 Chan Master **Wutai Yinfeng**
- 8.128 Venerable **Wenzhou Fo'ao**
- 8.129 Venerable **Wujiu**
- 8.130 Venerable **Tanzhou Shishuang Dashan**
- 8.131 Venerable **Shijue**
- 8.132 Venerable **Benxi**
- 8.133 Venerable **Shilin**
- 8.134 Head Monk **Hongzhou Xishan Liang**
- 8.135 Venerable **Heyan**
- 8.136 Venerable **Miliang**
- 8.137 Venerable **Qifeng**
- 8.138 Venerable **Dayang**
- 8.139 Venerable **Hongluo**
- 8.140 Chan Master **Quanzhou Guiyang Shan Wuliao**
- 8.141 Venerable **Lishan**
- 8.142 Venerable **Shaozhou Ruyuan**
- 8.143 Venerable **Songshan**
- 8.144 Venerable **Zechuan**

- 8.145** Chan Master **Nanyue Xiyuan Lanruo Tancang**
- 8.146** Venerable **Bailing**
- 8.147** Venerable **Zhenzhou Jinniu**
- 8.148** Venerable **Dongan**
- 8.149** Venerable **Xinzhou Dadi**
- 8.150** Venerable **Xiuxi**
- 8.151** Chan Master **Cizhou Matou Feng Shenzang**
- 8.152** Chan Master **Tanzhou Hualin Shanjue**
- 8.153** Venerable **Tingzhou Shuitang**
- 8.154** Venerable **Gusi**
- 8.155** Venerable **Jiangxi Beishu**
- 8.156** Venerable **Jingzhao Zotang**
- 8.157** Chan Master **Yuanzhou Yangqi Shan Zhenshu**
- 8.158** Venerable **Mengxi**
- 8.159** Venerable **Luojing Hejian**
- 8.160** Venerable **Jingzhao Xingping**
- 8.161** Venerable **Xiaoyao**
- 8.162** Venerable **Fuxi**
- 8.163** Venerable **Hongzhou Shuilao**
- 8.164** Venerable **Fubei**
- 8.165** Venerable **Tanzhou Longshan**
- 8.166** **Pangyun**
- 9.167** Chan Master **Tanzhou Guishan Lingyou** (*Isan Reiyū*)
- 9.168** Chan Master **Hongzhou Huangbo Xiyun** (*Ōbaku Kiun*)
- 9.169** Chan Master **Hangzhou Daci Huanzhong**
- 9.170** Chan Master **Tiantai Pingtian Pu'an**
- 9.171** Chan Master **Yunzhou Wufeng Chang Guan**
- 9.172** Chan Master **Tanzhou Shishuang Shan Xinggong**
- 9.173** Chan Master **Fuzhou Da'an**
- 9.174** Chan Master **Fuzhou Gulin Shenzan**
- 9.175** Chan Master **Guangzhou He'an Si Tong**
- 9.176** Chan Master **Jiangzhou Longyun Tai**
- 9.177** Chan Master **Jingzhao Weiguo Yuan Dao**
- 9.178** Chan Master **Zhengzhou Wansui**
- 9.179** Venerable **Hongzhou Dongshan Hui**
- 9.180** Venerable **Qingtian**
- 9.181** Venerable **Dayu**

- 9.182** Chan Master **Qianzhou Chuwei**
- 9.183** Chan Master **Shouzhou Liangsui**
- 9.184** Chan Master **Jizhou Shushan Huizhao**
- 9.185** Chan Master **Jingzhao Da Jianfu Si Hongbian**
- 9.186** Chan Master **Fuzhou Guishan Zhizhen**
- 9.187** Chan Master **Langzhou Dongyi Huaizheng**
- 9.188** Chan Master **Jinzhou Cao**
- 9.189** Venerable **Langzhou Guti**
- 9.190** Venerable **Hezhong Gongji**

Dharma Heirs of Chan Master Nanquan Puyuan

- 10.191** Chan Master **Hunan Changsha Jingcen** (*Chosa Keijin*)
- 10.192** Chan Master **Jingnan Baima Tanzhao**
- 10.193** Chan Master **Zhong Nanshan Yunji Shizu**
- 10.194** Chan Master **Dengzhou Xiangyan Xiatang Yiduan**
- 10.195** Chan Master **Zhaozhou Guanyin Si Congshen** (*Jōshū Jūshin*)
- 10.196** Chan Master **Chezhou Lingqiu Xian**
- 10.197** Venerable **E Zhou Zhuyu Shan**
- 10.198** Chan Master **Quzhou Zihu Yanli Lizong**
- 10.199** Venerable **Luoqing Songshan**
- 10.200** Venerable **Rizi**
- 10.201** Venerable **Suzhou Xishan**
- 10.202** Grand Master **Xuanzhou Luxuan Dafu**
- 10.203** Layman **Chezhou Ganzhi**
- 10.204** Chan Master **Xiangzhou Guannan Daochang**
- 10.205** Chan Master **Hongzhou Shuanling Xuanzhen**
- 10.206** Chan Master **Hangzhou Jingshan Jianzong**

Dharma Heir of Chan Master Lingmo of Wuxie Shan

- 10.207** Chan Master **Fuzhou Changxi Guishan Zhengyuan**

Dharma Heir of Chan Master Ruman of Foguan Si in Luoqing

- 10.208** Prefect of Hangzhou, **Bai Juyi**

Dharma Heirs of Chan Master Fachang of Damei Shan

- 10.209** Chan Master **Xinluo Guo Jiazhi**
- 10.210** Venerable **Hangzhou Tianlong**

10.211 Chan Master Hunan Shanglin Jieling

10.212 Venerable Wutai Shan Mi Moyan

10.213 Venerable Hunan Zhilin

Dharma Heir of Chan Master Baoji of Panshan in Yuezhou

10.214 Venerable Zhenzhou Puhua

Dharma Heir of Chan Master Yuanchang of Longya Shan

10.215 Chan Master Jiahe Zangyi

Dharma Heirs of Chan Master Zhichang of Guizong Monastery

10.216 Chan Master Fuzhou Furong Shan Lingxun

10.217 Venerable Hannan Gucheng Xian Gaoting

10.218 Venerable Xinluo Damo

10.219 Chan Master Wutian Shan Zhitong

Dharma Heirs of Chan Master Zhicang of Huayan Ji

10.220 Venerable Huangzhou Ji'an

Dharma Heirs of Chan Master Lingyou of Guishan in Tanzhou

11.221 Chan Master Yuanzhou Yangshan Huiji (*Kyōzan Ejaku*)

11.222 Chan Master Dengzhou Xiangyan Zhixian (*Kyōgen Chikan*)

11.223 Chan Master Xiangzhou Yanqing Shan Foduan

11.224 Chan Master Hangzhou Jingshan Hongyan

11.225 Chan Master Fuzhou Lingyun Zhiqin (*Jap. Rei'un Shigon*)

11.226 Venerable Yizhou Yingtian

11.227 Chan Master Fuzhou Jiufeng Cihui

11.228 Venerable Jingzhou Mi

11.229 Venerable Jingzhou Huoshan

11.230 Cavalier-Attendant Xiangzhou Wang Jingchu

Dharma Heirs of Chan Master Da'an of Changqing Yuan in Fuzhou

11.231 Chan Master Yizhou Dasui Fazhen

11.232 Chan Master Shaozhou Lingshu Rumin

11.233 Chan Master Fuzhou Shoushan Shijie

11.234 Venerable Raozhou Yaoshan

11.235 Great Master Quanzhou Putian Chongfu Yuan Hui

11.236 Venerable Taizhou Fujiang

11.237 Venerable **Luzhou Lushui**

11.238 Chan Master **Guangzhou Wenshu Yuan Yuanming**

Dharma Heirs of Master Congshen (Jōshū) of Dong Temple in Zhaozhou

11.239 Honorable **Hongzhou Wuning Xian Xinxing Yanyan**

11.240 Chan Master **Yangzhou Guanglao Yuan Huijue**

11.241 Chan Master **Longzhou Guoqing Yuan Feng**

11.242 Chan Master **Wuzhou Muchen Conglang**

11.243 Chan Master **Wuzhou Xinjiang**

11.244 Venerable **Hangzhou Duofu**

11.245 Venerable **Yizhou Ximu**

Dharma Heirs of Lizong of Zi Huyan in Quzhou

11.246 Venerable **Taizhou Sheng' Guang**

11.247 Venerable **Zhanzhou Fushi**

11.248 Venerable **Zitong**

11.249 Venerable **Rirong**

Dharma Heir of the Venerable Zhuyu Shan of Ezhou

11.250 Venerable **Shiti**

Dharma Heir of the Venerable Tianlong

11.251 Venerable **Wuzhou Jinhua Shan Juzhi** (Jap. *Gutei*)

Dharma Heir of Chan Master Jingcen of Changsha

11.252 Chan Master **Mingzhou Xuedou Shan Changtong**

Dharma Heirs of Chan Master Daochang of Guannan Daowu in Xiangzhou

11.253 Venerable **Xiangzhou Guannan Daowu.**

11.254 Venerable **Zhangzhou Luohan**

Dharma Heir of the Venerable Dayu of Gao'an

11.255 Nun **Liaoran of Moshan in Yunzhou**

Dharma Heirs of Chan Master Xiyun of Huangbo in Hongzhou

12.256 Chan Master **Zhenzhou Linji Yixuan** (Jap. *Rinzai Gigen*)

- 12.257 Muzhou Longxing Si Chen Zunso** (Jap. *Bokujū Dōmei*)
12.258 Chan Master Hangzhou Qianqing Shan Chu'nan
12.259 Chan Master Fuzhou Wushi Shan Lingguan
12.260 Chan Master Hangzhou Luohan Yuan Zongche
12.261 Chan Master Weifu Dajue
12.262 Prime Minister Pei Xiu

Dharma Heirs of Yangshan Huiji of Yuanzhou

- 12.263 Chan Master Yangshan Xita Guangmu**
12.264 Chan Master Jianzhou Huoshan Jingtong
12.265 Chan Master Hangzhou Longquan Wenxi
12.266 Chan Master Xinluo Guo Shunzhi
12.267 Chan Master Yuanzhou Yangshan Nanta Guangyong
12.268 Venerable Yuanzhou Yangshan Dongta

Dharma Heirs of Chan Master Linji Yixuan of Zhenzhou

- 12.269 Chan Master Ezhou Guanxi Zhixian**
12.270 Venerable Youzhou Tangong
12.271 Venerable Zhenzhou Baoshou Zhao
12.272 Chan Master Zhenzhou Sansheng Yuan Huiran
12.273 Chan Master Weifu Xinghua Cunjiang
12.274 Chan Master Dingzhou Shancui
12.275 Venerable Zhenzhou Wansui
12.276 Venerable Yunshan
12.277 Abbot Tongfeng
12.278 Abbot Shanyang
12.279 Venerable Zhuozhou Zhili
12.280 Abbot Huxi
12.281 Abbot Fupen
12.282 Venerable Xiangzhou Licun
12.283 Venerable Cangzhou Micang
12.284 Prefect of Muzhou, Chencao

Dharma Heirs of Chan Master Xiangyan Zhixian of Dengzhou

- 12.285 Venerable Jizhou Zhiguan**
12.286 Chan Master Shouzhou Shaozong
12.287 Chan Master Xiangzhou Yanqing Faduan

12.288 Great Master **Yizhou Nanchan Wuran**
12.289 Venerable **Yizhou Changping Shan**
12.290 Great Master **Yizhou Chongfu Yanjiao**
12.291 Chan Master **Anzhou Da'an Shan Qinggan**
12.292 Venerable **Zhongnan Shan Fengde Si**
12.293 Chan Master **Junzhou Wudang Shan Fo Yanhui**
12.294 Wayfarer **Jiangzhou Lushan Shuang Xitian**

Dharma Heir of Venerable Shuangfeng of Fuzhou

12.295 Chan Master **Shuangfeng Gu**

Third Generation Dharma Heir of Chan Master Hongyan of Hangzhou Jingshan

12.296 Venerable **Hangzhou Miling**

Dharma Heir of Chan Master Huijue of Guanglao Yuan in Yangzhou

12.297 Chan Master **Shengzhou Changqing Daoyan**

Dharma Heirs of Huairang in the Sixth Generation

Dharma Heirs of Chan Master Guangyong of Yangshan Nanta in Yuanzhou

12.298 Chan Master **Yuezhou Qinghua Quanfu**

12.299 Chan Master **Yingzhou Bajiao Shan Huiqing**

12.300 Chan Master **Shaozhou Huanglian Shan Yichu**

12.301 Chan Master **Shaozhou Huilin Hongjiu**

Dharma Heir of Chan Master Xita Guangmu of Yangshan

12.302 Chan Master **Jizhou Zifu Rubao**

Dharma Heir of Chan Master Guanxi Zhixian

12.303 Venerable **Chizhou Luzu Shanjiao**

Dharma Heir of Chan Master Cunjiang of Xinghua in Weifu

12.304 Venerable **Ruzhou Baoying**

Dharma Heirs of Master Bao Shouzhao

12.305 Chan Master **Ruzhou Xiyuan Siming**

12.306 Venerable **Xiyuan Baoshou**

Dharma Heirs of Chan Master Sansheng Huiran of Zhenzhou

12.307 Venerable **Zhenzhou Dabei**

12.308 Venerable **Zizhou Shuilu**

Dharma Heirs of the Venerable Dajue of Weifu

12.309 Venerable **Luzhou Dajue**

12.310 Venerable **Luzhou Chengxin Yuan Miande**

12.311 Venerable **Ruzhou Nanyuan**

Dharma Heirs of Chan Master Huiqing of Bajiao Shan in Yingzhou

13.312 Chan Master **Yingzhou Xingyang Shan Qingrang**

13.313 Chan Master **Hongzhou Yougu Shan Faman**

Dharma Heirs of Chan Master Rubao of Zifu in Jizhou

13.314 Chan Master **Jizhou Zifu Zhensui**

13.315 Venerable **Jizhou Fushou**

13.316 Venerable **Tanzhou Luwan**

Dharma Heir of the Venerable Nanyuan Baoying of Ruzhou (Nan'in Egyō)

13.317 Chan Master **Ruzhou Fengxue Yanzhao** (Jap. *Fuketsu Enshō*)

Dharma Heir of Chan Master Xiyuan Siming of Ruzhou

13.318 Chan Master **Xingyang Guijing of Yingzhou**

Dharma Heir of Chan Master Huilin Hongjiu of Shaozhou

13.319 Venerable **Shaozhou Lingrui**

Dharma Heirs of Chan Master Fengxue Yanzhao

13.320 Chan Master **Ruzhou Guanghui Zhen**

13.321 Chan Master **Ruzhou Shoushan Shengnian** (*Shuzan Shōnen*)

Dharma Heirs of Chan Master Baoci Deshao of Tanzhou

13.322 Chan Master **Qizhou Sanjiao Shan Zhiqian**

13.323 Chan Master **Yingzhou Xingyang Ciduo**

Dharma Heir of Chan Master Shoushan Shengnian
13.324 Chan Master **Fenzhou Shanzhao** (*Fun'yō Zenshō*)

Dharma Heir of National Teacher Huizhong of Nanyang
13.325 Chan Master **Danyuan Shan Zhenying**

Dharma Heirs of Chan Master Heze Shenhui of Luoyang
13.326 Chan Master **Huangzhou Dashi Shan Ful**
13.327 Chan Master **Yishui Mengshan Guangbao**

Dharma Heir of Chan Master Daoyuan of Suizhou
13.328 Chan Master **Zhongnan Shan Guifeng Zongmi**

Dharma Heir of Chan Master Xingsi of Qingyuan Shan in Jizhou
(*Seigen Gyōshi*)
14.329 Great Master **Nanyue Shitou Xiqian** (*Sekitō Kisen*)

Dharma Heirs of Great Master Nanyue Shitou Xiqian (Sekitō Kisen)
14.330 Chan Master **Jianzhou Tianhuang Daowu** (*Tennō Dōgo*)
14.331 Chan Master **Jingzhao Shili**
14.332 Chan Master **Dengzhou Danxia Tianrang** (*Tanka Tennen*)
14.333 Chan Master **Tanzhou Zhaoti Huilang**
14.334 Chan Master **Changsha Xingguo Si Zhenlang**
14.335 Chan Master **Lizhou Yueshan Weiyan** (*Yakusan Igen*)
14.336 Venerable **Tanzhou Dachuan**
14.337 Venerable **Fenzhou Shilou**
14.338 Venerable **Fengxiang fu Famen Si Fotuo**
14.339 Venerable **Tanzhou Hualin**
14.340 Venerable **Chaozhou Dadian**
14.341 Chan Master **Tanzhou You xian Changzi Kuang**
14.342 Venerable **Shuikong**

Third Generation Dharma Heir of Qingyuan Xingsi
Dharma Heir of Jingshan Tianhuang Daowu
14.343 Chan Master **Lizhou Longtan Chongxin**

Dharma Heirs of Chan Master Tianran of Danxia Shan in Dengzhou
14.344 Chan Master **Jingzhao Yongnan Shan Cuiwei Wuxue**

- 14.345** Chan Master **Danxia Shan Yi'an**
- 14.346** Chan Master **Jizhou Xing'gong**
- 14.347** Venerable **Bentong**
- 14.348** Venerable **Micang**

Dharma Heirs of Chan Master Yueshan Weiyuan

- 14.349** Chan Master **Tanzhou Daowu Shan Yuanzhi**
- 14.350** Chan Master **Tanzhou Yunyan Tancheng** (*Ungan Donsho*)
- 14.351** Venerable **Huating Chuanzi**
- 14.352** Chan Master **Xuanzhou Pishu Huixing**
- 14.353** Śramaṇa **Yueshan Gao**
- 14.354** Chan Master **Ezhou Boyan Mingzhe**
- 14.355** Venerable **Tanzhou Shishi Shandao**
- 14.356** Chan Master **Zhanzhou Sanping Yizhong**
- 14.357** Venerable **Xiantian**
- 14.358** Venerable **Fuzhou Puguan**

Dharma Heirs of Chan Master Chongxin of Longtan in Lizhou

- 15.359** Chan Master **Langzhou Deshan Xuanjian** (*Tokusan Senkan*)
- 15.360** Venerable **Letan Baofeng**

Dharma Heirs of Chan Master Xingkong of Jizhou

- 15.361** Venerable **Shezhou Maoyuan**
- 15.362** Chan Master **Zaoshan Guangren**

Dharma Heirs of Chan Master Jingzhou Cuiwei Wuxue

- 15.363** Chan Master **Ezhou Qing Pingshan Lingzun**
- 15.364** Chan Master **Shuzhou Touzi Shan Datong** (*Tōsu Daido*)
- 15.365** Chan Master **Huzhou Daochang Shan Runa**
- 15.366** Chan Master **Jianzhou Baiyun Yue**

Dharma Heirs of Chan Master Yuanzhi of Daowu Shan in Tanzhou

- 15.367** Chan Master **Tanzhou Shishuang Qingzhou** (*Jap. Sekiso Keiso*)
- 15.368** Chan Master **Tanzhou Jianyuan Zhongxing**
- 15.369** Venerable **Luqing**

15.370 Chan Master Yunzhou Dongshan Liangjie (Jap. *Tōzan Ryōkai*)

15.371 Chan Master Zhuozhou Xingshan Jianhong

15.372 Chan Master Tanzhou Shenshan Sengmi

15.373 Venerable Youxi

Dharma Heirs of Chan Master Chuanzi Decheng of Huating

15.374 Chan Master Lizhou Jiaoshan Shanhui (*Kassan Zenne*)

Fifth Generation Heirs of Qingyuan Xingsi

Dharma Heirs of Chan Master Datong of Touzi Mountain in Shuzhou

15.375 Chan Master Touzi Ganwen

15.376 Chan Master Fuzhou Niutou Wei

15.377 Great Master Sichuan Xiang Shan Chengzhao

15.378 Venerable Shanfu Tianfu

15.379 Venerable Haozhou Siming

15.380 Venerable Fengxiangfu Zhaofu

15.381 Chan Master Xingyuanfu Zhongliang Shan Zungu

15.382 Venerable Xiangzhou Guyin

15.383 Venerable Anzhou Jiuzong Shan

15.384 Venerable Youzhou Panshan

15.385 Chan Master Niuzong Jinghui

15.386 Chan Master Dongjing Guanyin Yuan Yanjun

Dharma Heir of Chan Master Ezhou Qingying Shan Lingzun

15.387 Chan Master Qizhou Sanjue Shan Linggui

Dharma Heirs of Chan Master Liangzhou Deshan Xuanjian

16.388 Chan Master Ezhou Yantou Quanhao (*Gantō Zenkatsu*)

16.389 Chan Master Fuzhou Xuefeng Yicun (*Seppo Gison*)

16.390 Chan Master Tiantai Ruilong Yuan Huigong

16.391 Venerable Quanzhou Wagan

16.392 Chan Master Xiangzhou Gaoting Jian

16.393 Venerable Hongzhou Daning Gantan Ziguo

Dharma Heirs of Chan Master Tanzhou Shishuang Qingzhu

16.394 Chan Master Hezhong Nanji Shan Sengyi

16.395 Chan Master Daguang Shan Juhui

- 16.396** Chan Master **Lushan Qixian Huaiyou**
- 16.397** Chan Master **Yuzhou Jiufeng Daoqian**
- 16.398** Chan Master **Taizhou Yongquan Jingxin**
- 16.399** Chan Master **Tanzhou Yungai Shan Zhiyuan**
- 16.400** Chan Master **Tanzhou Gushan Zang**
- 16.401** Chan Master **Fuzhou Fuchuan Shan Hongjian**
- 16.402** Chan Master **Langzhou Deshan Cunde Huikong**
- 16.403** Venerable **Jizhou Chong'en**
- 16.404** Chan Master **Shishuang Hui**
- 16.405** Venerable **Yingzhou Baijiao**
- 16.406** Venerable **Feitian Fu**
- 16.407** Chan Master **Tanzhou Luyuan Hui**
- 16.408** Chan Master **Tanzhou Baogai Yue**
- 16.409** Chan Master **Yuezhou Yunmen Shan Zhengmi Si Haiyan**
- 16.410** Venerable **Hunan Wenshu**
- 16.411** Venerable **Fengxiang Fu Shizhu**
- 16.412** Venerable **Tanzhou Zhongyungai**
- 16.413** Chan Master **Hezhong Qiyuan Cunshou**
- 16.414** Head Monk **Nanyue Xuantai**

Dharma Heirs of Chan Master Lizhou Jiashan Shanhui

- 16.415** Chan Master **Lizhou Leyin Shan Yuan'an**
- 16.416** Chan Master **Hongzhou Shanglan Lingchao**
- 16.417** Venerable **Yunzhou Sichan**
- 16.418** Chan Master **Jiangxi Xiaoyao Shan Huaizhong**
- 16.419** Chan Master **Yuanzhou Panlong Shan Kewen**
- 16.420** Chan Master **Fuzhou Huang Shan Yuelun**
- 16.421** Chan Master **Luoqing Shaoshan Huanpu**
- 16.422** Venerable **Daiyuan Haihu**
- 16.423** Venerable **Jiazhou Baishui Si**
- 16.424** Chan Master **Fenxiang Tiangai Shan You**
- 16.425** Venerable **Hongzhou Tong'an**

Fifth Generation Heirs of Chan Master Qingyuan Xingsi

Dharma Heirs of Dongshan Liangjie of Yuanzhou

- 17.426** Chan Master **Hongzhou Yunju Daoying (Unmen Bun-en)**
- 17.427** Chan Master **Fuzhou Caoshan Benji (Sozan Honjaku)**

- 17.428** Chan Master **Dongshan Daoquan** (*Tozan Dōza*)
17.429 Chan Master **Hunan Longya Shan Judun** (*Ryūge Koton*)
17.430 Chan Master **Jingzhao Huanan Si Xiujing** (*Kegon Kyūjō*)
17.431 Venerable **Jingzhao Xianzi**
17.432 Great Master **Yunzhou Jiufeng Puman**
17.433 Chan Master **Taizhou Youqi Daoyou**
17.434 Chan Master **Shiqian** (*Seiren Shiken*)
17.435 Chan Master **Luoqing Baima Dunru**
17.436 Venerable **Yuezhou Qianfeng**
17.437 Venerable **Jizhou Heshan**
17.438 Chan Master **Mingzhou Tongshan Xianqi**
17.439 Venerable **Tanzhou Baogai Shan**
17.440 Chan Master **Yizhou Beiyuan Tong**
17.441 Chan Master **Gao'an Baishui Benren**
17.442 Chan Master **Fuzhou Shushan Guangren**
17.443 Chan Master **Lizhou Qinshan Wensui** (*Kinzan*)

Sixth Generation Heirs of Chan Master Xingsi

Dharma Heirs of Chan Master Yantou Quanhua

- 17.444** Chan Master **Taizhou Ruiyan Shiyan** (*Zuigan Shigen*)
17.445 Chan Master **Huaizhou Xuanqu Yan**
17.446 Chan Master **Jizhou Lingyan Huizong**
17.447 Chan Master **Fuzhou Luoshan Daoxian**
17.448 Chan Master **Fuzhou Xiangxi Congfan**
17.449 Venerable **Fuzhou Luoyuan Shengshou Yan**

Dharma Heir of the Venerable Hongzhou Gantan Ziguō

- 17.450** Chan Master **Anzhou Bozhao Shan Zhiyuan**

Dharma Heir of the Venerable Haozhou Siming

- 17.451** Chan Master **Xiangzhou Jiuling Shanben**

Dharma Heirs of Chan Master Tanzhou Tianguang Shan Juhui

- 17.452** Chan Master **Tanzhou Gushan Youyuan**
17.453 Venerable **Tanzhou Longxing**
17.454 Venerable **Tanzhou Fulong Shan** (First generation)
17.455 Chan Master **Jingzhao Baiyun Shancang**
17.456 Venerable **Tanzhou Fulong Shan** (Second generation)

- 17.457** Venerable **Shanfu Longjun Shan**
17.458 Venerable **Tanzhou Fulong Shan** (Third generation)
17.459 Venerable **Xinluo Qingyuan**
17.460 Chan Master **Hongzhou Letan Feng Shendang**
17.461 Chan Master **Jizhou Nanyuan Shan Xingxiu**
17.462 Chan Master **Hongzhou Letan Ming**
17.463 Venerable **Jizhou Qiushan**
17.464 Chan Master **Hongzhou Letan Yanmao**
17.465 Chan Master **Hongzhou Fengqi Shan Tongan Yuan Changcha**
17.466 Chan Master **Hongzhou Letan Kuangwu**
17.467 Chan Master **Jizhou Heshan Wuyin**
17.468 Venerable **Hongzhou Letan Mou**
17.469 Chan Master **Taizhou Liutong Yuan Shao**

Dharma Heirs of Chan Master Tanzhou Yungai Shan Zhiyuan

- 17.470** Chan Master **Tanzhou Yungai Shan Zhihan**
17.471 Venerable **Xinluo Wolong**
17.472 Venerable **Yingzhou Tiantai**

Dharma Heirs of Chan Master Tanzhou Gushan Cang

- 17.473** Venerable **Xinluo Ruiyan**
17.474 Venerable **Xinluo Boyan**
17.475 Venerable **Xinluo Daling**
17.476 Venerable **Tanzhou Yungai Shan Jing**

Dharma Heirs of Chan Master Xuefeng Yicun (Seppo Gison) (1)

- 18.477** Chan Master **Fuzhou Xuansha Shibe** (*Gensha Shibi*)
18.478 Chan Master **Fujian Changqing Huiling** (*Chôkei Eryô*)
18.479 Chan Master **Dapu Shan Xuanton**
18.480 Chan Master **Hangzhou Longce Si Daofu**
18.481 Chan Master **Fuzhou Changsheng Shan Jiaoran**
18.482 Chan Master **Xinzhou Ehu Zhifu**
18.483 Chan Master **Zhangzhou Baoen Yuan Huaiyue**
18.484 Chan Master **Hangzhou Xixing Huadu Wuzhen Dashi Shiyu**
18.485 National Preceptor **Fuzhou Gushan Xingsheng**

- 18.486** Chan Master **Zhangzhou Longshan Xingqu Dashi Shaoqing**
18.487 Chan Master **Fuzhou Xianzong Renhui Dashi Xingtao**
18.488 Chan Master **Fuzhou Lianhua Shan Yongfu Chaozheng Dashi Congyan**
18.489 Chan Master **Hangzhou Longhua Si Zhenjue Dashi Lingzhao**
18.490 Chan Master **Mingzhou Cuiyan Yongming Dashi Lingcan**

Dharma Heirs of Chan Master Fuzhou Xuefeng Yicun (2)

- 19.491** Chan Master **Fuzhou Anguo Yuan Hongtao**
19.492 Chan Master **Xiangzhou Yungai Shan Guiben**
19.493 Venerable **Shaozhou Linqun**
19.494 Venerable **Luoqing Nanyuan**
19.495 Chan Master **Yuezhou Dongyan Kexiu**
19.496 Chan Master **Dingzhou Fahai Yuan Xingzhou**
19.497 Chan Master **Hangzhou Longjing Tong**
19.498 Chan Master **Zhangzhou Baofu Yuan Congzhan (Hofuku Juten)**
19.499 Chan Master **Quanzhou Shuilong Shan Daopu**
19.500 Chan Master **Hangzhou Longxing Zongjing**
19.501 Chan Master **Fuzhou Nanchan Qifan**
19.502 Chan Master **Yuezhou Zhuji Yueshan Shinai**
19.503 Chan Master **Nanyue Jinlun Keguan**
19.504 Chan Master **Quanzhou Fuqing Xuan'na**
19.505 Chan Master **Shaozhou Yunmen Shan Wenyan**
19.506 Chan Master **Quzhou Nantai Ren**
19.507 The Venerable **Quanzhou Dongchan**
19.508 Chan Master **Yuhang Daqian Shan Congxi**
19.509 Venerable **Fuzhou Yongtai**
19.510 Chan Master **Chizhou Helong Shan Shoune**
19.511 Venerable **Jianzhou Mengbi**
19.512 Chan Master **Gutian Jile Yuanyan**
19.513 Chan Master **Fuzhou Furong Shan Ruti**
19.514 Venerable **Luoqing Qihe Shan**
19.515 Chan Master **Tanzhou Guishan Qi**
19.516 Chan Master **Jizhou Chaoshan Yanzong**

- 19.517** Great Master **Yizhou Putong Shan Puming**
19.518 Chan Master **Suizhou Shuangquan Shan Liangjia Anyong**
19.519 Chan Master **Zhangzhou Baofu Yuan Chaoyu**
19.520 Head Monk **Taiyuan Fu**
19.521 Chan Master **Nanyue Weijin**

Dharma Heirs of Chan Master Hongzhou Yunju Shan Daoying

- 20.522** The Venerable **Hangzhou Fori**
20.523 Chan Master **Suzhou Yong'guang Zhen**
20.524 Chan Master **Hongzhou Fengqi Tongan Pi (Do-an Dofu)**
20.525 Chan Master **Lushan Guizong Danquan**
20.526 Venerable **Chizhou Guangji**
20.527 Venerable **Tanzhou Shuixi Nantai**
20.528 Chan Master **Shezhou Zhuxi Qian**
20.529 Venerable **Yangzhou Fenghua**
20.530 Chan Master **Yunju Zhaohua Daojian**
20.531 Chan Master **Lushan Guizong Huaiyun**
20.532 Chan Master **Hongzhou Dashan Huihai**
20.533 Venerable **Langzhou Deshan**
20.534 Venerable **Hengzhou Nanyue Nantai**
20.535 Chan Master **Yunju Shanchang**
20.536 Chan Master **Chizhou Jishan Zhang**
20.537 Venerable **Jinzhou Dafan**
20.538 Venerable **Xinluo Yunzhu**
20.539 Chan Master **Yunzhu Huaiyue**
20.540 Venerable **Lingjue**

Dharma Heirs of Chan Master Wuzhou Caoshan Benji

- 20.541** Great Master **Fuzhou Heyu Shan Xuanwu Guanghui**
20.542 Chan Master **Yunzhou Dongshan Daoyan**
20.543 Chan Master **Hengzhou Changning Yuwang Hongtong**
20.544 Chan Master **Fuzhou Jinfeng Congzhi**
20.545 Chan Master **Xiangzhou Lumen Huayan Chuzhen**
20.546 Great Master **Fuzhou Caoshan Huixia Liaowu**
20.547 Chan Master **Hengzhou Huaguang Fan**
20.548 Chan Master **Chuzhou Guangli Rong**
20.549 Chan Master **Quanzhou Lushan Xiaoxi Xingchuan**

20.550 Venerable **Bu Shuiyan**
20.551 Venerable **Shuchuan Xichan**
20.552 Chan Master **Huazhou Caoan Fayi**
20.553 Venerable **Shaozhou Huayan**

Dharma Heirs of Chan Master Tanzhou Longna Shan Judun

20.554 Chan Master **Tanzhou Baoci Cangyu**
20.555 Chan Master **Xiangzhou Hanzhu Shenzhe**

Dharma Heir of Chan Master Jingzhao Huayan Si Xiujing

20.556 Chan Master **Fengxiang Ziling Kuangyi**

Dharma Heir of Great Master Yunzhou Jiufeng Puman

20.557 Chan Master **Hongzhou Fengqi Tongan Wei**

Dharma Heirs of Chan Master Shiqian of Qinglin

20.558 Venerable **Shaozhou Longguang**
20.559 Chan Master **Xiangzhou Fenghuang Shimen Xian[wen]**
20.560 Venerable **Xiangzhou Wantong Guangde**
20.561 Venerable **Yingzhou Bajiao**
20.562 Venerable **Dingzhou Shicang Huiju**

Dharma Heir of Chan Master Luoqing Baima Dunru

20.563 Venerable **Xingyuan fu Qingcuo Shan**

Dharma Heir of Chan Master Yizhou Beiyuan Tong

20.564 Venerable **Jingzhao Xiangcheng**

Dharma Heirs of Chan Master Gao'an Baishui Benren

20.565 Chan Master **Jingzhao Zhongyun Zhihui**
20.566 Chan Master **Hangzhou Ruilong Youzhang**

Dharma Heirs of Chan Master Fuzhou Shushan Guangren

20.567 Chan Master **Shushan Zheng**
20.568 Venerable **Hongzhou Baizhang An**
20.569 Chan Master **Yunzhou Huangbo Hui**
20.570 Chan Master **Suicheng Huguo Shoucheng Jingguo**
20.571 Chan Master **Luoqing Lingquan Guiren**

20.572 Chan Master **Yanzhou Fulong Yanqing Fenglin**
20.573 Chan Master **Anzhou Da'an Shan Sheng**
20.574 Chan Master **Hongzhou Daxiong Baizhang Chao**
20.575 Venerable **Hongzhou Tianwang**
20.576 Chan Master **Changzhou Zhengqin Wen**
20.577 Venerable **Xiangzhou Houdong Shan**
20.578 Venerable **Jingzhao Sanxiang**

Dharma Heirs of Chan Master Lepu Shan Yuan'an

20.579 Chan Master **Jingzhao Yong'an Shanjing**
20.580 Chan Master **Wuya Shan Yanbin**
20.581 Chan Master **Fengxiang Qingfen Chuanchu**
20.582 Venerable **Dengzhou Zhongdu**
20.583 Venerable **Shanzhou Tongxi**
20.584 Venerable **Jingzhao Wolong**
20.585 Venerable **Quanzhou Fuqing Shiwei**
20.586 Chan Master **Jingzhao Baiyun Wuxiu**

Dharma Heirs of Chan Master Yuanzhou Panlong Shan Kewen

20.587 Chan Master **Jiangzhou Lushan Yongcan Jingwu**
20.588 Chan Master **Yuanzhou Muping Shan Shandao**
20.589 Venerable **Shanfu Longxi**

Dharma Heir of Chan Master Fuzhou Huangshan Yuelun

20.590 Venerable **Yingzhou Tongquan Shan**

Dharma Heir of Chan Master Luoqing Shaoshan Huanpu

20.591 Venerable **Tanzhou Wenshu**

Dharma Heirs of Chan Master Fuzhou Xuansha Shibe

21.592 Chan Master **Tanzhou Luohan Yuan Guichen** (*Rakan Keijin*)
21.593 Chan Master **Fuzhou Anguo Yuan Huiqiu Jizhao**
21.594 Great Master **Hangzhou Tianlong Si Zhongji Mingzhen**
21.595 Great Master **Fuzhou Xianzong Yuan Qifu Qingfa**
21.596 Chan Master **Wuzhou Jinhua Shan Guotai Yuan Tao**
21.597 Chan Master **Hengyue Nantai Cheng**
21.598 Chan Master **Fuzhou Shengshan Bailong Yuan Daoxi**

- 21.599** Chan Master Fuzhou Luofeng Chongao
- 21.600** Venerable Quanzhou Shuilong Shan
- 21.601** Chan Master Tiantai Yunfeng Guangxu
- 21.602** Hermitage Head Fuzhou Dazhang Shan Qiru
- 21.603** Venerable Fuzhou Lianhua Shan Yongxing *Yuan Lu*
- 21.604** Elder Tiantai Shan Guoqing *Si Shijing*

Dharma Heirs of Chan Master Fuzhou Changqing Yuan Huileng

- 21.605** Chan Master Quanzhou Zhaoqing *Yuan Daokuang*
- 21.606** Chan Master Hangzhou Longhua *Si Yanqiu*
- 21.607** Chan Master Hangzhou Linan *Xian Bao'an Yuan Lian*
- 21.608** Chan Master Fuzhou Baoci *Yuan Guangyun, Great Master Huijue*
- 21.609** Chan Master Lushan Kaixian *Si Shaozong Yuanzhi*
- 21.610** Chan Master Wuzhou Jinlin Bao'en *Yuan Baozi*
- 21.611** Chan Master Hangzhou Qingxin *Si Fatao*
- 21.612** Chan Master Fuzhou Shuilu *Yuan Hongyan*
- 21.613** Chan Master Hangzhou Lingyin Shan Guangyan *Yuan Xianze*
- 21.614** Chan Master Fuzhou Baoci *Yuan Huiming*
- 21.615** Chan Master Fuzhou Yishan Changqing *Yuan Changhui*
- 21.616** Chan Master Fuzhou Shifo *Yuan Jing*
- 21.617** Chan Master Chuzhou Cuifeng Congxin
- 21.618** Chan Master Fuzhou Zhenfeng Guanyin Qinghuan
- 21.619** Chan Master Fuzhou Dongchan Qina
- 21.620** Great Master Fuzhou Changqing *Yuan Hongbian Miaoguo*
- 21.621** Great Master Fuzhou Dongchan *Yuan Kelong*
- 21.622** Chan Master Fuzhou Xianzong *Yuan Shoupian*
- 21.623** Chan Master Fuzhou Yong'an *Yuan Huaile*
- 21.624** Chan Master Fuzhou Minshan Linghan
- 21.625** Venerable Xinluo Guishan
- 21.626** Chan Master Yizhou Longxu Shan Ziguo *Yuan Daoyin*
- 21.627** Chan Master Fuzhou Xiang'guang *Yuan Chengjing*
- 21.628** Chan Master Xiangzhou Jiuling Mingyuan
- 21.629** Chan Master Hangzhou Baoci *Yuan Cong'gui*
- 21.630** Chan Master Hangzhou Longhua *Si Qiying*

Dharma Heirs of Chan Master Hangzhou Longce Si Daofu

21.631 Chan Master **Yuezhou Qinghua Shan Shina**

21.632 Chan Master **Quzhou Nanchan Yuyuan**

21.633 Chan Master **Fuzhou Zifu Yuan Zhiyuan**

Dharma Heir of Chan Master Tanzhou Baoen Huaiyue

21.634 Chan Master **Tanzhou Miaoja Yuan Shihao Chuanxin Dashi**

Dharma Heirs of Chan Master Fuzhou Gushan Shenyan

21.635 Chan Master **Hangzhou Tianzhu Shan Ziyi**

21.636 Chan Master **Jianzhou Baiyun Zhizuo**

21.637 Chan Master **Fuzhou Gushan Zhiyan**

21.638 Chan Master **Fuzhou Longshan Zhisong**

21.639 Chan Master **Quanzhou Fenghuang Shan Qiang**

21.640 Chan Master **Fuzhou Longshan Wenyi**

21.641 Chan Master **Fuzhou Gushan Zhiyue**

21.642 Venerable **Xiangzhou Dinghui**

21.643 Chan Master **Fuzhou Gushan Qing'e**

21.644 Chan Master **Jinling Jingde Chongxu**

21.645 Chan Master **Jinling Bao'en Yuan Qinghu**

Dharma Heirs of Chan Master Hangzhou Si Lingzhan

22.646 Chan Master **Taizhou Ruiyan Shijin**

22.647 Chan Master **Taizhou Liutong Yuan Zhiqiu**

22.648 Chan Master **Hangzhou Yunlong Yuan Gui**

22.649 Chan Master **Hangzhou Yuhang Gongchen Yuan Daoxian**

22.650 Chan Master **Quzhou Zhenjing Yuyan**

22.651 Chan Master **Fuzhou Baoguo Yuan Zhao**

22.652 Chan Master **Taizhou Baiyun Nai**

Dharma Heirs of Chan Master Mingzhou Cuiyan Lingcan

22.653 Chan Master **Hangzhou Longce Si Zixing**

22.654 Chan Master **Wenzhou Yunshan Fo'ao Yuan Zhimo**

Dharma Heirs of Chan Master Fuzhou Anguo Yuan Hongtao

22.655 Chan Master **Fuzhou Bailu Shigui**

22.656 Chan Master **Fuzhou Luoshan Yicong**

- 22.657** Chan Master Fuzhou Anguo *Yuan Conggui*
22.658 Chan Master Fuzhou Yishan *Cangyong*
22.659 Chan Master Fuzhou Yonglong *Yuan Yanduan*
22.660 Chan Master Fuzhou Linyang Shan Ruifeng *Yuan Zhiduan*
22.661 Chan Master Fuzhou Xingsheng *Yuan Man*
22.662 Chan Master Fuzhou Xianzong *Yuan Ming*
22.663 Venerable Fuzhou Anguo *Yuan Xiang*

Dharma Heirs of Chan Master Zhangzhou Banfu Yuan Congshan

- 22.664** Chan Master Quanzhou Zhaoqing *Yuan Shengcheng* (or *Shengdeng*)
22.665 Chan Master Zhangzhou Bao'en *Yuan Kechou*
22.666 Chan Master Baishui Haihui *Yuan Ruxin*
22.667 Chan Master Hongzhou Zhangjiang Huilian
22.668 Chan Master Fuzhou Baoci *Yuan Wenqin*
22.669 Chan Master Quanzhou Wan'an *Yuan Qingyun Zihua*
22.670 Chan Master Zhangzhou Bao'en *Yuan Daoxi*
22.671 Chan Master Quanzhou Fenghuang Shan Congchen *Hongren*
22.672 Venerable Fuzhou Yonglong *Yuan Ying*, Chan Master *Minghui*
22.673 Chan Master Hongzhou Qingquan Shan Shouqing
22.674 Chan Master Zhangzhou Bao'en *Yuan Xingchong*
22.675 Venerable Tanzhou Yuelü Shan
22.676 Chan Master Langzhou Deshan Dehai
22.677 Venerable Quanzhou Hou Zhaoqing
22.678 Chan Master Langzhou Liangshan Jian
22.679 Chan Master Hongzhou Gao'an *Xian Jianshan Cheng*
22.680 Chan Master Fuzhou Kangshan Qiwen
22.681 Great Master Tanzhou Yanshou *Si Huilun*
22.682 Chan Master Quanzhou Ximing *Yuan Chen*

Dharma Heir of Chan Master Nanyue Jinlun Keguan

- 22.683** Venerable Hou Nanyue Jinlun

Dharma Heir of Chan Master Shuilong Shan Daopu

22.684 Chan Master **Zhangzhou Baofu Yuan Qinghuo**

Dharma Heirs of Chan Master Shaozhou Yunmen Shan Wenyan

22.685 Venerable **Shaozhou Baiyun Shixing**

22.686 Chan Master **Langzhou Deshan Yuanmi**

22.687 Chan Master **Tanzhou Nantai Daozun**

22.688 Venerable **Shaozhou Shuangfeng Shan Xingfu Yuan
Jingqin**

22.689 Venerable **Shaozhou Zifu**

22.690 Chan Master **Guangzhou Xinhui Huangyun Yuan**

22.691 Chan Master **Guangzhou Yining Xian Longjing Lun**

22.692 Venerable **Shaozhou Yunmen Shan Shuang**

22.693 Venerable **Shaozhou Baiyun Wen**

22.694 Chan Master **Shaozhou Piyun Zhiji**

22.695 Venerable **Shaozhou Jingfa Zhang**

22.696 Chan Master **Shaozhou Wenmen Shan Man**

22.697 Great Master **Yuezhou Balong Xinkai Haojian**

22.698 Great Master **Lianzhou Dizang Yuan Huici Mingshi**

22.699 Chan Master **Yingzhou Darong Ying**

22.700 Chan Master **Guangzhou Luoshan Chong**

22.701 Venerable **Shaozhou Yunmen Shan Bao**

22.702 Venerable **Yingzhou Linxi Jingtuo**

22.703 Chan Master **Guangzhou Huayan Hui**

22.704 Venerable **Shaozhou Yunfeng Shao**

22.705 Chan Master **Suizhou Shuangquan Shan Shikuan**

22.706 Venerable **Yingzhou Guanyin**

22.707 Venerable **Shaozhou Linqun**

22.708 Venerable **Shaozhou Yunmen Xu**

22.709 Chan Master **Yizhou Xianglin Yuan Chengyuan**

Dharma Heirs of Chan Master Shaozhou Yunmen Shan Wenyan

23.710 Chan Master **Duoruo Si Qiruo**

23.711 Chan Master **Yunzhou Huangbo Shan Faji**

23.712 Great Master **Xiangzhou Dongshan Chonghui Shouchu**

23.713 Venerable **Xin Zhou Kang'guo Yao**

23.714 Chan Master **Tanzhou Gushan Feng**

23.715 Chan Master **Yingzhou Luohan Kuangjie**

23.716 Venerable **Langzhou Cangxi Lin**
23.716 Venerable **Langzhou Cangxi Lin**
23.718 Venerable **Qizhou Beichan Ji**
23.719 Chan Master **Letan Daoqian**
23.720 Chan Master **Luzhou Nan Tianwang Yongping**
23.721 Chan Master **Hunan Yong'an Lang**
23.722 Venerable **Hunan Xiangtan Ming**
23.723 Chan Master **Jinling Qingliang Ming**
23.724 Chan Master **Jinling Fengxian Shen**
23.725 Venerable **Xichuan Qingcheng Damian Shan Cheng**
23.726 Chan Master **Lufu Miaosheng Zhen**
23.727 Venerable **Xingyuan Fu Putong Feng**
23.728 Venerable **Shaozhou Dengfeng Jingyuan**
23.279 Venerable **Shaozhou Dafan Yuan**
23.730 Chan Master **Lizhou Yueshan Yuanguang**
23.731 Chan Master **Xinzhou Ehu Shan Yunzhen**
23.732 Chan Master **Lushan Kaixian Qingyao**
23.733 Chan Master **Xiangzhou Fengguo Qinghai**
23.734 Venerable **Shaozhou Ciguang**
23.735 Chan Master **Tanzhou Bao'an Shimi**

Dharma Heirs of Chan Master Taizhou Ruiyan Shiyan

23.736 Venerable **Nanyue Henglong**
23.737 Chan Master **Wenzhou Wenling Yuan Shenlu**

Dharma Heirs of Chan Master Huaizhou Xuanquan Yan

23.738 Chan Master **Ezhou Huanglong Shan Huiji**
23.739 Venerable **Luoqing Bogu**
23.740 Venerable **Chizhou Helong**
23.741 Venerable **Huaizhou Xuanquan Di Ershi**
23.742 Chan Master **Lufu Miaosheng Xuanmi**

Dharma Heirs of Chan Master Fuzhou Luoshan Daoxian

23.743 Chan Master **Hongzhou Daning Yuan Yinwei**
23.744 Chan Master **Wuzhou Mingzhao Deqian**
23.745 Chan Master **Hengzhou Guangfan**
23.746 Chan Master **Fuzhou Luoshan Shaozi**

23.747 Chan Master **Xiquan Hui**
23.748 Venerable **Jianzhou Baiyun Lingyan**
23.749 Chan Master **Qianzhou Tianzhu Yicheng Changzhen**
23.750 Chan Master **Jizhou Qingping Weikuang Zhenji**
23.751 Venerable **Wuzhou Jinzhu Yizhao**
23.752 Venerable **Tanzhou Gushan**
23.753 Chan Master **Hunan Liuyang Daowu Shan Congsheng**
23.754 Chan Master **Fuzhou Luoshan Yiyin**
23.755 Venerable **Guanzhou Lingyan**
23.756 Venerable **Jizhou Kuangshan**
23.757 Chan Master **Fuzhou Xingsheng Chongman**
23.758 Chan Master **Tanzhou Baoying Qingjin**

Dharma Heirs of Chan Master Anzhou Baizhao Shan Zhiyuan

23.759 Chan Master **Langzhou Dalong Shan Zhihong**
23.760 Chan Master **Xiangzhou Baima Shan Xingai**
23.761 Chan Master **Yingzhou Dayang Shan Xingchong**
23.762 Chan Master **Anzhou Baizhao Shan Zhugan Yuan Huaichu**
23.763 Chan Master **Qizhou Sizhu Shan Qingjiao**
23.764 Chan Master **Qizhou Sanjue Shan Zhicao**
23.765 Chan Master **Jinzhou Xingjiao Shipu**
23.766 Chan Master **Qizhou Sanjue Shan Zhenjian**

Dharma Heir of the Venerable Tanzhou Tenxia

23.767 Venerable **Lizhou Yueshan**

Dharma Heirs of the Venerable Tanzhou Yungai Shan Jing

23.768 Chan Master **Hengyue Nantai Si Zang**
23.769 Chan Master **Youzhou Zheshui Congshi**
23.770 Chan Master **Tanzhou Yungai Shan Zhengjue**

Dharma Heir of Chan Master Lushan Guizong Huaiyun

23.771 Chan Master **Guizong Si Hongzhang**

Dharma Heirs of Chan Master Chizhou Jishan Zhang

23.772 Chan Master **Suizhou Shuangquan Shan Daoqian**
23.773 Chan Master **Yangzhou Fenghua Yuan Lingchong**

23.774 Chan Master **Lizhou Yueshan Zhongyan**
23.775 The Venerable **Zizhou Longquan**

Dharma Heir of Chan Master Yunzhou Dongshan Daoyan
23.776 Chan Master **Yunzhou Shanglan Yuan Qing**

Dharma Heirs of Chan Master Xiangzhou Lumen Shan Chuzhen
23.777 Venerable **Yizhou Chongzhen**
23.778 Venerable **Xiangzhou Lumen Shan Tan**
23.779 Great Master **Xiangzhou Guyin Zhijing Wukong**
23.780 Chan Master **Lushan Foshou Yan Xingyin**

Dharma Heir of Chan Master Fuzhou Caoshan Huixia
23.781 Venerable **Jiazhou Dongting**

Dharma Heir of Chan Master Huazhou Anfa Yi
23.782 Chan Master **Quanzhou Guiyang Huizhong**

Dharma Heirs of Chan Master Xiangzhou Hanzhu Shan Shenzhe
23.783 Venerable **Yangzhou Longxue Shan**
23.784 Venerable **Tangzhou Dasheng Shan**
23.785 Great Master **Xiangzhou Yanqing Yuan Guixiao**
23.786 Venerable **Xiangzhou Hanzhu Shan Zhen**

Dharma Heirs of Chan Master Fengxiang Fu Ziling Kuangyi
23.787 Chan Master **Guangfu Daoyin**
23.788 Chan Master **Ziling Wei**
23.789 Venerable **Xingyuan Fu Dalang**

Dharma Heir of Chan Master Hongzhou Fengqi Shan Tongan Wei
23.790 Venerable **Chenzhou Shijing**

Dharma Heirs of Chan Master Xiangzhou Shimen Shan Xian
23.791 Chan Master **Shimen Ganming Si Huiche**
23.792 Venerable **Xiangzhou Guangde Yan**

Dharma Heirs of Chan Master Suizhou Chengshan Huguo Fu Cheng
23.793 Great Master **Zhimen Shouqin**

23.794 Great Master **Suicheng Shan Huguo Zhiyuan**
23.795 Venerable **Anzhou Da'an Shan Neng**
23.796 Chan Master **Yingzhou Jianfu Yuan Si**
23.797 Venerable **Tanzhou Yanshou**
23.798 Great Master **Suicheng Shan Huguo Zhilang Yuanming**

Dharma Heirs of Chan Master Qizhou Wuya Shan Yanbin

23.799 Chan Master **Anzhou Da'an Shan Xinggu**
23.800 Chan Master **Qizhou Wuya Shan Xinglang**

Dharma Heirs of Chan Master Fengxiang Fu Qingfeng Chuanchu

23.801 Venerable **Xichuan Lingkan**
23.802 Chan Master **Jingzhao Zige Shan Duanji**
23.803 Chan Master **Fangzhou Kaishan Huaizhou**
23.804 Venerable **Youzhou Chuanfa**
23.805 Chan Master **Yizhou Jingzhang Si Guixin**
23.806 Chan Master **Qingfeng Shan Qingmian**

Dharma Heirs of Chan Master Zhangzhou Luohan Guichen

24.807 Chan Master **Shengzhou Qingliang Yuan Wenyi** (*Honen Bun'eki or Mon'eki*)
24.808 Chan Master **Xiangzhou Qingxi Shan Hongjin**
24.809 Chan Master **Shengzhou Qingliang Yuan Xiufu Wukong**
24.810 Chan Master **Longqi Shan Shaoxiu**
24.811 Chan Master **Hangzhou Tianlong Si Xiu**
24.812 Chan Master **Luzhou Yanqing Yuan Chuanyin**
24.813 Chan Master **Hengyue Nantai Shou'an**

Dharma Heirs of Chan Master Fuzhou Xianzong Qifu Qingfa

24.814 Great Master **Xianzong Yuan Dongming Zhenjue**
24.815 Chan Master **Quanzhou Fuqing Xingqin**

Dharma Heir of Chan Master Hangzhou Tianlong Zhongji

24.816 Chan Master **Gaoli [Guo] Xueyue Lingguang**

Dharma Heir of Chan Master Wuzhou Guotai Tao

24.817 Chan Master **Qiyun Baosheng**

Dharma Heirs of Chan Master Fuzhou Shengshou Bailong Yuan Daoxi

24.818 Chan Master **Fuzhou Guangping Xuanzhi**

24.819 Chan Master **Fuzhou Shengshan Bailong Qingmu**

24.820 Chan Master **Fuzhou Lingfen Zhi'en**

24.821 Chan Master **Fuzhou Dongchan Xuanliang**

24.822 Chan Master **Zhangzhou Baoqu Yuan Xuanying Dinghui**

Dharma Heirs of Chan Master Quanzhou Zhaoqing Fayin Daokuang

24.823 Great Master **Quanzhou Bao'en Yuan Zongxian Minghui**

24.824 Chan Master **Jinling Longguang Yuan Chenggai**

24.825 Chan Master **Yongxing Beichan Yuan Kexiu**

24.826 Chan Master **Chenzhou Taiping Yuan Qinghai**

24.827 Great Master **Lianzhou Ciyun Puguang Huishen**

24.828 Chan Master **Yingzhou Xingyang Shan Daoqin**

Dharma Heirs of Chan Master Wuzhou Boa'en Baozi

24.829 Venerable **Chuzhou Fulin Cheng**

24.830 Chan Master **Chuzhou Bao'en Shouzhen**

Dharma Heir of Chan Master Xiangzhou Jiuling Mingyuan

24.831 Venerable **Xiangzhou Jiuling Tong**

Dharma Heirs of Chan Master Hangzhou Longhua Si Zhiqiu

24.832 Chan Master **Hangzhou Renwang Yuan Jun**

24.833 Chan Master **Zhangzhou Longshou Wuyi**

Dharma Heirs of Chan Master Tanzhou Yanshou Si Zhiqiu

24.834 Chan Master **Lushan Guizong Daoquan**

24.835 Chan Master **Tanzhou Longxing Su**

Dharma Heirs of Venerable Shaozhou Baiyun Xiang

24.836 Venerable **Shaozhou Dali**

24.837 Venerable **Lianzhou Baohua**

24.838 Venerable **Shaozhou Yuehua**

24.839 Venerable **Nanxiangzhou Dizang**

24.840 Chan Master **Yingzhou Lejing Hankuang**

24.841 Venerable **Shaozhou Hou Baiyun**

Dharma Heirs of Great Master Langzhou Deshan Yuanmi

24.842 Chan Master **Tanzhou Luyuan Wenxi**

24.843 Chan Master **Lizhou Yaoshan Keqiong**

The Dharma Heir of Chan Master Xizhou Qingcheng Xianglin Chengyuan

24.844 Venerable **Guanzhou Luohan**

Dharma Heirs of Chan Master Ezhou Huanglong Huiji

24.845 Chan Master **Luoqing Zigai Shanzhou**

24.846 Chan Master **Meizhou Huanglong Jida**

24.847 Venerable **Zaoshu, Second Generation Incumbent**

24.848 Venerable **Xingyuan Fu Xuandu Shan Cheng**

24.849 Venerable **Jiazhou Heishui**

24.850 Chan Master **Ezhou Huanglong Zhiyong**

24.851 Venerable **Meizhou Changfu Da**

Dharma Heirs of Chan Master Wuzhou Mingzhao Deqian

24.852 Chan Master **Chuzhou Bao'en Qicong**

24.853 Venerable **Wuzhou Puzhao Yu**

24.854 Venerable **Wuzhou Shuangxi Baochu**

24.855 Venerable **Chuzhou Yongquan Jiu**

24.856 Venerable **Quzhou Luohan Yi**

Dharma Heirs of Chan Master Langzhou Dalong Shan Zhihong

24.857 Chan Master **Dalong Shan Jingru**

24.858 Chan Master **Dalong Shan Chuxun**

24.859 Chan Master **Xingyuan Fu Putong Yuan Congshan**

Dharma Heir of Chan Master Xiangzhou Baima Xingai

24.860 Chan Master **Xiangzhou Baima Zhilun**

Dharma Heir of Chan Master Anzhou Baizhao Shan Huaichu

24.861 Chan Master **Tangzhou Baoshou Kuangyou**

Dharma Heirs of Chan Master Xiangzhou Guyin Zhijing

24.862 Chan Master **Guyin Zhiyou**

24.863 Chan Master **Xiangzhou Puning Yuan Faxian**

Dharma Heir of Chan Master Lushan Guizong Houzhang
24.864 Chan Master Dongjing Pujing Yuan Changjue

Dharma Heirs of Chan Master Xiangzhou Shimen Huiche
24.865 Chan Master Shimen Shan Shaoyuan
24.866 Chan Master Ezhou Lingzhu Shouzhen

Dharma Heir of the Venerable Hongzhou Tong'an Zhi
24.867 Chan Master Langzhou Liangshan Yuanguan

Dharma Heir of The Venerable Xiangzhou Guangde Yan
24.868 Chan Master Xiangzhou Guangde Zhou

Ninth Generation Heirs of Chan Master Qingyuan Xingsi

Dharma Heirs of Chan Master Jinling Qingliang Wenyi

25.869 National Preceptor Tiantai Deshao (Tendai Tokusho)

25.870 Chan Master Hangzhou Bao'en Si Huiming

25.871 Chan Master Zhangzhou Luohan Zhiyi Xuanfa

25.872 Chan Master Jinling Zhongshan Zhangyi Daoqin

25.873 Chan Master Jinling Bao'en Kuangyi

25.874 Venerable Master Jinling Baoci Daochang Wensui

25.875 Chan Master Zhangzhou Luohan Yuan Shouren

25.876 Chan Master Hangzhou Yongming Si Daoqian

25.877 Chan Master Fuzhou Huangshan Liangkuang

25.878 Chan Master Hangzhou Lingyin Shan Qingsong

25.879 Chan Master Jingling Bao'en Yuan Xuanze (Hōon Gensoku)

25.880 Chan Master Jinling Baoci Xingyan

25.881 Chan Master Jinling Jingde Dagan Zhiyun

25.882 National Preceptor Gaoli Daofeng Shan Huiju

25.883 Chan Master Jinling Qingliang Fadeng Taiqin

25.884 Chan Master Hangzhou Zhenshen Baota Si Shaoyan

25.885 Chan Master Jinling Bao'en Yuan Fa'an

25.886 Chan Master Fuzhou Chongshou Yuan Qichou

25.887 Chan Master Hongzhou Yunju Shan Qingxi

25.888 Chan Master Hongzhou Baizhang Shan Daochang

25.889 Chan Master Tiantai Banruo Si Tonghui

25.890 Chan Master Lushan Guizong Si Fashi

25.891 Chan Master **Hongzhou Fengqi Shan Tong'an Yuan Shaoxian**

25.892 Chan Master **Hongzhou Lushan Qixian Si Huiyuan**

25.893 Chan Master **Hongzhou Guanyin Yuan Congxian**

25.894 Chan Master **Lüzhou Chang'an Yuan Yangui**

25.895 Chan Master **Changzhou Zhengqin Yuan Xifeng**

25.896 Chan Master **Luoqing Xingshan Qilun**

25.897 Chan Master **Hongzhou Xinxing Qi**

25.898 Chan Master **Runzhou Ciyun Kuanda**

Ninth Generation Heirs of Chan Master Qingyuan Xingsi

Dharma Heirs of Chan Master Jinling Qingliang Wenyi (2)

26.899 Chan Master **Suzhou Jianfu Yuan Shaoming**

26.900 Chan Master **Zezhou Guxian Yuan Jin**

26.901 Chan Master **Xuanzhou Xingfu Yuan Kexun**

26.902 Chan Master **Hongzhou Shanglan Yuan Shouna**

26.903 Venerable **Fuzhou Fuchan**

26.904 Chan Master **Hangzhou Fengxian Si Fagui**

26.905 Chan Master **Lushan Huacheng Si Huilang**

26.906 Chan Master **Hangzhou Yongming Si Tongbian Daohong**

26.907 Chan Master **Gaoli Lingjian**

26.908 Venerable **Jingmen Shangquan**

26.909 Chan Master **Lushan Lin Si Sengdun**

26.910 Chan Master **Chizhou Renwang Yuan Yuansheng**

26.911 Chan Master **Lushan Guizong Si Yirou**

Dharma Heirs of Chan Master Xiangzhou Qingxi Hongjin

26.912 Chan Master **Xiangzhou Tianping Shan Congyi**

26.913 Chan Master **Lushan Yuantong Yuan Yuande**

Dharma Heir of Chan Master Shengzhou Qingliang Xiufu

26.914 Chan Master **Shengzhou Fengxian Si Jingzhao Huitong**

Dharma Heir of Chan Master Fuzhou Longji Shan Shaoxiu

26.915 Venerable **Hedong Guangyuan**

Dharma Heir of Chan Master Hengyue Nantai Shouan

26.916 Chan Master **Xiangzhou Jiuling Shanmei**

Dharma Heir of Chan Master Zhangzhou Longshou Yuan Wuji
26.917 Chan Master Longshou Faqian

Dharma Heir of Chan Master Lushan Guizong Si Daoquan
26.918 Chan Master Yunzhou Jiufeng Yiquan

Dharma Heir of Chan Master Meizhou Huanglong Jida
26.919 Venerable Second Generation Huanglong

Dharma Heir of Chan Master Langzhou Liangshan Yuanguan
26.920 Chan Master Yingzhou Dayang Shan Jingxuan

Tenth Generation Heirs of Chan Master Qingyuan Xingsi
Dharma Heirs of National Dharma Preceptor Tiantai Deshao
**26.921 Chan Master Hangzhou Huiji Yongming Si Zhijue
Yanshou**

26.922 Chan Master Wenzhou Daning Yuan Kehong

26.923 Great Master Suzhou Anguo Changshou Yuan Pengyan

26.924 Great Master Hangzhou Wuyun Shan Zhifeng

26.925 Chan Master Hangzhou Bao'en Faduan

26.926 Chan Master Hangzhou Bao'en Shaoan

26.927 Chan Master Fuzhou Guangping Yuan Shouwei Zongyi

26.928 Chan Master Hangzhou Bao'en Guangjiao Si Yongan

26.929 Chan Master Guangzhou Guangsheng Shihu

26.930 Chan Master Hangzhou Fengxian Si Qingyu

26.931 Chan Master Taizhou Tiantai Shan Zining Puwen Si Zhiqin

26.932 Chan Master Wenzhou Yandang Shan Yuanqi

26.933 Chan Master Hangzhou Pumen Si Xibian

26.934 Chan Master Hangzhou Guangqing Si Yu'an

26.935 Chan Master Tiantai Shan Banruo Si Youchan

26.936 Chan Master Wuzhou Zhizhe Si Quanken

26.937 Chan Master Fuzhou Yuquan Yilong

26.938 Chan Master Hangzhou Longce Si Xiaorong

26.939 Chan Master Hangzhou Gongchen Yuan Qingxiao

26.940 Chan Master Yuezhou Chengxin Jingjin

26.941 Chan Master Fuzhou Yanfeng Shishu

26.942 Chan Master Luzhou Huayan Huida

26.943 Chan Master Yuezhou Qingtai Yuan Daoyuan

26.944 Chan Master Hangzhou Jiuqu Qingxiang
26.945 Chan Master Hangzhou Kaihua *Si* Xingming
26.946 Chan Master Yuezhou Kaishan *Si* Yiyuan
26.947 Chan Master Wenzhou Ruilu *Si* Yu'an
26.948 Chan Master Hangzhou Longhua *Si* Huiju
26.949 Chan Master Wuzhou Qiyun Shan Yuzhen
26.950 Chan Master Wenzhou Ruilu *Si* Benxian

Dharma Heir of Chan Master Hangzhou Bao'en Si Huiming

26.951 Chan Master Fuzhou Baoming *Yuan* Daocheng

Dharma Heirs of Chan Master Hangzhou Yongming Si Daoqian

26.952 Chan Master Hangzhou Qian Guangwang *Si* Guisheng

26.953 Great Master Quzhou Zhenjing Zhicheng

26.954 Chan Master Mingzhou Chongfu *Yuan* Qingxiang

Dharma Heirs of Chan Master Hangzhou Lingyin Si Qingsong

26.955 Chan Master Hangzhou Gongchen *Yuan* Daoci

26.956 Chan Master Xiuzhou Luohan *Yuan* Yuanzhou

26.957 Chan Master Chuzhou Bao'en *Yuan* Shizhi

26.958 Chan Master Quzhou Guning Kexian

26.959 Chan Master Hangzhou Linan Guangxiao *Yuan* Daoduan

26.960 Chan Master Hangzhou Xishan Baoqing *Yuan* Yuning

26.961 Chan Master Fuzhou Zhitai Shan Yongxi *Si* Bianlong

26.962 Chan Master Hangzhou Ruilong *Yuan* Xiyuan

Dharma Heir of Chan Master Jinling Baoci Xingyan Daoshi

26.963 Chan Master Hongzhou Yunju Shan Yineng

Dharma Heir of Chan Master Jinling Qingliang Taiqin

26.964 Chan Master Hongzhou Yunju Shan Daoqi

Dharma Heirs of Chan Master Jinling Bao'en Yuan Fa'an

26.965 Chan Master Lushan Qixian *Si* Daojian

26.966 Chan Master Lushan Guizong *Si* Huicheng

Dharma Heirs of Chan Master Luzhou Chang'an Yuan Yangui

26.967 Chan Master Luzhou Chang'an *Yuan* Bianshi

26.968 Chan Master Tanzhou Yungai Shan Haihui Si Yongqing

*Eleventh Generation Dharma Heirs of Chan Master Qingyuan Xingsi
Dharma Heir of Great Master Suzhou Changshou Yuan Pengyan*

26. 969 Chan Master Changshou Yuan Faqi

Ten Biographies of Eminent Monks not appearing in the Chan Lineage

27.1 Meditation Master **Baozhi** (*Hōshi*)

27.2 Mahāsattva **Wuzhou Shanhui** (*Fu Daishi*)

27.3 Meditation Master **Hengyue Huisi** (*Nangaku Eshi*)

27.4 Meditation Master **Tiantai Zhiyi** (*Tendai Chigi*)

27.5 Great Teacher **Sizhou Sengqie** (*Sōga Daishi*)

27.6 **Wanhui Fayun** (*Hōun*)

27.7 Meditation Master **Tiantai Feng'gan** (*Bukan / Hōkan*)

27.8 **Tiantai Hanshan** (*Kanzan*)

27.9 **Tiantai Shide** (*Jittoku*)

27.10 Venerable **Mingzhou Fenghua Xian Budai** (*Hotai*)

Extensive Discourses from all Directions

28.1 Sayings of the Imperial Preceptor **Huizhong of Nanyang**
(*Nanyō Echū*)

28.2 Sayings of the Great Master **Luojing Heze Shenhui** (*Kataku Jinne*)

28.3 Sayings of Chan Master **Jiangxi Daji Daoyi** (a. k.a. Mazu Daoyi, *Baso Doitsu*)

28.4 Sayings of Venerable **Lizhou Yaoshan Weiyan** (*Yakusan Igen*)

28.5 Sayings of Venerable **Yuezhou Dazhu Huihai** (*Daishu Ekai*)

28.6 Sayings of Imperial Preceptor **Fenzhou Dada Wuye** (*Funshū Mugō*)

28.7 Venerable **Chizhou Nanquan Puyuan** (*Nansen Fugan*)

28.8 Sayings of Venerable **Zhaozhou Congshen** (*Jōshū Jūshin*)

28.9 Sayings of Venerable **Zhenzhou Linji Yixuan** (*Rinzai Gigen*)

28.10 Sayings of Great Master **Xuansha Zongyi Shibe** (*Gensha Shibi*)

28.11 Sayings of Venerable **Zhangzhou Luohan Guichen** (*Rakan Keijin*)

- 28.12** Sayings of Chan Master **Da Fayan Wenyi** (*Honen Bun'eki*)
- 29.1** Venerable **Baozhi** (*Hōshi*) of the Liang Dynasty
- 29.2** Venerable **Baozhi** (*Hōshi*) of the Liang Dynasty
- 29.3** Venerable **Bao Gong** (**Baozhi** (*Hōshi*) of the Liang Dynasty)
- 29.4** Chan Master **Guizong Zhichang Zhizhen**
- 29.5** Chan Master **Xiangyan Xideng Great Master Zhixian** (*Kyōgen Chikan*)
- 29.6** Venerable **Dongshan Liangjie**
- 29.7** Venerable **Longya Judun**
- 29.8** Great Master **Xuansha Shibe Zongyi**
- 29.9** Great Master **Zhaoqing Shengcheng Zhenjue** (a. k.a. **Jingxiu**)
- 29.10** Venerable **Zhanzhou Luohan Guichen**
- 29.11** Chan Master **Nanyue Banzhou Daochang Weijin**
- 29.12** Venerable **Yingzhou Linxi Jingtuo**
- 29.13** Chan Master **Fayan Wenyi**
- 29.14** **Bai Juyi**
- 29.15** Chan Master **Tong'an Changcha**
- 29.16** **Yunding Shan Seng Defu**
- 29.17** **Sengrun**

Inscriptions, Records, Admonitions and Songs

- 30.1** **Fu Dashi** *Inscribed Verses on the Sovereign Heart*
- 30.2** **Third Patriarch Great Master Sengcan** *Inscribed Verses on Faith in the Heart*
- 30.3** Chan Master **Niutou Shan First Patriarch Farong** *Inscribed Verses on the Heart*
- 30.4** **Seng Wangming** *Inscribed Verses on Setting the Heart at Rest*
- 30.5** **Bodhidharma** *A Brief Explanation of the Four Practices of Entering the Path of the Mahayana* Preface by Disciple Tanlin
- 30.6** Great Master **Heze Shenhui** (*Kataku Jinne*) *Record of the Appearance of the Schools*
- 30.7** Venerable **Nanyue Shitou Xiqian** *Cantong Qi*
- 30.8** Great Master **Wutai Shan Zhenguo Chengguan** *Great Master Chengguan of the Temple for Protecting the Nation on Mount Wutai Answers the Crown Prince on Questions of the Essentials of the Heart*

- 30.9** Venerable **Hangzhou Wuyun Zhifeng** *An Admonition on Sitting Chan*
- 30.10** Great Master **Yongjia Xuanjue Zhenjue** *The Song of Attaining the Way*
- 30.11** Venerable **Tengteng** *Song of the Realisation of the Original*
- 30.12** Venerable **Nanyue Lanzan** *Song of Joy in the Dao*
- 30.13** Venerable **Shitou** *Song of the Thatched Hermitage*
- 30.14** Venerable **Daowu** *The Joyous Dao Song*
- 30.15** Venerable **Daowu** *In Praise of One Bowl*
- 30.16** Venerable **Lepu** *Floating Bubbles Song*
- 30.17** Venerable **Suxi** (Little Master Wuxie) *Song of the Herdsman*
- 30.18** Chan Master **Fadeng Taiqin** *Song of the Ancient Mirror Three poems*
- 30.19** **Tanzhou Longhui (Si) Daoxun** *Song of the Samadhi that Reaches Everywhere*
- 30.20** Venerable **Danxia** *Playing with the Pearl Song Two Poems*
- 30.21** Old Venerable **[Daochang] of Guan'nan** *Song of Obtaining the Jewel*
- 30.22** Venerable **Xiangyan Zhixian** (*Kyōgen Chikan*) *Two Songs*
- 30.23** Venerable **Shaoshan [Huanpu]** *The Jewel of the Heart Song*
- Addenda**
- 30.24** **Yang Yi** *Letter to Li Wei*
- 30.25** **Bhikṣu Xi Wei** *Colophon*
- 30.26** **Tiantong Hongzhi** *Sub-commentary*
- 30.27** **Liu Fei** *Postface to the Jingde Chuandeng Lu*
- 30.28** Old Venerable **Weifu Huayan** *Public Talk*

Endnotes

- ¹ A masterpiece in the originality, breadth and complexity of its conception, its form, the consistency of its message, the absence of extreme polemics whilst harmonising disparate elements of the Chan heritage, its poetry and the fact that it gave rise to a completely new genre of Chan literature, still in use today.
- ² Arthur Waley hazards the guess in *The Analects of Confucius* that books III-IX represent the oldest strata of the Analects (*Lunyu*).
- ³ 誰云古鏡無樣度。古今出入何門戶。門戶君看不見時。即此為君全顯露。 Master Fadeng Taiqin (**30.18**).
- ⁴ Sem Vermeersch, 'Buddhism and State-Building in Song China and Goryeo Korea'. In *Asia Pacific Perspectives*, vol. V, number 1, December 2004, pp. 4–12. (From *Fozu Tongji* 佛祖統紀 T. 49, 2035, 0398a10, *Records of the lineage of the Buddhas and Patriarchs*, compiled c. 1269–71 CE).
- ⁵ See Jinhua Chen, 'What is in a Name? The Possibility of Identifying the Monk Damo as the Mentor of the First Known Self-Claimed Reincarnation of Maitreya in Medieval China', *Studies in Chinese Religions*, Volume 1, 2015 – Issue 1, pp. 3–19.
- ⁶ Yang Yi is even named as a Dharma-heir of Chan master Guanghui Yuanlian (951– 1036 CE) in the *Tiansheng Guangdeng Lu*: 18, still echoed some five hundred years later by the 17th cent. Japanese encyclopedist Mujaku Dōchū 無著道忠 (1653–1744 CE) in his annotation to the 34th letter of Chan Master Dahui Zonggao (1089–1163) quoted in *The Letters of Chan Master Dahui Pujue* trans. Jeffrey L. Broughton and Elise Yoko Watanabe, Oxford: Oxford University Press, 2017, p. 213, n.138, this despite the fact that Yang Yi died many years before Chan master Guanghui, a disciple of Zhaoqing Wendeng (**22.664; 29.9**), who wrote the preface to the *Zutang Ji* 祖堂集.
- ⁷ It is not surprising that this confusion in number of chapters between the FZTCJ and the CDL has not been discussed by anyone yet, though Yang Yi is sometimes accused of *clouding* Daoyuan's work by additions – hardly a credible theory! Yang Yi was a prolific editor, with a vast treasury of sources at

his disposal, whose proven task had been, not to *cloud* any work he and his team were redacting, but to *de-cloud*, to bring a work into greater clarity, underpinned by a finely honed political instinct. To put it simply, if ‘Daoyuan’ had been a master of classical Chinese, why is there no trace of his biography or of his writings in the sources?

- ⁸ ‘La sagesse chinoise est une *sagesse indépendante* et tout humaine. Elle ne doit rien à l’idée de Dieu.’ Marcel Granet, *La pensée chinoise*, 1934, (Paris: Editions Albin Michel, 1968), p. 344.
- ⁹ ‘The great Vairocana Buddha has no form, no marks,’ Ven. Daowu, *In Praise of One Bowl*, (30.15)
- ¹⁰ See the *Avatamsaka Sūtra*. Regarding the scientific laws of resonance for a future technology, see the remarkable work of John Ernst Worrell Keely (1837–1898 CE) – genius defeated by profiteers and detractors.
- ¹¹ 性中常慧照。自見自知深 T.2076, 439b20 (28.2)
- ¹² Incandescent bright, everywhere sparkling riverdrops of sand (30.18.3)
- ¹³ See Adamek’s translation of T.55, 2145, 65c11, ‘This achievement lies outside words and is not delineated in the scriptures.’ MT: 35. Echoed by Tong’an Changcha, 29.15, ‘The heart seal – who would presume to receive its transmission? Through aeons unperturbed without a different colour, calling it the heart seal – already such empty words!’
- ¹⁴ 當機無影像 T 47, 1992, 596a21.
- ¹⁵ *Zeng ren* 甕人, T. 1992, 599a23, man as a pot for steaming rice, with a perforated bottom.
- ¹⁶ See the *Wumen Guan* (Mumonkan), case 38.
- ¹⁷ Niutou Farong before him also said, ‘Truly not a single thing exists.’(30.3)
- ¹⁸ ‘The mysterious essence is originally without location. How then could the unimpeded body be about causes?’ Chan Master Tong’an Changcha, 29.15.
- ¹⁹ See for example Jiang Wu. (2008). ‘The Debate about Tianhuang Daowu and Tianwang Daowu in the Late Ming’, in *Enlightenment in Dispute: The Reinvention of Chan Buddhism in Seventeenth-Century China*. Pp.187–207, regarding the controversy over the two Daowu’s (mentioned in 14.332). The CDL was catalogued in the Qing dynasty (1654) in fasc. 42 of the *Guide for the Examination of the Canon* 閱藏知津. The earlier *Record of the Lineage of the Buddhas and Patriarchs, Fozu Tongji* 佛祖統紀, T. 2035, fasc. 44, (compiled 1279 CE) records a different number of entries for the CDL. See NJ: 337. Also, T.2035 records Japanese monks coming to Northern Song China during the *Jingde* (1004–1008 CE) period, when our text was nearing its completion (景德

元年日本國沙門寂照(962–1034)來 402c16). For the Daoist's appropriation of Bodhidharma see Stephen Eskildson 2017, 'Bodhidharma Outside Chan Literature: Immortal, Inner Alchemist, and Emissary from the Eternal Realm,' *Journal of Chinese Religions*, Vol.42, no.2.

²⁰ Rudolf Pannwitz (1881–1969), *Die Krisis der europäischen Kultur*. Nuremberg: Hans Carl, 1917, p. 242, quoted in Walter Benjamin, "Die Aufgabe des Übersetzers" *Gesammelte Schriften IV· I* ed. Tillman Rexroth. Frankfurt am Main: Suhrkamp, 1972, p. 20. Translated into English by Harry Zohn in, 'Walter Benjamin, SELECTED WRITINGS VOLUME 1, 1913–1926, eds. Marcus Bullock and Michael W. Jennings. Massachusetts: THE BELKNAP PRESS OF HARVARD UNIVERSITY PRESS, 1996, p. 262.

²¹ The Six Perfections (*pāramitās*), Bodhidharma, **30.5**.

²² Great Master Yongjia Xuanjue Zhenjue, *The Song of Attaining the Way*, **30.10**

²³ Entry **27.1**.

²⁴ [T. 2076, 449b01] 大道常在目前。雖在目前難覩。若欲悟道真體。莫除聲色言語。

²⁵ 言語即是大道。不假斷除煩惱。煩惱本來空寂。妄情遞相纏繞。

²⁶ 一切如影如響。不知何惡何好。有心取相為實。定知見性不了。

²⁷ 若欲作業求佛。業是生死大兆。生死業常隨身。黑闇獄中未曉。

²⁸ 悟理本來無異。覺後誰晚誰早。法界量同太虛。眾生智心自小

²⁹ 但能不起吾我。涅槃法食常飽。

³⁰ 妄身臨鏡照影。影與妄身不殊。但欲去影留身。不知身本同虛。

³¹ 身本與影不異。不得一有一無。若欲存一捨一。永與真理相疎。

³² 更若愛聖憎凡。生死海裏沈浮。煩惱因心有故。無心煩惱何居。

³³ 無心 – translated as 'open-hearted' here in place of the usual 'no-heart' or worse, 'nomind'.

³⁴ 不勞分別取相。自然得道須臾。夢時夢中造作。覺時覺境都無。

³⁵ 翻思覺時與夢。顛倒二見不殊。改迷取覺求利。何異販賣商徒。

³⁶ 動靜兩亡常寂。自然契合真如。若言眾生異佛。迢迢與佛常疎。

³⁷ 佛與眾生不二。自然究竟無餘。

³⁸ 法性本來常寂。蕩蕩無有邊畔。安心取捨之間。被他二境迴換。

³⁹ 歛容入定坐禪。攝境安心覺觀。機關木人修道。何時得達彼岸。

- 40 諸法本空無著。境似浮雲會散。忽悟本性元空。恰似熱病得汗。
- 41 無智人前莫說。打爾色身星散。
- 42 報爾眾生直道。非有即是非無。非有非無不二。何須對有論虛。
- 43 有無妄心立號。一破一箇不居。兩名由爾情作。無情即本真如。
- 44 若欲存情覓佛。將網山上羅魚。徒費功夫無益。幾許枉用工夫。
- 45 不解即心即佛。真似騎驢覓驢。一切不憎不愛。遮箇煩惱須除。
- 46 除之則須除身。除身無佛無因。無佛無因可得。自然無法無人。
- 47 大道不由行得。說行權為凡愚。得理返觀於行。始知枉用工夫。
- 48 未悟圓通大理。要須言行相扶。不得執他知解。迴光返本全無。
- 49 有誰解會此說。教君向己推求。自見昔時罪過。除却五欲瘡疣。
- 50 解脫逍遙自在。隨方賤賣風流。誰是發心買者。亦得似我無憂。
- 51 內見外見總惡。佛道魔道俱錯。被此二大波旬。便即厭苦求樂。
- 52 生死悟本體空。佛魔何處安著。只由妄情分別。前身後身孤薄。
- 53 輪迴六道不停。結業不能除却。所以流浪生死。皆由橫生經略。
- 54 身本虛無不實。返本是誰斟酌。有無我自能為。不勞妄心卜度。
- 55 眾生身同太虛。煩惱何處安著。但無一切希求。煩惱自然消落。
- 56 可笑眾生蠢蠢。各執一般異見。但欲傍鑿求餅。不解返本觀麩。
- 57 麩是正邪之本。由人造作百變。所須任意縱橫。不假偏耽愛戀。
- 58 無著即是解脫。有求又遭羅縵。慈心一切平等。真即菩提自現。
- 59 若懷彼我二心。對面不見佛面。
- 60 世間幾許癡人。將道復欲求道。廣尋諸義紛紜。自救己身不了。
- 61 專尋他文亂說。自稱至理妙好。徒勞一生虛過。永劫沈淪生老。
- 62 濁愛纏心不捨。清淨智心自惱。真如法界叢林。返生荊棘荒草。
- 63 但執黃葉為金。不悟棄金求寶。所以失念狂走。強力裝持相好。
- 64 口內誦經誦論。心裏尋常枯槁。一朝覺本心空。具足真如不少。
- 65 聲聞心心斷惑。能斷之心是賊。賊賊遞相除遣。何時了本語默。
- 66 口內誦經千卷。體上問經不識。不解佛法圓通。徒勞尋行數墨。
- 67 頭陀阿練苦行。希望後身功德。希望即是隔聖。大道何由可得。

- 68 譬如夢裏度河。船師度過河北。忽覺床上安眠。失却度船軌則。
- 69 船師及彼度人。兩箇本不相識。眾生迷倒羈絆。往來三界疲極。
- 70 覺悟生死如夢。一切求心自息。
- 71 悟解即是菩提。了本無有階梯。堪歎凡夫傴僂。八十不能跋蹄。
- 72 徒勞一生虛過。不覺日月遷移。向上看他師口。恰似失孀孩兒。
- 73 道俗崢嶸集聚。終日聽他死語。不觀己身無常。心行貪如狼虎。
- 74 堪嗟二乘狹劣。要須摧伏六府。不食酒肉五辛。邪眼看他飲咀。
- 75 更有邪行猖狂。修氣不食鹽醋。若悟上乘至真。不假分別男女。
- 76 [450a18] 平旦寅。狂機內有道人身。窮苦已經無量劫。不信常擎如意珍。若捉物入迷津。但有纖豪即是塵。不住舊時無相貌。外求知識也非真。
- 77 日出卯。用處不須生善巧。縱使神光照有無。起意便遭魔事撓。若施功終不了。日夜被他人我拗。不用安排只麼從。何曾心地生煩惱。
- 78 食時辰。無明本是釋迦身。坐臥不知元是道。只麼忙忙受苦辛。認聲色覓疎親。只是他家染污人。若擬將心求佛道。問取虛空始出塵。
- 79 禺中巳。未了之人教不至。假饒通達祖師言。莫向心頭安了義。只守玄沒文字。認著依前還不是。暫時自肯不追尋。曠劫不遭魔境使。
- 80 日南午。四大身中無價寶。陽焰空華不肯拋。作意修行轉辛苦。不曾迷莫求悟。任爾朝陽幾迴暮。有相身中無相身。無明路上無生路。
- 81 日昃未。心地何曾安了義。他家文字沒親疎。莫起工夫求的意。任縱橫絕忌諱。長在人間不居世。運用不離聲色中。歷劫何曾暫拋棄。
- 82 晡時申。學道先須不厭貧。有相本來權積聚。無形何用要安真。作淨潔却勞神。莫認愚癡作近隣。言下不求無處所。暫時喚作出家人。
- 83 日入酉。虛幻聲音終不久。禪悅珍羞尚不饗。誰能更飲無明酒。沒可拋無物守。蕩蕩逍遙不曾有。縱爾多聞達古今。也是癡狂外邊走。
- 84 黃昏戌。狂子興功投暗室。假使心通無量時。歷劫何曾異今日。擬商量却啣啣。轉使心頭黑如漆。晝夜舒光照有無。癡人喚作波羅蜜。
- 85 人定亥。勇猛精進成懈怠。不起纖豪修學心。無相光中常自在。超釋迦越祖代。心有微塵還室闔。廓然無事頓清閑。他家自有通人愛。
- 86 夜半子。心住無生即生死。生死何曾屬有無。用時使用沒文字。祖師言外邊事。識取起時還不是。作意搜求實沒蹤。生死魔來任相試。
- 87 鷄鳴丑。一顆圓珠明已久。內外接尋覓總無。境上施為渾大有。不見頭又無手。世界壞時渠不朽。未了之人聽一言。只遮如今誰動口。
- 88 [0450c05] 眾生不解修道。便欲斷除煩惱。煩惱本來空寂。將道更欲覓道。

- 89 一念之心即是。何須別處尋討。大道曉在目前。迷倒愚人不了。
- 90 佛性天真自然。亦無因緣修造。不識三毒虛假。妄執浮沈生老。昔時迷日為晚。今日始覺非早。
- 91 Craving, anger, nescience.
- 92 [0450c12] 丈夫運用無礙。不為戒律所制。持犯本自無生。愚人被他禁繫。
- 93 智者造作皆空。聲聞觸途為滯。大士肉眼圓通。二乘天眼有翳。
- 94 空中妄執有無。不達色心無礙。菩薩與俗同居。清淨曾無染世。
- 95 愚人貪著涅槃。智者生死實際。法性空無言說。緣起略無人子(一本作為茲偈)。
- 96 百歲無智小兒。小兒有智百歲。
- 97 [0450c20] 眾生與佛無殊。大智不異於愚。何須向外求寶。身田自有明珠。
- 98 正道邪道不二。了知凡聖同途。迷悟本無差別。涅槃生死一如。
- 99 究竟攀緣空寂。惟求意想清虛。無有一法可得。翛然自入無餘。
- 100 [0450c26] 心王自在翛然。法性本無十纏。一切無非佛事。何須攝念坐禪。
- 101 妄想本來空寂。不用斷除攀緣。智者無心可得。自然無爭無喧。
- 102 不識無為大道。何時得證幽玄。佛與眾生一種。眾生即是世尊。
- 103 凡夫妄生分別。無中執有迷奔。了達貪瞋空寂。何處不是真門。
- 104 [0451a04] 聲聞厭諍求靜。猶如棄麩求餅。餅即從來是麩。造作隨人百變。
- 105 煩惱即是菩提。無心即是無境。生死不異涅槃。貪瞋如焰如影。
- 106 智者無心求佛。愚人執邪執正。徒勞空過一生。不見如來妙頂。
- 107 了達婬慾性空。鑊湯鑪炭自冷。
- 108 [0451a10] 我自身心快樂。翛然無善無惡。法身自在無方。觸目無非正覺。
- 109 六塵本來空寂。凡夫妄生執著。涅槃生死平等。四海阿誰厚薄。
- 110 無為大道自然。不用將心畫度。菩薩散誕靈通。所作常含妙覺。
- 111 聲聞執法坐禪。如蠶吐絲自縛。法性本來圓明。病愈何須執藥。
- 112 了知諸法平等。翛然清虛快樂。
- 113 [0451a18] 法性本無青黃。眾生謾造文章。吾我說他止觀。自意擾擾顛狂。
- 114 不識圓通妙理。何時得會真常。自疾不能治療。却教他人藥方。
- 115 外看將為是善。心內猶若豺狼。愚人畏其地獄。智者不異天堂。
- 116 對境心常不起。舉足皆是道場。佛與眾生不二。眾生自作分張。

- 117 若欲除却三毒。迢迢不離災殃。智者知心是佛。愚人樂往西方。
- 118 [0451a27] 世間諸法如幻。生死猶若雷電。法身自在圓通。出入山河無間。
- 119 顛倒妄想本空。般若無迷無亂。三毒本自解脫。何須攝念禪觀。
- 120 只為愚人不了。從他戒律決斷。不識寂滅真如。何時得登彼岸。
- 121 智者無惡可斷。運用隨心合散。法性本來空寂。不為生死所絆。
- 122 若欲斷除煩惱。此是無明癡漢。煩惱即是菩提。何用別求禪觀。
- 123 實際無佛無魔。心體無形無段。
- 124 [0451b07] 丈夫運用堂堂。逍遙自在無妨。一切不能為害。堅固猶若金剛
- 125 不著二邊中道。倏然非斷非常。五欲貪瞋是佛。地獄不異天堂。
- 126 愚人妄生分別。流浪生死猖狂。智者達色無礙。聲聞無不恟惶。
- 127 法性本無瑕翳。眾生妄執青黃。如來引接迷愚。或說地獄天堂。
- 128 彌勒身中自有。何須別處思量。棄却真如佛像。此人即是顛狂。
- 129 聲聞心中不了。唯只趁逐言章。言章本非真道。轉加鬪爭剛彊。
- 130 心裏虬蛇蝮蝎。螫著便即遭傷。不解文中取義。何時得會真常。
- 131 死入無間地獄。神識枉受災殃。
- 132 [0451b19] 法師說法極好。心中不離煩惱。口談文字化他。轉更增他生老。
- 133 真妄本來不二。凡夫棄妄覓道。四眾雲集聽講。高座論義浩浩。
- 134 南座北座相爭。四眾為言為好。雖然口談甘露。心裏尋常枯燥。
- 135 自己元無一錢。日夜數他珍寶。恰似無智愚人。棄却真金擔草。
- 136 心中三毒不捨。未審何時得道。
- 137 [0451b27] 律師持律自縛。自縛亦能縛他。外作威儀恬靜。心內恰似洪波。
- 138 不駕生死船筏。如何度得愛河。不解真宗正理。邪見言辭繁多。
- 139 有二比丘犯律。便却往問優波。優波依律說罪。轉增比丘網羅。方丈室中居士。維摩便即來訶。優波默然無對。淨名說法無過。而彼戒性如空。不在內外娑婆。勸除生滅不肯。忽悟還同釋迦。
- 140 One of the ten great disciples of the Buddha.
- 141 [0451c07] 禪師體離無明。煩惱從何處生。地獄天堂一相。涅槃生死空名。
- 142 亦無貪瞋可斷。亦無佛道可成。眾生與佛平等。自然聖智惺惺。
- 143 不為六塵所梁。句句獨契無生。正覺一念玄解。三世坦然皆平。

- 144 非法非律自制。倏然真入圓成。絕此四句百非。如空無作無依。
- 145 Reading 昔樂今常不改 (XY 2273) for 苦樂心常不改 (T.2076, 451c14).
[0451c14] 我今滔滔自在。不羨公王卿宰。四時猶若金剛。苦樂心常不改。
- 146 Gain, loss, defamation, eulogy, praise, ridicule pain, joy. 法寶喻於須彌。智慧廣於江海。不為八風所牽。亦無精進懈怠
- 147 任性浮沈若顛。散誕縱橫自在。遮莫刀劍臨頭。我自安然不采。
- 148 [0451c20] 迷時以空為色。悟即以色為空。迷悟本無差別。色空究竟還同。
- 149 愚人喚南作北。智者達無西東。欲覓如來妙理。常在一念之中。
- 150 陽焰本非其水。渴鹿狂趁忽忽。自身虛假不實。將空更欲覓空。世人迷倒至甚。如犬吠雷汪汪。
- 151 Entry 7.123.
- 152 [0451c26] 歸宗事理絕。日輪正當午。自在如師子。不與物依怙。
- 153 獨步四山頂。優游三大路。欠吐飛禽墜。嘖呻眾邪怖。
- 154 Of birth, old age, sickness and death. Of essence, attributes and function.
- 155 機豎箭易及。影沒手難覆。施張若工伎。裁剪如尺度。
- 156 巧鏤萬般名。歸宗還似土。語默音聲絕。旨妙情難措。
- 157 棄箇眼還聾。取箇耳還瞽。一鏃破三關。分明箭後路。可憐大丈夫。先天為心祖
- 158 Three gates of 'What cuts off rebirth?', 'What contains and covers heaven and earth?', 'What is one wave following another?' (from Master Yunmen). Answers: A unified heart; *bhūtatathā*; birth and death.
- 159 Entry 11.222.
- 160 [0452a07] 古人骨多靈異。賢子孫密安置。此一門成孝義。人未達莫差池。
- 161 須志固遣狐疑。得安靜不傾危。向即遠求即離。取即急失即遲。
- 162 無計校忘覺知。濁流識今古偽。一剎那通變異。嵯峨山石火氣。
- 163 內裏發焚巔。無遮欄燒海底。法網疎靈焰細。六月臥去衣被。
- 164 蓋不得無假偽。達道人唱祖意。我師宗古來諱。唯此人善安置。足法財具慚愧。
- 165 不虛施用處諦。有人問少呵氣。更審來說米貴。
- 166 有一語全規矩。休思惟不自許。路逢達道人。揚眉省來處。 Embrace the *zantan Shu* 旃檀樹 the sandalwood tree, i. e. the wood used to cremate the Buddha, in other words, the perfume of what he taught.

- 167 蹋不著多疑慮。却思看帶伴侶。一生參學事無成。殷勤抱得旃檀樹。
- 168 達人多隱顯。不定露形儀。語下不遺迹。密密潛護持。
- 169 動容揚古路。明妙乃方知。應物但施設。莫道不思議。
- 170 理奧絕思量。根尋徑路長。因茲知隔闕。無那被封疆。
- 171 人生須特達。起坐覺馨香。清淨如來子。安然坐道場。
- 172 一滴滴水一焰焰火。飲水人醉向火人老。不飲不向無復安臥。拗折弓箭蹋倒射
垛。
- 173 T = 拗折弓箭 蹋倒射垛. XY = 失卻弓箭 蹋卻射垛.
- 174 若人要知先去鉤錐。人須問我我是阿誰。快道快道。
- 175 丈夫咄哉久被塵埋。我因今日得入山來。揚眉示我因茲眼開。老僧手風書處龍
鍾。語下有意的出樊籠。
- 176 思遠神儀奧。精虛履踐通。見聞離影像。密際語前蹤。
- 177 得意塵中妙。投機露道容。藏明照警覺。肯可達真宗。
- 178 書出語多虛。虛中帶有無。却向書前會。放却意中珠。 From the *Diamond Sutra*: Buddha expounded the *Prajñaparamitā*, yet did not expound the ~, this is called expounding the ~.
- 179 *Gentleman of the Interior* was a rank of court attendant (H: 3565). Qiji 齊己 (863-937 CE) was a famous Buddhist monk-poet well represented in the Tang dynasty poetry collection (See DDB: Qiji, source: Thomas Mazanec). Gentleman Zheng 鄭郎 is Zheng Gu 鄭谷 (?) (851? - 910? CE), a popular poet and literatus of the late Tang.
- 180 語中埋迹聲前露容。即時妙會古人同風。響應機宜無自他宗。訶起駿蟒奮迅成
龍。
- 181 語裏埋筋骨。音聲染道容。即時才妙會。拍手趁乖龍。
- 182 的的無兼帶。獨運何依賴。路逢達道人。莫將語默對。
- 183 [0452b24] 妙旨迅速言說來遲。才隨語會迷却神機。揚眉當問對面熙怡。是何
境界同道方知。
- 184 思思似有蹤。明明不知處。借問示宗賓。徐徐暗迴顧。
- 185 去去無標的。來來只麼來。有人相借問。不語笑哈哈。
- 186 林下覺身愚。緣不帶心珠。開口無言說。筆頭無可書。人問香巖旨。莫道在山
居。
- 187 三門前合掌。兩廊下行道。中庭上作舞。後門外搖頭。

- 188 The Three Gates 三門 of a temple, providing access to the main Buddha Hall.
- 189 咄哉莫錯頓爾無覺。空處發言龍驚一著。小語呼召妙絕名貌。巍巍道流無可披剝。
- 190 向上無父孃。向下無男女。獨自一箇身。切須了却去。聞我有此言。人人競來取。對他一句子。不話無言語。
- 191 子[吭-几+(坐-工+十)]母啄子覺無[穀-禾+卵]。母子俱亡應緣不錯。同道唱和妙云獨脚。
- 192 Typical Chan – chick inside the egg wants to get out, at the same time mother starts pecking on the outside to help – the master-disciple relationship.
- 193 Entry 15.370.
- 194 [0452c21] 道無心合人。人無心合道。欲識箇中意。一老一不老。
- 195 Entry 17.429.
- 196 [0452c24] 龍牙山裏龍。形非世間色。世上畫龍人。巧巧描不得。唯有識龍人。一見便心息。
- 197 唯念門前樹。能容鳥泊飛。來者無心喚。騰身不慕歸。若人心似樹。與道不相違。
- 198 [0452c28] The long eyebrows of old age were considered a mark of wisdom in China. 一得無心便道情。六門休歇不勞形。有緣不是余朋友。無用雙眉却弟兄。
- 199 悟了還同未悟人。無心勝負自安神。從前古德稱貧道。向此門中有幾人。
- 200 學道先須有悟由。還如曾鬪快龍舟。雖然舊閣於空地。一度贏來方始休。
- 201 The festival commemorates the suicide by drowning of the virtuous poet and minister Qu Yuan 屈原 (c. 340-278 BCE) of the ancient state of Chu during the Warring States period of the Zhou Dynasty, as the locals raced in their boats to try and save him.
- 202 心空不及道空安。道與心空狀一般。參玄不是道空士。一乍相逢不易看。
- 203 自小從師學祖宗。閑華猶似纏人蜂。僧真不假居雲外。得後知無色自空。
- 204 學道無端學畫龍。元來未得筆頭蹤。一朝體得真龍後。方覺從前枉用功。
- 205 成佛人希念佛多。念來歲久却成魔。君今欲得自成佛。無念之人不較多。
- 206 在夢那知夢是虛。覺來方覺夢中無。迷時恰是夢中事。悟後還同睡起夫。
- 207 學道蒙師詣却閑。無中有路隱人間。饒君講得千經論。一句臨機下口難。
- 208 菩薩聲聞未盡空。人天來往訪真宗。爭如佛是無疑士。端坐無心只麼通。
- 209 此生不息息何時。息在今生共要知。心息只緣無妄想。妄除心息是休時。

- 210 迷人未了勸盲聾。土上加泥更一重。悟人有意同迷意。只在迷中迷不逢。
- 211 The verse is also found in *Zongjing Lu* T. 48, no. 2016, 445a3. [0453a23] 夫人學道莫貪求。萬事無心道合頭。無心始體無心道。體得無心道亦休。
- 212 One of the thirty-two signs of a Buddha.
- 213 眉間毫相焰光身。事見爭如理見親。事有只因於理有。理權方便化天人。一朝大悟俱消却。方得名為無事人。
- 214 人情濃厚道情微。道用人情世豈知。空有人情無道用。人情能得幾多時。
- 215 尋牛須訪迹。學道訪無心。迹在牛還在。無心道易尋。
- 216 Entry 18.477.
- 217 This verse and the third one appeared in 18.477. [0453b04] T. 48, no. 2016, 445a3. [0453a23] 玄沙遊徑別。時人切須知。三冬陽氣盛。六月降霜時。有語非關舌。無言切要辭。會我最後句出世少人知。
- 218 奇哉一靈叟。那頓許啜啜(音兜)。風起引筌篲。迷子爭頭湊。設使總不是。蝦蟇大張口。開口不開口。終是犯靈叟。欲識箇中意。南星真北斗。
- 219 Metaphorically.
- 220 萬里神光頂後相。沒頂之時何處望。事已成意亦休。此箇從來觸處周。智者聊聞猛提取。莫待須臾失却頭。
- 221 Entry 22.664.
- 222 [0453b16] 大道分明絕點塵。何須長坐始相親。遇緣儻解無非是。處憤那能有故新。散誕肯齊支遁侶。逍遙曷與慧休隣。或遊泉石或闌闌。可謂煙霞物外人。
- 223 Zhidun 支遁 (314-366 CE) Famous scholar-monk, known for his untrammelled ways, Huixiu 支遁 (547-646) known for his strict discipline.
- 224 [0453b21] 四威儀內坐為先。Walking, standing, sitting, lying. 澄瀟身心漸坦然。瞥爾有緣隨濁界。當須莫續是天年。修持只話從功路。至理寧論在那邊。一切時中常管帶。因緣相湊豁通玄。
- 225 Entry 21.592.
- 226 in 18.477. [0453b04] T. 48, no. 2016, 445a3. [0453a23] 至道淵曠勿以言宣。言宣非指孰云有是。觸處皆渠豈喻真虛。真虛設辨如鏡中現。有無雖彰在處無傷。無傷無在何拘何闕。不假功成將何法爾。法爾不爾俱為脣齒。若以斯陳埋沒宗旨。宗非意陳無以見聞。見聞不脫如水中月。於此不明翻為剩法。一法有形翳汝眼睛。眼睛不明世界崢嶸。我宗奇特當陽顯赫。佛及眾生皆承恩力。不在低頭思量難得。搗破面門覆蓋乾坤。快須薦取脫却根塵。其如不曉謾說而今。
- 227 Entry 19.521.

228 [0453c08] 略明覺地名同異。起復初終互換生。性海首建增名號。妙覺還依性覺明。

229 體覺俱含於明妙。明覺妙覺並雙行。妙覺覺妙元明體。全成無漏一真精。

230 明覺覺明明所了。或因了相失元明。明妙二覺宗體覺。體覺性覺二同明。

231 湛覺圓圓無增減。此中無佛與眾生。不覺始終非了了。不聞迷悟豈惺惺。

232 是稱心地如來藏。亦無覺照及無生。非生非滅真如海。湛然常住名無名。

233 太虛未覺生霞點。豈聞微塵有漏聲。空漚匪離於覺誨。動寂元是一真明。

234 覺明體爾含靈焰。覺明逐焰致虧盈。差之不返名無覺。會之復本始覺生。

235 本覺由因始覺生。正覺還依合覺明。由他二種成差互。遂令渾作賴耶名。

236 具含染淨雙岐路。覺明含處異途萌。性起無生不動智。不離覺體本圓成。

237 性起轉覺翻生所。遂令有漏墮迷盲。無明因愛相滋潤。名色根本漸次生。

238 七識轉處蒙圓鏡。五六生時蔽覺明。觸受有取相依起。生老病死繼續行。

There are said to be eight consciousnesses: the five senses; mind; mind as differentiator and *ālaya vijñāna*, or womb [of consciousness].

239 業識茫茫沒苦海。徇流浩浩逐飄零。大聖慈悲興救濟。一聲用處出三聲。

240 智身由從法身起。行身還約智身生。智行二身融無二。還歸一體本來平。

241 萬有齊含真海印。一心普現總圓明。湛光焰焰何依止。空性蕩蕩無所停。

242 處處示生無生相。處處示滅無滅形。珠鏡頓印無來往。浮雲聚散勿常程。

243 出沒任真同水月。應緣如響化群情。眾生性地元無染。只緣浮妄翳真精。

244 不了五陰如空聚。豈知四大若乾城。我慢癡山高屹屹。無明欲海杳溟溟。

245 Form, feeling, perception, volition and consciousness.

246 Celestial musicians.

247 每逐旃陀僑誑友。常隨猛獸作悲鳴。自性轉識翻為幻。自心幻境自心驚。

248 了此幻性同陽焰。空華識浪復圓成。太虛忽覺浮雲散。始覺虛空本自清。

249 今古湛然常皎瑩。不得古今凡聖名。

250 Entry 22.702.

251 [0454a13] 露柱聲聲喚。猢猻繩子絆。中下莫知由。上土方堪看。

252 Question: 'What was it like before Buddhas had entered the world?' 'Monkeys tied to the naked pillar.' 'And after they appeared in the world?' 'Monkeys going into cloth bags.' (22.686). Naked pillar = entrance to the sanctuary, the 'beyond within.'

- 253 露柱不聲喚。猢猻繩子斷。上士笑呵呵。中流若為見。
- 254 猢猻與露柱。未免東西步。任唱太平歌。徒話超佛祖。
- 255 我見匠者誇。語默玄妙句。不善本根源。巧布祇園事。
- 256 Shaoshi 少室, grotto on Mount Song 嵩山 is Bodhidharma's site of Shaolin Monastery 少林寺.
- 257 [0454a21] 少室與摩竭。第代稱揚許。我今問汝徒。誰作將來主。
- 258 Entry 24.807.
- 259 三界唯心萬法唯識。唯識唯心眼聲耳色。色不到耳聲何觸眼。眼色耳聲萬法成辦。萬法匪緣豈觀如幻。大地山河誰堅誰變。
- 260 Commonality, separateness, sameness, difference, formation, dissolution – 10th chapter of HYJ.
- 261 華嚴六相義。同中還有異。異若異於同。全非諸佛意。諸佛意總別。何曾有同異。男子身中入定時。女子身中不留意。不留意絕名字。萬象明明無理事。
- 262 See case of the *Wumen Guan*, T. 48, n.2005, 0298a25.
- 263 Subhuti – One of the Buddha's ten principal disciples. He is the main interlocutor of the *Prajñāpāramitā Sūtras*, in the discussions with the Buddha on the doctrine of the Void.
- 264 須菩提貌古奇。說空法法不離。信不及又懷疑。信得及復何之。倚筇杖視東西。
- 265 鼓鑿鑿運大功。滿朝人道路通。道路通何所至。達者莫言登寶地。
- 266 東堂不折桂。南華不學仙。却來乾竺寺。披衣效坐禪。禪若效坐得。非想亦何偏(經劫守閑。不出生死) 為報參禪者。須悟道中玄。如何道中玄。真規自宛然。
- 267 寶劍不失虛舟不刻。不失不刻彼子為得。倚待不堪孤然仍則。鳥迹虛空有無彌忒(思之)。
- 268 摩尼不隨色。色裏勿摩尼。摩尼與眾色。不合不分離。
- 269 Niutou is Chan Master Farong, first patriarch of the Oxhead School, 4.43.
- 270 國城南祖師庵。庵舊址依雲嵐。獸馴淑人相參。忽有心終不堪。
- 271 乾闥婆城法法皆爾。法爾不爾名相真軌。日煖月涼海深山起。乾闥婆城是非亡矣。
- 272 今人看古教。不免心中鬧。欲免心中鬧。但知看古教。
- 273 會與不會。與汝面對。若也面對。真箇不會。
- 274 一朵菡萏蓮。兩株青瘦柏。長向僧家庭。何勞問高格。

- 275 正月春順時節。情有無皆含悅。君要知得誰力。更問誰教誰決。
- 276 [0454c10] 西山巍巍兮聳碧。漳水澄澄兮練色。對現分明有何極。
- 277 Entry 10.208.
- 278 [0454c13] 唐貞元十九年秋八月。有大師曰凝公。遷化于東都聖善寺鉢塔院。越明年春二月有東來客白居易。作八漸偈。偈六句。句四言贊之。初居易嘗求心要於師。師賜我言焉。曰觀。曰覺。曰定。曰慧。曰明。曰通。曰濟。曰捨。繇是入於耳貫於心。嗚呼今師之報身則化。師之八言不化。至哉八言實無生忍觀之漸門也。故自觀至捨。次而贊之。廣一言為一偈。謂之八漸偈。蓋欲以發揮師之心教。且明居易不敢失墜也。既而升于堂禮于床。跪而唱泣而去。偈曰。
- 279 'The Three Bodies are the pure Dharma-body, which is your inherent nature, the completely fulfilled Sambhogakāya, which is your [innate] wisdom and the myriads of Nirmanakāyas (transformation bodies), which are your deeds.' Sixth Patriarch in 5.78.
- 280 以心中眼。觀心外相。從何而有。從何而喪。觀之又觀 則辨真妄。
- 281 惟真常在。為妄所蒙。真妄苟辨。覺生其中。不離妄有 而得真空。
- 282 真若不滅。妄即不起。六根之源。湛如止水。是為禪定。乃脫生死。
- 283 專之以定。定猶有繫。濟之以慧。慧則無滯。如珠在盤。盤定珠慧。
- 284 定慧相合。合而後明。照彼萬物。物無遁形。如大圓鏡。有應無情。
- 285 慧至乃明。明則不昧。明至乃通。通則無礙。無礙者何。變化自在。
- 286 通力不常。應念而變。變相非有。隨求而見。是大慈悲。以一濟萬。
- 287 眾苦既濟。大悲亦捨。苦既非真。悲亦是假。是故眾生。實無度者。
- 288 Entry 17.465.
- 289 I have not translated the Taisho preface [T.455a20] – it is not in the 四部叢刊 (SBCK), on which XY is based, nor have I noted the many variants between XY/SBCK and T. 同安察禪師十玄談并序夫玄談妙句。迥出三乘。既不混緣。亦非獨 画像 立。當臺應用。如朗月以晶空。轉影泯機。似明珠而隱海。且學徒有等。妙理無窮。達事者 稀。迷源者眾。森羅萬象物物上明。或即理事 雙祛。名言俱喪。是以慙慙指月。莫錯端倪。不 迷透水之針。可付開拳之寶。略序微言。以彰 事理卿公事苑云。叢林所行十玄談皆無序引。愚 曩游廬阜。得其序於同安影堂。今錄之云耳
- 290 [0455a28] 問君心印作何顏。心印何人敢授傳。歷劫坦然無異色。呼為心印早虛言。
- 291 須知本自虛空性。將喻紅爐火裏蓮。莫謂無心云是道。無心猶隔一重關。
- 292 Not included in XY/SBCK [0455b04] 祖意如空不是空。靈機爭墮有無功。三賢固未明斯旨。十聖那能達此宗。透網金鱗猶滯水。回途石馬出沙籠。慙慙為說西

來意。莫問西來及與東。

293 迢迢空劫勿能收。豈為塵機作繫留。妙體本來無處所。通身何更有蹤由。

294 靈然一句超群象。迥出三乘不假修。撒手那邊千聖外。迴程堪作火中牛。

295 濁者自濁清者清。菩提煩惱等空平。誰言卞璧無人鑿。我道驪珠到處晶。

296 Bianhe was a man of Chu who found a fabulous stone and tried to present it to the Kings Wu, Wen and Cheng. The first two kings believed the stone to be a fake and both punished Bianhe by each cutting off one of his feet. The third King, Cheng, hearing Bianhe's lament for his precious stone, had it polished, whereupon it revealed itself as a fabulous treasure.

297 萬法泯時全體現。三乘分別強安名。丈夫皆有衝天志。莫向如來行處行。

298 三乘次第演金言。三世如來亦共宣。初說有空人盡執。後非空有眾皆緣。

299 龍宮滿藏醫方義。鶴樹終談理未玄。真淨界中纔一念。閻浮早已八千年。

300 At Shakyamuni's demise the forest blooms all turned as white as the cranes living there.

301 勿於中路事空王。策杖還須達本鄉。雲水隔時君莫住。雪山深處我非忘。

302 尋思去日顏如玉。嗟歎迴來鬢似霜。撒手到家人不識。更無一物獻尊堂。

303 返本還源事已差。本來無住不名家。萬年松逕雪深覆。一帶峯巒雲更遮。

304 賓主穆時全是妄。君臣合處正中邪。還鄉曲調如何唱。明月堂前枯樹華。

305 涅槃城裏尚猶危。陌路相逢沒定期。權挂垢衣云是佛。却裝珍御復名誰。

306 木人夜半穿靴去。石女天明戴帽歸。萬古碧潭空界月。再三撈漉始應知。

307 枯木巖前差路多。行人到此盡蹉跎。鷺鸞立雪非同色。明月蘆華不似他。

308 了了了時無可了。玄玄玄處亦須訶。殷勤為唱玄中曲。空裏蟾光撮得麼。

309 Chan master Defu was a disciple of Chan master Zhiyuan of the Huguo Monastery in Suizhou (Hubei, Sui *xian*) and the eighth generation heir of Qingyuan Xingsi. During the Five Dynasties period (907-960 CE) he lived atop Mount Yun (Yunding Shan) in Huai'an County, Hebei.

310 [0455c21] 閑坐冥然聖莫知。縱言無物比方伊。石人把板雲中拍。木女含笙水底吹。

311 A polyphonic reed instrument held perpendicularly to the mouth. Stone man/wooden maid – the great function.

312 若道不聞渠未曉。欲尋其響爾還疑。教君唱和仍須和。休問宮商竹與絲。

313 祖意迥然傳一句。教中廣布引三乘。淨名倒嶽雷聲吼。鶯子孤潭月影澄。市賣魚忘進趣。巖林飼虎望超升。雖知同體權方便。也似炎天日裏燈。

- 314 Literally, same essence *tong ti* 同體。
- 315 棲心學道數如塵。認得曹谿有幾人。若使聖凡無罣礙。便應甌瓦是修真。瞥然一念邪思起。已屬多生放逸因。不遇祖師親指的。臨機開口卒難陳。
- 316 莫誇祇對句分明。執句尋言誤殺卿。只合文殊便是道。虧他居士杳無聲。見人須棄敲門物。知路仍忘堠子名。儻若不疑言會盡。何妨默默默浮生。
- 317 不居南北與東西。上下虛空豈可齊。現小毛頭猶道廣。變長天外尚嫌低。頓乾四海紅塵起。能竭三塗黑業迷。如此萬般皆屬壞。更須前進問曹谿。
- 318 雖然僻執不風流。懶出松門數十秋。合掌有時慵問佛。折腰誰肯見王侯。電光夢世非堅久。欲火蒼生早晚休。自蘊本來靈覺性。不能暫使挂心頭。
- 319 問答須教知起倒。龍頭蛇尾自欺謾。如王秉劍猶王意。似鏡當臺待鏡觀。眨眼參差千里莽。低頭思慮萬重灘。各於此道爭深見。何啻前程作野干。
- 320 言語行時不易行。如烏如兔兩光明。寧關晝夜精勤得。非是貪瞋懈怠生。菩薩尚猶難說到。聲聞焉敢擬論評。然無地位長閑坐。誰料龍神來捧迎。
- 321 一句子玄不可盡。颯然會了奈渠何。非干世事成無事。祖教心魔是佛魔。貧子喻中明此道。獻珠偈裏顯張羅。空門有路平兼廣。痛切相招誰肯過。
- 322 *Nirvāṇa Sūtra* T.12, no. 374, 568c22-23.
- 323 古今以拂示東南。大意幽微肯易參。動指掩頭元是一。斜眸拊掌固非三。道吾無筭同人會。石鞏彎弓作者諳。此理若無師印授。欲將何見語玄談。
- 324 *Wu hu* 舞笏, the *hu* 笏 was a ceremonial tablet held by officials at the morning audience, on which to take notes. Daowu (14.349) appears in case 13 of BYL, where *hu* is translated as sceptre; see Cleary, *The Blue Cliff Record*, vol. 1, p. 91 & note d. p. 93, Shigong (6.98) was the hunter who became a disciple of Mazu.
- 325 The traces of Sengrun are unknown.
- 326 [0456b14] 祖月禪風集寶林。二千餘載道堪尋。雖分西國與東國。不隔人心到佛心。迦葉最初傳去盛。慧能末後得來深。覽斯頓悟超凡眾。嗟彼常迷古與今。Baolin Zhuan – an incomplete collection of biographies of Chan masters composed by Zhiju 智炬 of the Baolin Temple 寶林寺 in 801. The biographies are similar to those found in other proto-Chan biographies.
- 327 [0456b19] 一語真空出世間。可憐迷者蟾循環。此生勝坐三禪樂。好句長吟萬事閑。秋月圓來看盡夜。野雲散去落何山。到頭自了方為了。休執他經扣祖關。
- 328 [0456b24] 了妄歸真萬慮空。河沙凡聖體通同。迷來盡似蛾投焰。悟去皆如鶴出籠。片月影分千澗水。孤松聲任四時風。直須密契心心地。休苦勞生睡夢中。
- 329 Entry 27.2.
- 330 [0459c26] 觀心空王玄妙難測。無形無相有大神力。能滅千災成就萬德。體性雖空能施法則。

- 331 觀之無形呼之有聲。為大法將心戒傳經。水中鹽味色裏膠清。決定是有不見其形。
- 332 心王亦爾。身內居停面門出入。應物隨情自在無礙。所作皆成。了本識心識心見佛。
- 333 是心是佛是佛是心。念念佛心佛心念佛。欲得早成戒心自律。淨律淨心心即是佛。
- 334 除此心王更無別佛。欲求成佛莫染一物。心性雖空貪瞋體實。入此法門端坐成佛。
- 335 到彼岸已得波羅蜜。慕道真士自觀自心。知佛在內不向外尋。即心即佛即佛即心。
- 336 心明識佛曉了識心。離心非佛離佛非心。非佛莫測無所堪任。執空滯寂於此漂沈。
- 337 諸佛菩薩非此安心。明心大士悟此玄音。身心性妙用無更改。是故智者放心自在。
- 338 莫言心王空無體性。能使色身作邪作正。非有非無隱顯不定。心性離空能凡能聖。
- 339 是故相勸好自防慎。剎那造作還復漂沈。清淨心智如世黃金。般若法藏並在身心。
- 340 無為法寶非淺非深。諸佛菩薩了此本心。有緣遇者非去來今。
- 341 **Entry 3.40.** ‘...this absence of information [on Master Sengcan] was one of the motivations for the extensive efforts to popularize Seng-ts’an’s legend that culminated in the attribution to him of the *Hsin-hsin ming* 信心銘 later in the eighth century.’ McRae discussing an early precursor of the lamp histories, the ‘*Records of the Masters and Disciples of the Lañkāvatāra*’ 楞伽師資記 (T. 85, no. 2837) in John R. McRae, ‘Yanagida’s Landmark Works on Chinese Ch’an’, in *Cahiers d’Extreme Orient*, Vol.7, 1993, pp. 51–103, p. 61. Special Issue in honour of Yanagida Seizan.
- 342 [0457a19] 至道無難唯嫌揀擇。但莫憎愛洞然明白。豪釐有差天地懸隔。欲得現前莫存順逆。
- 343 違順相爭是為心病。不識玄旨徒勞念靜。圓同太虛無欠無餘。良由取捨所以不如。
- 344 莫逐有緣勿住空忍。一種平懷泯然自盡。止動歸止止更彌動。唯滯兩邊寧知一種。
- 345 一種不通兩處失功。遣有沒有從空背空。多言多慮轉不相應。絕言絕慮無處不通。

- 346 歸根得旨隨照失宗。須臾返照勝却前空。前空轉變皆由妄見。不用求真唯須息見。
- 347 二見不住慎莫追尋。才有是非紛然失心。二由一有一亦莫守。一心不生萬法無咎。
- 348 無咎無法不生不心。能隨境滅境逐能沈。境由能境能由境能。欲知兩段元是一空。
- 349 一空同兩齊含萬象。不見精龜寧有偏黨。大道體寬無易無難。小見狐疑轉急轉遲。
- 350 執之失度必入邪路。放之自然體無去住。任性合道逍遙絕惱。繫念乖真昏沈不好。
- 351 不好勞神何用疎親。欲取一乘勿惡六塵。六塵不惡還同正覺。智者無為愚人自縛。
- 352 法無異法妄自愛著。將心用心豈非大錯。迷生寂亂悟無好惡。一切二邊良由斟酌。
- 353 夢幻虛華何勞把捉。得失是非一時放却。眼若不睡諸夢自除。心若不異萬法一如。
- 354 一如體玄兀爾忘緣。萬法齊觀歸復自然。泯其所以不可方比。止動無動動止無止。
- 355 兩既不成一何有爾。究竟窮極不存軌則。契心平等所作俱息。狐疑盡淨正信調直。
- 356 一切不留無可記憶。虛明自照不勞心力。非思量處識情難測。真如法界無他無自。
- 357 要急相應唯言不二。不二皆同無不包容。十方智者皆入此宗。宗非促延一念萬年。
- 358 無在不在十方目前。極小同大忘絕境界。極大同小不見邊表。有即是無無即是。
- 359 若不如此必不須守。一即一切一切即一。但能如是何慮不畢。信心不二不二信心。言語道斷非去來今。
- 360 [0457b26] 心性不生何須知見。本無一法誰論熏鍊。往返無端追尋不見。一切莫作明寂自現。
- 361 前際如空知處迷宗。分明照境隨照冥蒙。一心有滯諸法不通。去來自爾胡假推窮。
- 362 生無生相生照一同。欲得心淨無心用功。縱橫無照最為微妙。知法無知無知知要。
- 363 將心守靜猶未離病。生死忘懷即是本性。至理無詮非解非纏。靈通應物常在目前。

- 364 目前無物無物宛然。不勞智鑒體自虛玄。念起念滅前後無別。後念不生前念自絕。
- 365 三世無物無心無佛。眾生無心依無心出。分別凡聖煩惱轉盛。計校乖常求真背正。
- 366 雙泯對治湛然明淨。不須功巧守嬰兒行。惺惺了知見網轉彌。寂寂無見暗室不移。
- 367 惺惺無妄寂寂明亮。萬象常真森羅一相。去來坐立一切莫執。決定無方誰為出入。
- 368 無合無散不遲不疾。明寂自然不可言及。心無異心不斷貪淫。性空自離任運浮沈。
- 369 非清非濁非淺非深。本來非古見在非今。見在無住見在本心。本來不存本來即今。
- 370 菩提本有不須用守。煩惱本無不須用除。靈知自照萬法歸如。無歸無受絕觀忘守。
- 371 According to the *Nirvāṇa Sūtra*: eternity/permanence; joy; personality/soul; purity. DCBT: 174 四德不生三身本有。六根對境分別非識。一心無妄萬緣調直。心性本齊同居不携。
- 372 四土同居 The four *Buddha-kṣetra*, or realms, of Tiantai: (1) Realms where all classes dwell – men, devas, Buddhas, disciples, non-disciples; it has two divisions, the impure, e. g. this world, and the pure, e. g. the Western Pure Land. (2) Temporary realms, where the occupants have got rid of the evils of unenlightened views and thoughts, but still have to be reborn. (3) Realms of permanent reward and freedom, for those who have attained bodhisattva rank. (4) Realm of eternal rest and light (wisdom) and of eternal spirit (*dharmakāya*), the abode of Buddhas; but in reality all the others are included in this, and are only separated for convenience sake. DCBT: 172.
- 373 無生順物隨處幽棲。覺由不覺即覺無覺。得失兩邊誰論好惡。一切有為本無造作。
- 374 知心不心無病無藥。迷時捨事悟罷非異。本無可取今何用棄。謂有魔興言空象備。
- 375 莫滅凡情唯教息意。意無心滅心無行絕。不用證空自然明徹。滅盡生死冥心入理。
- 376 開目見相心隨境起。心處無境境處無心。將心滅境彼此由侵。心寂境如不遣不拘。
- 377 境隨心滅心隨境無。兩處不生寂靜虛明。菩提影現心水常清。德性如愚不立親疎。

- 378 寵辱不變不擇所居。諸緣頓息一切不憶。永日如夜永夜如日。外似頑嚚內心虛真。
- 379 對境不動有力大人。無人無見無見常現。通達一切未嘗不遍。思惟轉昏汨亂精魂。
- 380 將心止動轉止轉奔。萬法無所唯有一門。不入不出非靜非暄。聲聞緣覺智不能論。
- 381 實無一物妙智獨存。本際虛冲非心所窮。正覺無覺真空不空。三世諸佛皆乘此宗。
- 382 此宗豪末沙界含容。一切莫顧安心無處。無處安心虛明自露。寂靜不生放曠縱橫。
- 383 所作無滯去住皆平。慧日寂寂定光明明。照無相苑朗涅槃城。諸緣忘畢詮神定質。
- 384 不起法座安眠虛室。樂道恬然優遊真實。無為無得依無自出。四等六度同一乘路。
- 385 Four Equanimities – friendliness, patience, joy, impartiality. Six *Pāramitās* – giving, moral conduct, patience, energy, meditation, wisdom.
- 386 心若不生法無差互。知生無生現前常住。智者方知非言詮悟。
- 387 Chan master Wangming, active during the Liang dynasty, came from a distinguished family and served the first Emperor of the Liang. He first acquired fame as a litterateur but later ordained and lived in the northern environs of Chang'an. He used to travel around in the company of Fu Dashi, who was surprised at his talent. He often travelled around the temples of Nan Shan, but how he ended his days is unknown. T. 50, no. 2060, 481b10 ff; XY: 2333.
- 388 [458a16] 法界有如意寶。人焉久緘其身。銘其膺曰。古之攝心人也。戒之哉戒之哉。無多慮無多知。
- 389 多知多事不如息意。多慮多失不如守一。慮多志散知多心亂。心亂生惱志散妨道。
- 390 勿謂何傷其苦悠長。勿言何畏其禍鼎沸。滴水不停四海將盈。纖塵不拂五嶽將成。
- 391 防末在本雖小不輕。關爾七竅閉爾六情。莫視於色莫聽於聲。聞聲者聾見色者盲。
- 392 Two eyes, ears, nostrils and a mouth.
- 393 一文一藝空中小蚋。一伎一能日下孤燈。英賢才藝是為愚蔽。捨棄淳朴耽溺淫麗。
- 394 識馬易奔心猿難制。神既勞役形必損斃。邪行終迷修途永泥。莫貴才能日益惛瞢。

- 395 誇拙羨巧其德不弘。名厚行薄其高崩。內懷憍伐外致怨憎。或談於口或書於手。
- 396 邀人令譽亦孔之醜。凡謂之吉聖謂之咎。賞翫暫時悲哀長久。畏影畏迹逾遠逾極。
- 397 端坐樹陰跡滅影沈。厭生患老隨思隨造。心想若滅生死長絕。不死不生無相無名。
- 398 一道虛寂萬物齊平。何勝何劣何重何輕。澄天愧淨皎日慚明。安夫岱嶺同彼金城。敬貽賢哲斯道利貞。
- 399 In Shandong.
- 400 Entry 3.35
- 401 [0458b08] This entry has been translated by Jeffrey L. Broughton, *The Bodhidharma Anthology*, p. 8–12 and by J. A. Jorgensen in *The Earliest Text of Ch'an Buddhism: the Long Scroll*, M. A. thesis, 1979, pp. 239–359. This CDL entry is taken from the *Record of the Masters and Disciples of the Lan-kā[va]tāra Sūtra*, *Lengqie Shizi Ji* 楞伽師資記 T. 85, no. 2837, 1284c26–1285b15 composed by Jingjue 淨覺 (c.688–746 CE), a text which makes Guṇabhadra (394–468 CE), translator of the *Lan-kāvatāra Sūtra*, the first Patriarch of Chan, not Bodhidharma, MT:163–9. Jingjue took bits from Daoxuan's *Xu Gaoseng Zhuan* biography of Bodhidharma (finished 660's CE), T.50, no. 2060, 551b27 ff, who took details from Tanlin's Preface (see note below). Bodhidharma is recorded being in Luoyang c. 527 CE, in *The Record of the Buddhist Monasteries of Luoyang* T. 51, no. 2092, 1000b19, (written c. 557 CE by Yang Xuanzhi) where he is referred to as an Iranian (沙門菩提達磨者。波斯國胡人也), Broughton, *Bodhidharma*, p.53 & 138, n.4.
- 402 Disciple Tanlin 弟子曇琳 (c. 506–574 CE) was an erudite Sanskrit scholar and, together with Huike, a disciple of Bodhidharma. Both had their arms cut off by bandits (T. 50, no. 2060, 552a27ff), Huike did not cry, one-armed Lin did (552b23–25). See J. L. Broughton, esp. pp. 68–73.
- 403 *Bian yu* 邊隅, China seen as an *alter orbis* from the perspective of India, the Buddhist heartland.
- 404 *Bi guan* 壁觀 lit. wall-gazing.
- 405 The practice of repaying negative karma 報怨行, the obedience to karmic conditions practice 隨緣行, the practice of not seeking anything 無所求行, the practice of deferring to the Dharma 稱法行.
- 406 逢苦不憂 In a commentary on T. 17, no. 790, trans. by Zhi Qian 支謙 (222–252 CE, on whom see BCC: 48–51).

- 407 See the *Nirvāṇa Sūtra*, T. 12, no. 375, 677a6-b3 for the story of these two 'ladies'. In the *Record of Linji* (trans. Thomas Yūhō Kirchner, p. 276) Miss Blackness is not ignorance but Suchness.
- 408 Voidness of the donor, the recipient and the gift.
- 409 Moral rectitude, forbearance, great effort, meditation, wisdom; with giving, are the six pāramitās.
- 410 Entry **5.90**. [458c25]
- 411 *Wu nian* 無念 also translated as 'mental configurations' or 'no thoughts'; or absence of habitual mental imprints. Thoughts, memory and various mental operations (念) can be wholesome, unwholesome or neutral.
- 412 Action which is not *karma* producing.
- 413 *Wu yan* 五眼, Five kinds of vision: human eye, divine eye, wisdom eye, Dharma-eye and Buddha-eye.
- 414 The three bodies are the *Dharmakāya*, the *Sambhogakāya* and the *Nirmanakāya*, see **5.78**.
- 415 六通 Six abilities possessed by a Buddha: Unimpeded bodily action, the power of divine vision, the power of divine hearing, the power of awareness of the minds of others, the power of the knowledge of previous lifetimes, the power of the extinction of afflictions.
- 416 *Si zhi* 四智 The four forms of wisdom of a Buddha according to the Dharmalakṣaṇa school: (1) the great mirror wisdom of Akṣobhya, (2) the universal wisdom of Ratnaketu, (3) the profound observing wisdom of Amitābha, (4) the perfecting wisdom of Amoghasiddhi. There are various other groups, DCBT: 176.
- 417 *Wo fa* 我法 lit. 'my Dharma'
- 418 The three insights, also 三達: (a) Insight into the mortal conditions of self and others in previous lives, (b) supernatural insight into future mortal conditions, (c) nirvāṇic insight, i. e. into present mortal sufferings so as to overcome all passions or temptations, DCBT: 66.
- 419 八解脫 *ba jie tuo*: (1) Liberation, when subjective desire arises, by examination of the object, or of all things and realization of their unwholesomeness, (2) Liberation, when no subjective desire arises, by still meditating as above. These two are deliverance by meditation on impurity, the next on purity, (3) Liberation by concentration on the pure to the realization of a permanent state of freedom from all desire, (4) Liberation in realization of the infinity of space, or the immaterial, (5) Liberation in realization of infinite

knowledge, (6) Liberation in realization of nothingness, or nowhere-ness, (7) Liberation by there being neither thought nor absence of thought. These four arise out of abstract meditation in regard to desire and form, and are associated with (8) the Liberation by means of a state of mind in which there is final extinction, *nirvāṇa*, of both sensation, *vedanā*, and consciousness, *saṃjñā*, DCBT: 39.

- 420 See the interesting entry for Master Yuanguai of Song Mountain, **4.68**.
- 421 *Ekottarika-āgama* MN83. The Cakravartin is the worldly counterpart to a Buddha and has seven treasures: the wheel treasure, elephant treasure, horse treasure, jewel treasure, woman treasure, general treasure.
- 422 Identical in *Zongjing Lu* T. 48, no. 2016, 949b5–6.
- 423 Entry **14.329** [0459b08]
- 424 竺土大仙心。東西密相付。人根有利鈍。道無南北祖。
- 425 靈源明皎潔。枝派暗流注。執事元是迷。契理亦非悟。
- 426 門門一切境。迴互不迴互。迴而更相涉。不爾依位住。
- 427 色本殊質象。聲元異樂苦。暗合上中言。明明清濁句。
- 428 四大性自復。如子得其母。火熱風動搖。水濕地堅固。
- 429 眼色耳音聲。鼻香舌鹹醋。然依一一法。依根葉分布。
- 430 本末須歸宗。尊卑用其語。當明中有暗。勿以暗相遇。
- 431 當暗中有明。勿以明相覩。明暗各相對。比如前後步。
- 432 萬物自有功。當言用及處。事存函蓋合。理應箭鋒拄。
- 433 承言須會宗。勿自立規矩。觸目不會道。運足焉知路。
- 434 進步非近遠。迷隔山河固。謹白參玄人。光陰莫虛度。
- 435 [0459b23] Master Chengguan (738–839 CE) was the Fourth Patriarch of the *Huayan* School of Buddhism in China; teacher to seven Tang Emperors, he was one of the most eminent monks of his time. He spent the years 776–786 in the Flower Garden Temple on Mount Wutai, where a private pavilion was built, so that he could concentrate on his influential literary work. Master Guan makes a brief appearance in Zongmi's entry, **13.328**. Parts of this entry appear in T. 2016, 2036 & 2037.
- 436 Entry **26.924**.
- 437 [0459c24] 坐不拘身禪非涉境。拘必乃疲涉則非靜。不涉不拘真光迥孤。六門齊應萬行同敷。

- 438 嗟爾初機未達玄微。處沈隨掉能所支離。不有權巧胡為對治。驅策抑按均調惛亂。
- 439 息慮忘緣乍同死漢。隨宜合開靡專壁觀(達磨大師正付法眼外。委示初機修心之要。啟四門四行。匪專一也)馳想頗多安那鉢那(或掉舉猛利及惛住等。宜易觀修於數息。或出或入不得交互)沿流劍閣無滯木鵝。
- 440 *Si men* 四門 existence, non-existence, both together or neither existence or non-existence.
- 441 *Si xing* 四行 four disciplines: awakening, good deeds, wisdom and reverence.
- 442 Jian Ge, 劍閣, place in Sichuan; gallery or plank roads attached to the side of mountains in a road system (蜀道 roads to Shu state) linking Sichuan with Shaanxi provinces since 4th BCE. Jian Ge = Jian Men Guan 劍門關 (?) a difficult mountain pass and good defensive position in Sichuan. 沿流劍閣無滯木鵝。如火得水如病得醫。病瘳醫罷火滅水傾。一念清淨體寂常靈。
- 443 Lit., without the obstruction of the wooden goose *wu dai mu e* 無滯木鵝, an instrument for measuring water depth, or a border-marking from the time of Emperor Shizong (Chai Rong 921–959 CE) of the Later Zhou.
- 444 是靈是寂非靈非寂。是非迭生犯過無極。前滅後興還如步走。患乎不知知則無咎。
- 445 日由背夜鏡奚照後。此則不然圓明通透。照而不緣寂而誰守。萬象瀛漚太虛閃電。
- 446 摧壞魔宮衝倒佛殿。跛者得履瞽者發見。法界塵寰齊輪頓現。曠蕩郊塵或坐或眠。
- 447 既明方便乃號金仙。吾雖強說爰符聖言。聖言何也要假重宣。不動不禪是無生禪。
- 448 又云。若學諸三昧。是動非坐禪。心隨境界流。云何名為定。故知歷代祖。唯傳此一心。祖光既遠大。吾子幸堪任。聊述無言旨。乃曰坐禪箴。
- 449 Entry 5.85.
- 450 [460a15] 君不見。絕學無為閑道人。不除妄想不求真。無明實性即佛性。幻化空身即法身。
- 451 法身覺了無一物。本源自性天真佛。五陰浮雲空去來。三毒水泡虛出沒。
- 452 *San du* 三毒 greed, anger and ignorance/delusion.
- 453 證實相無人法。剎那滅却阿鼻業。若將妄語誑眾生。自招拔舌塵沙劫。
- 454 頓覺了如來禪。六度萬行體中圓。夢裏明明有六趣。覺後空空無大千。
- 455 *Liu qu* 六趣 the six destinies: that of the hells; of hungry ghosts; of animals; of malevolent nature spirits; of human existence; of celestial existence.

- 456 無罪福無損益。寂滅性中莫問覓。比來塵境未曾磨。今日分明須剖析。
- 457 誰無念誰無生。若實無生無不生。喚取機關木人問。求佛施功早晚成。
- 458 放四大莫把捉。寂滅性中隨飲啄。諸行無常一切空。即是如來大圓覺。
- 459 決定說表真乘。有人不肯任情徵。直截根源佛所印。摘葉尋枝我不能。
- 460 摩尼珠人不識。如來藏裏親收得。六般神用空不空。一顆圓光色非色。
- 461 **Five eyes: human, divine, wisdom, Dharma, Buddha-eye. Five powers: faith, zeal, right intent, meditation, wisdom.** 淨五眼得五力。唯證乃知誰可測。鏡裏看形見不難。水中捉月爭拈得。
- 462 常獨行常獨步。達者同遊涅槃路。調古神清風自高。貌悴骨剛人不顧。
- 463 窮釋子口稱貧。實是身貧道不貧。貧則身常披縷褐。道即心藏無價珍。
- 464 無價珍用無盡。利物應時終不吝。三身四智體中圓。八解六通心地印。
- 465 **Four wisdoms: great mirror wisdom, wisdom of equality, observation-insight wisdom, the wisdom of perfect conduct.**
- 466 上士一決一切了。中下多聞多不信。但自懷中解垢衣。誰能向外誇精進。
- 467 從他謗任他非。把火燒天徒自疲。我聞恰似飲甘露。銷融頓入不思議。
- 468 觀惡言是功德。此則成吾善知識。不因訕謗起怨親。何表無生慈忍力。
- 469 宗亦通說亦通。定慧圓明不滯空。非但我今獨達了。河沙諸佛體皆同。
- 470 師子吼無畏說。百獸聞之皆腦裂。香象奔波失却威。天龍寂聽生欣悅。
- 471 遊江海涉山川。尋師訪道為參禪。自從認得曹谿路。了知生死不相干。
- 472 行亦禪坐亦禪。語默動靜體安然。縱遇鋒刀常坦坦。假饒毒藥也閑閑。
- 473 我師得見然燈佛。多劫曾為忍辱仙。幾迴生幾迴死。生死悠悠無定止。自從頓悟了無生。於諸榮辱何憂喜。
- 474 **Kṣāntyīṣi; the Rṣi of Vārāṇasī 波羅奈國 who patiently suffered insult, i. e. Śākyamuni, in one of many former lives, suffering mutilation to convert Kalirāja 迦利王, DCBT: 237**
- 475 入深山住蘭若。岑崑幽邃長松下。優遊靜坐野僧家。閨寂安居實瀟灑。
- 476 覺即了不施功。一切有為法不同。住相布施生天福。猶如仰箭射虛空。
- 477 勢力盡箭還墜。招得來生不如意。爭似無為實相門。一超直入如來地。
- 478 但得本莫愁末。如淨瑠璃含寶月。既能解此如意珠。自利利他終不竭。
- 479 江月照松風吹。永夜清宵何所為。佛性戒珠心地印。霧露雲霞體上衣。
- 480 降龍鉢解虎錫。兩股金鐶鳴歷歷。不是標形虛事持。如來寶仗親蹤跡。

- 481 不求真不斷妄。了知二法空無相。無相無空無不空。即是如來真實相。
- 482 心鏡明鑒無礙。廓然瑩徹周沙界。萬象森羅影現中。一顆圓明非內外。
- 483 豁達空撥因果。潏潏蕩蕩招殃禍。棄有著空病亦然。還如避溺而投火。
- 484 捨妄心取真理。取捨之心成巧偽。學人不了用修行。真成認賊將為子。
- 485 損法財滅功德。莫不由斯心意識。是以禪門了却心。頓入無生智見力。
- 486 大丈夫秉慧劍。般若鋒兮金剛焰。非但能摧外道心。早曾落却天魔膽。
- 487 振法雷 擊法鼓。布慈雲兮灑甘露。龍象蹴蹋潤無邊。三乘五性皆惺悟。
- 488 (1) Śrāvakas, (2) pratyekabuddhas, (3) bodhisattvas, (4) indefinite, (5) outsiders. DCBT: 118.
- 489 雪山肥膩更無雜。純出醍醐我常納。一性圓通一切性。一法遍含一切法。
- 490 一月普現一切水。一切水月一月攝。諸佛法身入我性。我性還共如來合。
- 491 一地具足一切地。非色非心非行業。彈指圓成八萬門。剎那滅却阿鼻業。
- 492 一切數句非數句。與吾靈覺何交涉。不可毀 不可讚。體若虛空勿涯岸。
- 493 不離當處常湛然。覓則知君不可見。取不得 捨不得。不可得中只麼得。
- 494 默時說 說時默。大施門開無壅塞。有人問我解何宗。報道摩訶般若力。
- 495 或是或非人不識。逆行順行天莫測。吾早曾經多劫修。不是等閑相誑惑。
- 496 建法幢 立宗旨。明明佛勅曹谿是。第一迦葉首傳燈。二十八代西天記。
- 497 法東流 入此土。菩提達磨為初祖。六代傳衣天下聞。後人得道何窮數。
- 498 真不立 妄本空。有無俱遣不空空。二十空門元不著。一性如來體共同。
- 499 心是根 法是塵。兩種猶如鏡上痕。痕垢盡除光始現。心法雙亡性即真。
- 500 嗟末法 惡時世。眾生福薄難調制。去聖遠兮邪見深。魔強法弱多怨害。
- 501 聞說如來頓教門。恨不滅除令瓦碎。作在心 殃在身。不須怨訴更尤人。
- 502 欲得不招無間業。莫謗如來正法輪。旃檀林 無雜樹。鬱密深沈師子住。
- 503 境靜林間獨自遊。走獸飛禽皆遠去。獅子兒 眾隨後。三歲即能大哮吼。
- 504 若是野干逐法王。百年妖怪虛開口。圓頓教 勿人情。有疑不決直須爭。
- 505 不是山僧逞人我。修行恐落斷常坑。非不非 是不是。差之毫釐失千里。
- 506 是即龍女頓成佛。非即善星生陷墜。吾早年來積學問。亦曾討疏尋經論。
- Lotus Sutra, ch. 12.

507 A monk who fell into hell for slandering the Buddha in the Mahāparanirvāṇa Sūtra, T. 12, no. 374.

508 分別名相不知休。入海算沙徒自困。却被如來苦訶責。數他珍寶有何益。

509 從來蹭蹬覺虛行。多年枉作風塵客。種性邪 錯知解。不達如來圓頓制。

510 二乘精進沒道心。外道聰明無智慧。亦愚癡 亦小駮。空拳指上生實解。

511 執指為月枉施功。根境法中虛捏怪。不見一法即如來。方得名為觀自在。

512 了即業障本來空。未了還須償宿債。飢逢王膳不能餐。病遇醫王爭得差。

513 在欲行禪知見力。火中生蓮終不壞。勇施犯重悟無生。早時成佛于今在。

514 Pradhānaśūra Bodhisattva.

515 師子吼 無畏說。深嗟懵懂頑皮靱。只知犯重障菩提。不見如來開祕訣。

516 有二比丘犯姪殺。波離螢光增罪結。維摩大士頓除疑。還同赫日銷霜雪。

517 不思議 解脫力。此即成吾善知識。四事供養敢辭勞。萬兩黃金亦銷得。

518 Food, clothing, shelter and medicine.

519 粉骨碎身未足齎。一句了然超百億。法中王 最高勝。河沙如來同共證。

520 我今解此如意珠。信受之者皆相應。了了見 無一物。亦無人 亦無佛。

521 大千世界海中漚。一切聖賢如電拂。假使鐵輪頂上旋。定慧圓明終不失。

522 日可冷 月可熱。眾魔不能壞真說。象駕崢嶸謾進途。誰見螻蛄能拒轍。

523 大象不遊於兔徑。大悟不拘於小節。莫將管見謗蒼蒼。未了吾今為君決。

524 Ven. Tengteng is Renjian **4.66**, who was once summoned to the palace by Empress Wu Zetian c.695 CE. Tengteng is also mentioned meeting Master Youzhang in **20.566**, c. 827 CE! This hymn by Tengteng-Renjian also appears in ZJL, ch.97 and ZTJ, ch.3. Renjian was a Dharma-heir of National Preceptor Huian (Laoan) **4.59**, an heir of the Fifth Patriarch Hongren on Mount Song.

525 [461b07] 修道道無可修。問法法無可問。[à la Laozi!] 迷人不了色空。悟者本無逆順。

- 526 [461b08] 八萬四千法門。至理不離方寸。識取自家城郭。莫謾尋他鄉郡。
- 527 不用廣學多聞。不要辯才聰俊。不知月之大小。不管歲之餘閏。
- 528 煩惱即是菩提。淨華生於泥糞。人來問我若為。不能共伊談論。
- 529 寅朝用粥充飢。齋時更餐一頓。今日任運騰騰。明日騰騰任運。心中了了總知。且作佯癡縛鈍。
- 530 Tengteng 騰騰 in 4.66 I translated this as 'drunken' which is not so good as 'playful', in the sense of a frisky colt with no inhibitions, which seems to suit Master Renjian, the playful monk, better.
- 531 For Lazy Zan see vol. 4, p.21 & n.24; 26. This Song is also found in ZTJ: 3. More information in Welter, *Conception of Chan*, pp. 105,120, 126, 128, 298n24.
- 532 兀然無事無改換。無事何須論一段。直心無散亂他事不須斷。
- 533 過去已過去未來猶莫算。兀然無事坐何曾有人喚。向外覓功夫總是癡頑漢。糧不畜一粒逢飯但知吃
- 534 世間多事人相趁渾不及。我不樂生天亦不愛福田。饑來喫飯困來即眠。愚人笑我智乃知焉。
- 535 不是癡鈍本體如然。要去即去要住即住。身披一破衲脚著孃生袴。多言復多語由來反相誤。
- 536 若欲度眾生無過且自度。莫謾求真佛真佛不可見。妙性及靈臺何曾受熏鍊。心是無事心面是孃生面。
- 537 劫石可移動箇中無改變。無事本無事何須讀文字。削除人我本冥合箇中意。種種勞筋骨不如林下睡。
- 538 兀兀 舉頭見日高。乞飯從頭將功。用功展轉冥蒙。取即不得不取自通。吾有一言絕慮亡緣。
- 539 巧說不得只用心傳。更有一語無過真與。細如豪末大無方所。本自圓成不勞機杼。
- 540 世事悠悠不如山丘。青松蔽日碧澗長流。山雲當幕夜月為鉤。臥藤蘿下塊石枕頭。
- 541 不朝天子豈羨王侯。生死無慮更復何憂。水月無形我常只寧。萬法皆爾本自無生。兀然無事坐春來草自青。
- 542 Entry 14.329.
- 543 [461c09] 吾結草庵無寶貝。飯了從容圖睡快。成時初見茆草新。破後還將茆草蓋。

544 *Mao cao* 茅草 is cogon grass (*Imperata cylindrica*), a grass used for thatching; its rhizomes (creeping rootstalks) are also used in Chinese medicine to stop bleeding.

545 住庵人鎮常在。不屬中間與內外。世人住處我不住。世人愛處我不愛。

546 庵雖小含法界。方丈老人相體解。上乘菩薩信無疑。中下聞之必生怪。

547 問此庵壞不壞。壞與不壞主元在。不居南北與東西。基上堅牢以為最。

548 青松下明窓內。玉殿朱樓未為對。衲帔幪頭萬事休。此時山僧都不會。

549 住此庵休作解。誰誇鋪席圖人買。迴光返照便歸來。廓達靈根非向背。

550 遇祖師親訓誨。結草為庵莫生退。百年拋却任縱橫。擺手便行且無罪。

551 千種言萬般解。只要教君長不昧。欲識庵中不死人。豈離而今遮皮袋。

552 **Entry 11.253.**

553 [461c23] 樂道山僧縱性多。天迴地轉任從他。閑臥孤峯無伴侶。獨唱無生一曲歌。

554 無生歌出世樂。堪笑時人和不著。暢情樂道過殘生。張三李四渾忘却。

555 大丈夫須氣概。莫順人情無妨礙。汝言順即是菩提。我謂從來自相背。

556 有時憨有時癡。非我途中爭得知。特達一生常任運。野客無鄉可得歸。

557 今日山僧只遮是。元本山僧更若為。探祖機空王子。體似浮雲沒隈倚。

558 自古長披一衲衣。曾經幾度遭寒暑。不是真不是偽。打鼓樂神施拜跪。

559 明明一道漢江雲。青山綠水不相似。稟性成無措改。結角羅紋不相礙。

560 或運慈悲喜捨心。或即逢人以棒闔。慈悲恩愛落牽纏。棒打教伊破恩愛。報乎月下旅中人。若有恩情吾為改。

561 [462a08] 遏喇喇鬧聒聒。總是悠悠造佻捷。如饑喫鹽加得渴。枉却一生頭枿枿。

562 究竟不能知始末。拋却死屍何處脫。勸君努力求解脫。閑事到頭須結撮。

563 火落身上當須撥。莫待臨時叫菩薩。丈夫語話須豁豁。莫學癡人受摩捋。

564 趁時結裹學擺撥。也學柔和也龜糲。也剃頭 也披褐。也學凡 夫生活。

565 直語向君君未達。更作長歌歌一鉢。一鉢歌 多中一。一中多。

566 莫笑野人歌一鉢。曾將一鉢度娑婆。青天寥寥月初上。此時影空含萬象。

567 幾處浮生自是非。一源清淨無來往。更莫將心造水泡。百毛流血是誰教。

568 不如靜坐真如地。頂上從他鵲作巢。萬代金輪聖王子。只遮真如靈覺是。

- 569 菩提樹下度眾生。度盡眾生不生死。不生不死真丈夫。無形無相大毘盧。
- 570 塵勞滅盡真如在。一顆圓明無價珠。眼不見耳不聞。不見不聞真見聞。
- 571 從來一句無言說。今日千言強為分。強為分須諦聽。人人盡有真如性。
- 572 恰似黃金在鑛中。鍊去鍊來金體淨。真是妄妄是真。若除真妄更無人。
- 573 真心莫謾生煩惱。衣食隨時養色身。好也著弱也著。一切無心無染著。
- 574 亦無惡 亦無好。二際坦然平等道。麤也餐細也餐。莫學凡夫相上觀。
- 575 也無麤 也無細。上方香積無根蒂。坐亦行行亦坐。生死樹下菩提果。
- 576 亦無坐 亦無行。無生何用覓無生。生亦得死亦得。處處當來見彌勒。
- 577 亦無生亦無死。三世如來總如此。離則著著則離。幻化門中無實義。
- 578 無可離無可著。何處更求無病藥。語時默默時語。語默縱橫無處所。
- 579 亦無語亦無默。莫喚東西作南北。嗔即喜喜即嗔。我自降魔轉法輪。
- 580 亦無嗔亦無喜。水不離波波即水。慳時捨捨時慳。不離內外及中間。
- 581 亦無慳亦無捨。寂寂寥寥無可把。苦時樂樂時苦。只遮修行斷門戶。
- 582 亦無苦亦無樂。本來自在無繩索。垢即淨淨即垢。兩邊畢竟無前後。
- 583 亦無垢亦無淨。大千同一真如性。藥是病病是藥。到頭兩事須拈却。
- 584 亦無藥亦無病。正是真如靈覺性。魔作佛佛作魔。鏡裏尋形水上波。
- 585 亦無魔亦無佛。三世本來無一物。凡即聖聖即凡。色裏膠青水裏鹹。
- 586 亦無凡亦無聖。萬行總持無一行。真中假假中真。自是凡夫起妄塵。
- 587 亦無真亦無假。若不喚時何應喏。本來無姓亦無名。只麼騰騰信脚行。
- 588 有時塵市并屠肆。一朵紅蓮火上生。也曾策杖遊京洛。身似浮雲無定著。
- 589 幻化由來似寄居。他家觸處更清虛。若覓戒 三毒瘡痍幾時瘥。
- 590 若覓禪我自縱橫汨碯眠。大可憐不是顛。世間出世天中天。時人不會此中意。
打著南邊動北邊。
- 591 若覓法雞足山中間迦葉。大士持衣在此中。本來不用求專甲。若覓經法性真源
無可聽。 **Chicken Foot Mountain (Kukkuṭapāda), in Magadhā, Central India, on which Mahākāśyapa is said to have passed away, but where he is still supposed to be living. DCBT: 470.**
- 592 若覓律窮子不須教走出。若覓修八萬浮圖何處求。只知黃葉止啼哭。不覺黑雲
遮日頭。
- 593 莫怪狂言無次第。篩羅漸入麤中細。只遮麤中細也無。即是圓明真實諦。

- 594 真實諦本非真。但是名聞即是塵。若向塵中解真實。便是堂堂出世人。
- 595 出世人莫造作獨行獨步空索索。無生無死無涅槃。本來生死不相干。無是非無動靜。
- 596 莫謾將身入空井。無善惡無去來。亦無明鏡掛高臺。山僧見解只如此。不信從他造劫灰。
- 597 **Entry 16.415.**
- 598 [462c11] 雲天雨落庭中水。水上漂漂見漚起。前者已滅後者生。前後相續無窮已。
- 599 本因雨滴水成漚。還緣風激漚歸水。不知漚水性無殊。隨他轉變將為異。
- 600 外明瑩 內含虛。內外玲瓏若寶珠。正在澄波看似有。及乎動著又如無。
- 601 有無動靜事難明。無相之中有相形。只知漚向水中出。豈知水亦從漚生。
- 602 權將漚水類余身。五蘊虛攢假立人。解達蘊空漚不實。方能明見本來真。
- 603 Ven. Suxi was also called Little Master Wuxie because he was a disciple of Wuxie Lingmo (7.118). For the interesting background to his poem *Song of the Herdsman* see Sasaki/Kirchner's *The Record of Linji*, p. 402.
- 604 [462c21] 聽說衲僧牧護。任運逍遙無住。一條百衲瓶盂。便是生涯調度。
- 605 為求至理參尋。不憚寒暑辛苦。還曾四海周游。山水風雲滿肚。
- 606 內除戒律精嚴。不學威儀行步。三乘笑我無能。我笑三乘謾做。
- 607 The four respect-inspiring forms of demeanour in walking, standing, sitting, lying.
- 608 Śrāvaka, Pratyekabuddha, Bodhisattva.
- 609 智人權立階梯。大道本無迷悟。達者不假修治。不在能言能語。
- 610 披麻目視雲霄。遮莫王侯不顧。道人本體如然。不是知佛去處。
- 611 生也猶如著衫。死也還同脫袴。生也無喜無憂。八風豈能驚怖。
- 612 The eight winds, or influences which fan the passions, i. e. gain, loss, defamation, eulogy, praise, ridicule, sorrow, joy.
- 613 外相猶似癡人。肚裏非常峭措。活計雖無一錢。敢與君王鬪富。
- 614 愚人擺手憎嫌。智者點頭相許。那知傀儡牽抽。歌舞盡由行主。一言為報諸人。打破畫瓶歸去。
- 615 **Entry 25.883.**
- 616 盡道古鏡不曾見。借爾時人看一遍。目前不覩一纖豪。湛湛冷光凝一片。

- 617 凝一片勿背面。嫫母臨粧不稱情。潘生迴首頻嘉歎。何欣欣何戚戚。
- 618 Pan Yue 潘岳 (247–300) was a prominent Chinese poet in the Western Jin dynasty. He is popularly referred to as Pan An (潘安) and was well known for his good looks from a young age. “Pan An” has become the Chinese byword for handsome men.
- 619 好醜由來那是的。只遮是轉沈醉。演若晨窺怖走時。子細思量還有以。
- 620 Mad man Yajñadatta of Srāvasti (*Śūraṅgama Sūtra*, ch. 3) is Yanruo [Daduo] 演若[達多] who delighted seeing himself in the mirror until one day his image was not in the mirror: he ran around in circles, terrified.
- 621 我問顛狂不暫迴。淚流向予聲哀哀。哽咽未能申吐得。爾頭與影悠悠哉。
- 622 悠悠哉爾許多時。那裏來迷雲開。行行携手上高臺。
- 623 誰云古鏡無樣度。古今出入何門戶。門戶君看不見時。即此為君全顯露。
- 624 全顯露。與汝一生終保護。若遇知音請益來。逢人不得輕分付。
- 625 但任作見面。不須生怕怖。看取當時演若多。直至如今成錯誤。
- 626 如今不省影分明。還是當時同一顧。同一顧苦苦苦。
- 627 古鏡精明皎皎。皎皎遍照河沙。到處安名題字。除儂更有誰家。
- 628 過去未來現在。諸佛鏡上纖瑕。纖瑕垢盡無物。此真火裏蓮華。
- 629 蓮華千朵萬朵。朵朵端然釋迦。誰云俱尸入滅。誰云穿膝蘆芽。
- 630 *Chuanxi luya* 穿膝蘆芽 – working with certain acupuncture points and meridians in the feet, knees and inner thighs to free energy; a Daoist alchemical (Neidan) practice as later described (12th CE) in *Jingguan Yusuo jue* [重陽真人]金關玉鎖訣 (*Instructions on the Golden Chain and the Jade Lock*). See Chinese Text Project <https://ctext.org/wiki.pl?if=en&chapter=534097>
- 631 不信鏡中看取。羊車鹿車牛車。時人不識古鏡。盡道本來清淨。
- 632 只看清淨是假。照得形容不正。或圓或短成長。若有纖豪俱病。
- 633 勸君不如打破。鏡去瑕消可瑩。亦見杜口毘耶。亦知圓通少剩。
- 634 *Dukou piye* 杜口毘耶。
- 635 There are no details of Ven. Daoxun's life.
- 636 [463b03] 天涯海角參知識。遍咨惠我全提力。師乃呵余退步追。省躬廓爾從茲息。
- 637 覩諸方垂帶直。善財得處難藏匿。棒頭喝下露幽奇。縱去奪來看殊特。

- 638 Chan Master Zhaozhou's lofty teachings were difficult to pass; Shakyamuni's ascent of the Himalayas in a former life was in search of the teachings (see T. 48, 2016, 662b11). 趙州關雪嶺陟。築廬峯前驗虛實。據證靈由闢萬機。橫揮祖刃聞三域。
- 639 卷舒重重孰可委。休呈識意謾猜揣。衲子攢眉碧眼噴。黃海倒逆崑崙嘴。
- 640 The master ascended the podium and addressed the assembly saying, 'One hundred years from now the old monk will be a water buffalo at the foot of this mountain and on the left flank will be written five characters: "this fellow is the monk Guishan". At this time call me monk Guishan even though it is a water buffalo. Calling it a water buffalo, it is also monk Guishan. By what name then is it to be called?' **9.167**.
- 641 Whenever ascending the podium to address his disciples, the master Daowu would always wear a bamboo hat with lotus blossoms on it, and a robe woven of gold silk thread, carrying a bamboo rattle, beating a drum and blowing a whistle, shouting, 'The three gentlemen of Lu.' Once he chanted, 'Beating the drum of Guan'an, chanting the song of Deshan.' **11.253**. 滄山牛道吾唱。馬師奮迅呈圓相。執水投針作後規。把鏡持幡看先匠。
- 642 Ji Kang 嵇康 (223–262 CE), Daoist, philosopher, poet, musician, one of the Seven Worthies of the Bamboo Grove, critical of the government of his day, was condemned to death. On the day of his execution in the eastern market place of Luoyang, he took his zither/lute and played the melody *Guangling san* 廣陵散, regretting that after his death this song would be no more. His spirit and countenance showed no change at the end. SSHY: 6, 2. 廣陵歌誰繼唱。擬續宮商調難況。石人慍色下鞭撻。木馬奔嘶梵天上。
- 643 Jinsha River 金沙江, the upper reaches of the Yangze River, passing through Qinghai, Sichuan, and Yunnan in western China.
- 644 Lantian in Shaanxi is an ancient site of fine jade deposits. 麗水金藍田玉。祝融峯攢湘浪蹙。滿月澄谿松韻清。雲從龍騰好觀矚。
- 645 The highest peak in the Nanyue Mountains, named after a fire deity. See James Robson, *Power of Place*, pp.112–122.
- 646 Entry **14.332**.
- 647 [463b16] 般苦靈珠妙難測。法性海中親認得。隱顯常遊五蘊中。內外光明大神力。
- 648 此珠非大亦非小。晝夜光明皆悉照。覓時無物又無蹤。起坐相隨常了了。
- 649 黃帝曾遊於赤水。爭聽爭求都不遂。罔象無心却得珠。能見能聞是虛偽。 Zhuangzi, ch. 12, *Heaven and Earth*; the Yellow Emperor lost a dark pearl on

his journey to Red Water in the Kunlun Mountains: none of his clever retinue could find it, only No-Form could find it.

- 650 吾師權指喻摩尼。采人無數溺春池。爭拈瓦礫將為寶。智者安然而得之。
- 651 森羅萬象光中現。體用如如轉非轉。萬機消遣寸心中。一切時中巧方便。
- 652 燒六賊 爍眾魔。能摧我山竭愛河。龍女靈山親獻佛。貧兒衣下幾蹉跎。
- 653 龍女 the Dragon Girl is an acolyte (together with Sudhana) of Guanyin. Or, as Lakṣimi, was the daughter of Sāgara the Dragon King, who lived in the Ocean Palace north of Mount Sumeru. At the age of eight, Lakṣimi, a goddess of beauty and fortune, attained awakening. Being a female disqualified her from full Buddhahood so later, at the age of eighteen, she transformed into a male and became a great Tathāgata in the world called 'Vimala' (spotless). See *Lotus Sūtra*, Chapter 11.
- 654 亦名性亦名心。非性非心超古今。全體明時明不得。權時題作弄珠吟。
- 655 識得衣中寶。無明醉自醒。百骸雖潰散。一物鎮長靈。
- 656 知境渾非體神珠不定形。悟則三身佛。逃疑萬卷經。
- 657 'The Three Bodies are the pure Dharma-body, which is your inherent nature, the completely fulfilled Sambhogakāya, which is your [innate] wisdom and the myriads of Nirmanakāyas (transformation bodies), which are your deeds. Being far from the Original Nature these three bodies would just be called bodies without wisdom but in awakening they have no self-nature and so are called the four wisdoms of Bodhi.' The Sixth Patriarch in **5.78**.
- 658 在心心可測。歷耳耳難聽。罔象先天地。玄泉出杳冥。本剛非鍛鍊。
- 659 元淨莫澄渟。盤泊輪朝日。玲瓏映曉星。瑞光流不滅。
- 660 真氣觸還生。鑒照崆峒寂。羅籠法界明。
- 661 挫凡功不滅。超聖果非盈。龍女心親獻。闍王口自呈。
- 662 A-Dushi Wang 阿闍世王 was at first unconvinced by the Buddha but was later converted.
- 663 護鵝人却活。黃雀意猶輕。解語非關舌。能言不是聲。 A Buddhist teaching story about a monk in ancient India who was exemplary in his practice of the precepts. As a travelling monk he comes to an inn where a royal jeweller is also staying. The jeweller happens to leave a gem on a table whereupon it is eaten by a goose. Upon becoming aware of the missing gem, the jeweller blames the monk, who is aware that it was actually the goose who stole the gem. Fearful that exposure of the truth will result in the slaughter of the goose, the monk keeps silent, and is therefore bound and beaten severely. The goose, who returns to drink the blood of the bleeding monk, is killed by the jeweller,

who cuts it open and finds the jewel inside. From the *Kalpanā maṇḍitikā*. DDB: Charles Muller.

664 絕邊彌汗漫。無際等空平。演教非為說。聞名勿認名。

665 兩邊俱莫立。中道不須行。見月休觀指。還家罷問程。識心心則佛。何佛更堪成。

666 Entry 10.204.

667 A slightly different version of this poem is found in ZTJ: 17, under the title *Song of Happiness in the Dao*.

668 [463c13] 三界兮如幻。六道兮如夢。聖賢出世兮如電。國土猶如水上泡。無常生滅日遷變。

669 唯有摩訶般若。堅猶若金剛不可讚。軟似兜羅大等空。小極微塵不可見。

670 ZTJ: 羨 *zuan*; XY: 鑽 *zan*; T & SBCK: 讚 *zan*.

671 擁之令聚而不聚。撥之令散而不散。側耳欲聞而不聞。瞪目觀之而不見。

672 歌復歌。盤陀石上笑呵呵。笑復笑。青松影下高聲叫。

673 On Putuo Mountain, Zhejiang, there is a boulder of rock, perched high up and precariously but actually very solid, said to be the Dharma-platform of Guanyin.

674 自從獲得此心珠。帝釋輪王俱不要。不是山僧獨施為。自古先賢作此調。

675 不坐禪 不修道。任運逍遙只麼了。但能萬法不干懷。無始何曾有生老。

676 Entry 11.222.

677 [463c25] 滿口語無處說。明明向人道不決。急著力勤咬齧。無常到來救不徹。

678 日裏語暗嗟切。快磨古錐淨挑揭。理盡覺自護持。此生事終不說。玄學求他古老吟。禪學須窮心影絕。

679 *Gong'an*.

680 同住道人七十餘。共辭城郭樂山居。身如寒木心牙絕。不話唐言休梵書。

681 心期盡處身雖喪。如來弟子沙門樣。深信共崇鉢塔成。巍巍置在青山掌。

682 觀夫參道不虛然。脫去形骸甚高尚。從來不說今朝事。暗裏埋頭隱玄暢。不留蹤迹異人間。深妙神光飽明亮。

683 Entry 16.421.

684 [464a13] 山僧自達空門久。淬鍊心珠功已構。珠迥玲瓏主客分。往往聲如師子吼。

685 師子吼非常義。皆明佛性真如理。有時往往自思惟。豁然大意心歡喜。

686 或造經或造論。或說漸兮或說頓。若在諸佛運神通。或在凡夫興鄙悋。

- 687 此心珠如水月。地角天涯無殊別。只因迷悟有參差。所以如來多種說。
- 688 地獄趣餓鬼趣。六道輪迴無暫住。此非諸佛不慈悲。豈是閻王配交做。
- 689 Hell, hungry ghost, animal, asura, human and gods.
- 690 勸時流深體悉。見在心珠勿浪失。五蘊身全尚不知。百骸散後何處覓。
- 691 T. 51. No. 2076 [0464a27]. Li Wei's biography is in the *Song History*, 286. This entry was to be duplicated later in the *Tiansheng Guangdeng Lu* (天聖廣燈錄 TSGDL: 18, 1029 CE).
- 692 Unknown.
- 693 This is an interesting declaration from our redactor Yang Yi. Ao feng 鼇峯 lit., sea turtle summit: double entendre: islands emerging from Jianghai 江海 and a reference to the Hanlin Academy.
- 694 This is Pingtan Island 平潭島, a mythical Garden of Eden (?), in reality off the coast of Fujian, [formerly] renowned for its beauty, now on the UNESCO World Heritage Tentative List of 2001. The 'horse' is 馬子: 唐人諱虎改為馬今人云廁馬子者是也 (Ci Yuan) ...the pit? My guess: 'In the pit of Eden is a black dragon as big as in the Emperor Qin's tomb.' 驪大 *li da* – Li is also the locale of the First Emperor of Qin's tomb west of Xi'an.
- 695 Shiliang 侍郎 is Vice-Director; but here the eminent Vice-Director Yang Yi takes the subordinate position of a postulant, attending on 侍 Chan master Guanghui. There was no administrative designation for the single character 侍, but in the Buddhist CDL it means attendant.
- 696 The states of Chu and Wu were at war for some seventy years during the Spring and Autumn period (c. 8th – 5th BCE). At first Chu was the aggressor, then Wu prevailed. By Song times Wu had a thriving and deep Buddhist culture. Cinnabar Mountain – in Hubei; a numinous place exempt from mortal concerns.
- 697 *Shou shang mu* 手上木.
- 698 Fuma duwei 附 = 駙馬都尉 H: 2083, his colleague Li Wei.
- 699 See **12.273** for this exchange.
- 700 More radical still than 'once in a blue moon' since there is occasionally a blue moon, the year of the donkey has never come – yet.
- 701 After his awakening Buddha Shakyamuni circumambulated the Bo-tree for three weeks, pondering in what form to bring to the world the content of his insight.
- 702 Kushinara? Girivraj? 俱尸羅城 Jushiluo cheng.

- 703 Five vehicles: of humans, gods, śrāvakas, pratyekabuddhas and bodhisattvas.
- 704 *Zhaolun* 肇論 by Sengzhao 僧肇; T 45, n.1858; Mahayana doctrines. For Sengzhao's death verse on the occasion of his execution see **27a.13**.
- 705 BYL: 40.
- 706 Mount Tai in Shandong is known as the eastern mountain of the Five Great Mountains of China. Associated with sunrise, birth, and renewal, it is often regarded the foremost of the five and has been a place of worship for at least 3,000 years.
- 707 The following three entries, **30.25**, **30.26**, **30.27**, were added during the Yuan dynasty (1279–1368 CE) and remained unchanged during the Ming dynasty (1368–1644 CE).
- 708 See vol. 1, p. 54 of the present translation.
- 709 楚恭王出遊，亡烏嗥之弓，左右請求之。王曰：「止。楚王失弓，楚人得之，又何求之？」孔子聞之：惜乎其不大也！不曰：人遺弓、人得之而已，何必楚也！ See *Kongzi Jiayu* 孔子家語 'School Sayings of Confucius' Loving Life, *Haosheng*, 好生.
- 710 *Dao shu* 道樞, Zhuangzi, ch. 2.
- 711 Popular story – *bian wen* 變文, popular narrative literature of the Tang dynasty. Leopard in the mist, *Wu Bao* 霧豹. See Lienü Zhuan, *Biographies of Exemplary Women* 列女傳 賢明 陶荅子妻.
- 712 We Yin [Wang] 威音, Bhīṣma-garjita-svara-rāja, Majestic Voice King, a Buddha of the distant past: double entendre.
- 713 The *nirmāṇakāya* is the body manifested in response to the needs of sentient beings, sometimes likened in Chan to the moon, the light of the moon and the reflection of the moon in water.
- 714 'When the mustard seed thrown from afar hits the point [of a needle] what then?' **23.735**
- 715 The *sambhoga-kāya* (報身, 受用身) is the Buddha-body that is called 'reward body' or 'body of enjoyment of the merits attained as a bodhisattva.'
- 716 *Huahu* 花鼓 popular folk dance in an opera-drama.
- 717 Sengqie, (617–720 CE) was a famous Tang Dynasty monk of unknown origins who, it is said, will return with Maitreya to regenerate Buddhism in China. Willow branch staff in hand, he mingled with the flowing black silk-clad monks, **27.5**.

718 Fuxi Shanhui, better known as Fu Dashi 傅大士 (497–569 CE) was a famous layman said to have converted Emperor Wu of the Liang dynasty to Buddhism, **27.2**.

719 Like mother hen on the outside and chick in the egg. BYL: 7; 16.

720 Born 1043–1116 CE. BYL: 10.

721 **11.244**.

722 This entry, in the form of a transcript of a formal talk by a Chan master (示眾 Shi Zhong), was added to the CDL between 1314 and 1321 CE during the Yuan dynasty.

723 Lit: on your eyebrows and nostrils, *zai er meimiao bikong shang*, 在爾眉毛鼻孔上.

Bibliography

Select Bibliography of Western Books

- Adamek, Wendi L. *The Mystique of Transmission*. New York: Columbia University Press, 2007.
- Benn, James A. *Burning for the Buddha*. Honolulu: University of Hawai'i Press, 2007.
- Bloefeld, John. *Zen Teaching of Instantaneous Awakening*. London: Rider, 1962.
- Bol, Peter K. *This Culture of Ours: Intellectual Transitions in T'ang and Sung Culture*. Stanford: Stanford University Press, 1992.
- Bromley, M., Freeman, D., Hext, A., Hill, S. (trans.). *Huainanzi, Chapter 7, Jingshen*: Monkey Press, 2010. (under the aegis of Elisabeth Rochat Le Vallée).
- Broughton, Jeffrey L. *The Bodhidharma Anthology*. Berkeley: University of California Press, 1999.
- *The Letters of Chan Master Dahui Pujue* (trans.) Jeffrey L. Broughton and Elise Yoko Watanabe. Oxford: Oxford University Press, 2017.
- Cahill, Suzanne E. 'Taoism at the Sung Court: The Heavenly Text Affair of 1008', *Bulletin of Sung and Yuan Studies* 16 (1980): 23–44.
- *Transcendence and Divine Passion: The Queen Mother of the West in Medieval China*. Stanford: Stanford University Press, 1993.
- Caner, Daniel. *Wandering Begging Monks*. Berkeley: University of California Press, 2002.

- Carus, Paul. *History of the Devil*. Open Court, 1900. Reprint: NCY: Land's End Press, 1969.
- Chaffee, John W. *The Thorny Gates of Learning in Sung China*. Albany: State University of New York, 1995.
- Cheetham, E. *Fundamentals of Mainstream Buddhism*. Enfield: Eden Grove Editions, 1996.
- Cleary, Thomas and J. C. Cleary, (trans.). *The Blue Cliff Record*. 3 vols. Boston: Shambhala, 1977.
- Cleary, Thomas, (trans.). *The Flower Ornament Scripture*. Boston: Shambhala, 1984
- (trans.). *Secrets of the Blue Cliff Record. Zen Comments by Hakuin and Tenkei*. Boston: Shambhala, 2000.
- Couliano, I. P. *Out of this World*. Boston: Shambhala, 1991.
- Couvreur, Séraphin. *Mémoires sur les Bienséances et les Cérémonies, Tome II*. Leiden: E. J. Brill, 1950.
- Davies, Richard L., (trans.). *Historical Records of the Five Dynasties*. New York: Columbia University Press, 2004.
- Davis, L. Edward, *Society and the Supernatural in Song China*. Honolulu: University of Hawai'i Press, 2001.
- Dharmamitra, Bhikshu, (trans.). *The Six Dharma Gates to the Sublime: A Classic Meditation Manual on Traditional Indian Buddhist Meditation*. Seattle: Kalavinka Press, 2009.
- Dietz, Maribel. *Wandering Monks, Virgins and Pilgrims*. Pennsylvania: State University Press, 2005.
- Dunnell, Ruth W. *The Great State of White and High: Buddhism and State Formation in Eleventh-Century Xia*. Honolulu: University of Hawaii Press, 1996.
- Eliade, Mircea. *Shamanism: Archaic Techniques of Ecstasy*. Harmondsworth: Arkana Penguin Books (reprint), 1989.
- Eskildsen, Stephen. *The Teachings and Practices of the Early Quanzhen Taoist Masters*. New York: State University of New York Press, 2004.
- Fung Yu-lan. *A History of Chinese Philosophy*. Princeton: Princeton University Press, 1953, 1973.

- Gernet, Jacques. *A History of Chinese Civilization*. Cambridge: Cambridge University Press, 1982.
- *Buddhism in Chinese Society*. New York: Columbia University Press, 1995.
- Guenther, Herbert V. *Buddhist Philosophy in Theory and Practice*. Baltimore: Penguin Books, 1972
- Graham, A. C., (trans.). *Poems of the Late Tang*. Harmondsworth: Penguin Classics, 1965.
- Granet, Marcel. *The Religion of the Chinese People*. (1929) Reprint: Oxford: Basil Blackwell, (trans. Maurice Freedman), 1975.
- Graves, Robert, and Patai, Raphael. *Hebrew Myths: The Book of Genesis*. New York: Greenwich House, 1983.
- Halperin, Mark. *Out of the Cloister: Literati Perspectives on Buddhism in the Song*. Cambridge MA and London: Harvard University Asia Centre, 2006.
- Helms, Mary W. *Ulysses' Sail*. Princeton: Princeton University Press, 1988.
- Hori, Victor Sogen. *Zen Sand*. Honolulu: University of Hawaii Press, 2003.
- Humphreys, Christmas. *Zen Buddhism* London: William Heinemann, 1947.
- Jiang Wu. *Enlightenment in Dispute: The Reinvention of Chan Buddhism in Seventeenth-Century China*. Oxford: Oxford University Press, 2008.
- Jin Qian. *Formation of the Xikun style Poetry*. Thesis submitted to the University of Massachusetts, 2009.
- Kaptchuk, Ted J. *Chinese Medicine: The Web that has no Weaver*. London: Rider, 2000.
- Kern, H, (trans.). *The Lotus of the Good Law*. Oxford: Sacred Books of the East, vol. 21, 1884.
- Kohn, Livia. *Sitting in Oblivion: the Heart of Daoist Meditation*. Dunedin: Three Pines Press, 2010
- Kraft, Kenneth. *Eloquent Zen: Daito and Early Japanese Zen*. Honolulu: University of Hawaii Press, 1992.

- Lambdin, Thomas O., (trans.). *Gospel of St. Thomas*. Nag Hammadi collection, <http://gnosis.org/naghamm/gthlamb.html>
- Lamotte, Etienne, (trans.). *L'Enseignement de Vimalakirti*. Louvain: Catholic University of Louvain, 1962. (re-translated into English by Sarah Boin, Pali Text Society, 1966)
- *History of Indian Buddhism*. (English trans. Sarah Boin). Louvain: Catholic University of Louvain, 1988.
- Lau, D. C., (trans.). *Mencius*. Harmondsworth: Penguin Classics, 1970, 1988.
- Laufer, Berthold. *Sino-Iranica: Chinese Contributions to the History of Civilization in Ancient Iran*. Chicago: Field Museum Press, 1919.
- *The Prehistory of Aviation*. Chicago: Field Museum Press, 1928.
- Law, B. C. *Geography of Early Buddhism*. London: Kegan Paul, Trench & Trübner, 1932.
- Legge, James, (trans.). *The Doctrine of the Mean*. Oxford: Oxford University Press, 1893.
- Lewis, Mark Edward. *The Construction of Space in Early China*. Albany: State University of New York Press, 2006.
- Lianchan Chen. *Chinese Myths and Legends*. Cambridge: Cambridge University Press, 2011.
- Lievens, Bavo, (trans.). *Ma-tsu De Gesprekken*. Amsterdam, 1981.
- Lu K'uan Yu (Charles Luk). *Chan and Zen Teaching*. First Series. London: Rider, 1960.
- *Chan and Zen Teaching*. Second Series. London: Rider, 1961.
- McRae, John R. 'The Ox-head School of Chinese Buddhism: From Early Ch'an to the Golden Age' in *Studies in Ch'an and Hua-yen*, edited by Robert M. Gimello and Peter N. Gregory. Hawaii: Kuroda Institute, Studies in East Asian Buddhism, No. 1, Hawaii University Press, 1983.
- Masson, Jeffrey Moussaieff. *The Oceanic Feeling: Origins of Religious Sentiment in Ancient India*. Dordrecht: Reidel, 1980.
- Mollier, Christine. *Buddhism and Taoism Face to Face*. Honolulu: University of Hawai'i Press, 2008.

- Myokyo-ni, Ven. and Bromley, Michelle, (trans.). *The Ceasing of Notions*. Boston: Wisdom Publications in association with the Zen Trust and the Buddhist Society, London, 2012.
- Nakamura, Hajime. *Indian Buddhism*. Delhi: Motilal Banarsidass, 1989.
- Nanquin, Susan and Chü-Yü, (eds.). *Pilgrims and Sacred Sites in China*. California: University of California Press, 1992.
- Nicol, Janine. 'Borderland Complex'. *An Exploration of the Eight Difficulties*. London: SOAS, Journal of Postgraduate Research, Vol. 6, 2014.
- Ning Yu. *The Chinese HEART in a Cognitive Perspective*. Berlin: Mouton de Gruyter, 2009.
- Nobel, Johannes, (trans.). 'Kumārajīva' in *Sitzungsberichte der Preussischen Akademie der Wissenschaften, Philosophisch-Historische Klasse, Jahrgang 1927*. Berlin, 1927.
- Palmer, Martin, (trans.). *The Book of Chuang Tzu*. Harmondsworth: Penguin Books, 1996
- Patterson, Orlando. *Slavery and Social Death, A Comparative Study*. Cambridge, Mass.: Harvard University Press, 2018.
- Peers, J. C. *Soldiers of the Dragon: Chinese Armies 1500 BCE-1840 CE*. Oxford: Osprey, 2006.
- Powell, William F., (trans.). *The Record of Tung-shan*. Hawai'i: University of Hawai'i Press, 1986
- Pregadio, Fabrizio. *The Seal of the Unity of Three*. Mountain View, CA: Golden Elixir Press, 2011.
- Puri, B. N. *Buddhism in Central Asia*. Delhi: Motilal Banarsidass, 1987.
- Ray, Gary L. *The Northern Chan School and Sudden Versus Gradual Enlightenment Debates in China and Tibet*. Berkeley: Institute of Buddhist Studies, 2005.
- Robinson, Richard H. *Early Mādhyamika in India and China*. Madison: University of Wisconsin Press, 1967.
- Robson, James. *Power of Place*. Cambridge (Massachusetts): Harvard University Asia Centre, 2009.

- Romila, Thapar. *Asoka and the Decline of the Mauryas*. Oxford: Oxford University Press, 1961.
- Rotman, Andy, (trans.). *Divine Tales: Divyadāna Part I*. Boston: Wisdom publications, 2008.
- Rouzer, Paul, (trans.). *The Poetry of Hanshan (Cold Mountain), Shide and Fenggan*. Christopher Nugent (ed.). Berlin: De Gruyter Mouton, Library of Chinese Humanities, 2017.
- Sasaki, Ruth Fuller, Yoshitaka Iriya and Dana R. Fraser, (trans.). *A Man of Zen. The Recorded Sayings of Layman Pang*. Tokyo: Weatherhill, 1971.
- Schipper, Kristofer and Verellen, Franciscus. *The Taoist Canon: A Historical Companion to the Daozang*. Chicago: University of Chicago Press, 2004.
- (trans.) *Zhuang Zi, De volledige geschriften*. Amsterdam: Uitgeverij Augustus, 2007
- Sharf, Robert H. *Coming to Terms With Chinese Buddhism: A Reading of the Treasure Store Treatise*. Honolulu: University of Hawaii Press, 2002
- Schlutter, Morten. *How Zen Became Zen*. Honolulu: University of Hawaii Press, 2008.
- Sekida, Katsuki, (trans.). *Two Zen Classics*. New York: Weatherhill, 1977; (rprt. 1995).
- Sen, Tansen. *Buddhism, Diplomacy, and Trade: The Realignment of Sino-Indian Relations, 600–1400*. Honolulu: University of Hawaii Press, 2003.
- Shafer, Edward H. *Mirages on the Sea of Time: The Taoist Poetry of T'sao T'ang*. Berkeley and Los Angeles: University of California Press, 1985.
- Singh, Rana P. B. *Where the Buddha Walked: A Companion to the Buddhist Places of India*. Varanasi: Indica Books, 2003.
- Sohaku Ogata, (trans.). *The Transmission of the Lamp. Early Masters*. Edited by Prof. Paul F. Schmidt. Wakefield, New Hampshire: Longwood Academic, 1990.
- *Zen For The West*. London: Rider, 1959.

- Sterckx, Roel. *The Animal and the Daemon in Early China*. Albany: State University Press, 2002.
- Stevenson, Daniel B. and KANNO, Hiroshi (trans.). *The Meaning of the Lotus Sutra's Course of Ease and Bliss*. Tokyo: Soka University, The International Research Institute of Advanced Buddhology, 2006.
- Strong, John, (trans.). *The Legend of King Aśoka*. Delhi: Motilal Banarsidass, 2008.
- Suzuki, Daisetz T. *Studies in the Lañkāvatāra Sūtra*. London: 1930; Taipei: SMG Publishing, 1991.
- *The Doctrine of No-Mind*, London: Rider, 1949.
- Tarn, W. W. *The Greeks in Bactria and India*. Cambridge: Cambridge University Press, 1938.
- Tatelman, Joel, (trans.). *The Heavenly Exploits: Biographies from the Divyāvadāna*. New York: New York University Press, 2005.
- Toynbee, Arnold. *A Study of History*. Oxford: Oxford University Press, 12 vols., 1934–61. Rprt. 1979.
- Vetter, Tilman. *The Ideas and Meditative Practices of Early Buddhism*. Leiden: Brill, 1988.
- Von Glahn, Richard. *The Sinister Way: The Divine and the Demonic in Chinese Religious Culture*. Berkeley: University of California Press, 2004.
- Waley, Arthur. *The Analects of Confucius*. London: Allen and Unwin, 1938.
- *The Life and Times of Po Chu-i, 772–846 A. D.* London: George Allen and Unwin, 1949.
- Welter, Albert. *Monks, Rulers, and Literati: The Political Ascendancy of Chan Buddhism*. Oxford: Oxford University Press, 2006.
- *The Linji Lu and the Creation of Chan Orthodoxy*. Oxford: Oxford University Press, 2008.
- *Yongming Yanshou's Conception of Chan*. Oxford: Oxford University Press, 2011.
- Wilhelm, Hellmut and Richard. *Understanding the I Ching: The Wilhelm Lectures on the Book of Changes*. Bollingen Series LXII.

- New Jersey: Princeton University Press, 1995.
- Wilhelm, Richard, (trans.). *I Ching or Book of Changes*. Rendered into English by Cary F. Baynes. Harmondsworth: Arkana, Penguin, 1989.
- Wittern, Christian, (trans.). *Das Yulu des Chan-Buddhismus: Die Entwicklung vom 8.-11. Jahrhundert am Beispiel des 28. Kapitels des Jingde chuandenglü (1004)*. Bern: Peter Lang, 1998.
- *Jingde chuandenglü. Aufzeichnungen von der Übertragung der Leuchte aus der Ära Jingde*. Berlin: Suhrkamp Verlag, 2014.
- Wright, Arthur F. and Twitchett, Denis, (eds.). *Perspectives on the Tang*. New Haven and London: Yale University Press, 1973.
- Wu, John C. H. *The Golden Age of Zen*. Taipei: Yangmingshan and the National War College in Co-operation with The Committee on the Compilation of the Chinese Library, 1967.
- Xiaofei, Tian. *Beacon Fire and Shooting Star: The Literary Culture of the Liang (502–557)*. Cambridge MA and London: Harvard-Yenching Institute, 2007.
- Xiong, Victor Cunrui. *Emperor Yang of the Sui Dynasty. His Life, Times and Legacy*. Albany: State University of New York Press, 2006
- Yampolsky, Philip B. *The Platform Sutra of the Sixth Patriarch*. New York: Columbia University Press, 1967.
- Yifeng Yao. *Nanjing: Historical Landscape and Its Planning from Geographical Perspective*. Singapore: Springer Science+Business Media, 2016.
- Yong, Heming and Peng, Jing. *Chinese Lexicography : A History from 1046 BC to AD 1911*. Oxford: Oxford University Press, 2008.
- Young, Stuart H. *Conceiving the Indian Buddhist Patriarchs in China*. Michigan: Ann Arbor, 2008.
- Zürcher, E. *The Buddhist Conquest of China*. Leiden: E.J Brill, 1972.
- “Prince Moonlight: Messianism and Eschatology in Early Chinese Buddhism.” *T'oung Pao* 68 (1/3): 1–75.

Index

Ancient Mirror, Song of the	Fadeng Taiqin	30.18
Bright Dao, The	Luohan Guichen	29.10
Ground of Awakening, The	Banzhou Daochang Weijin	29.11
Appearance of the Schools, Record of the	Heze Shenhui (<i>Kataku Jinne</i>)	30.6
Attaining the Way, The Song of	Yongjia Xuanjue Zhenjue	30.10
Cantong Qi	Shitou Xiqian	30.7
Colophon	Bhikṣu Xi Wei	30.25
Eight Poems	Tong'an Changcha	29.15
Eight Sequential Verses with a Foreword	Bai Juyi	29.14
Eighteen Verses	Longya Judun	29.7
Entering the Depths of the Dao, Five Verses on	Linxi Jingtuo	29.12
Essentials of the Heart, Chengguan answers	Zhenguo Chengguan	30.8
Faith in the Heart, Inscribed Verses on	Great Master Sengcan	30.2
Floating Bubbles Song	Lepu	30.16
Four Practices of Entering the Path	Bodhidharma, Preface by Tanlin	30.5
Fourteen Odes	Venerable Baozhi	29.3
Fourteen Verses	Fayan Wenyi	29.13
Heart, Inscribed Verses on the	Niutou Farong	30.3
Herdsmen, Song of the	Suxi (Little Master Wuxie)	30.17
In Praise of the Great Vehicle of the Mahayana	Venerable Baozhi (<i>Hōshi</i>)	29.1
Jewel of the Heart Song, The	Shaoshan [Huanpu]	30.23

Joy in the Dao, Song of	Nanyue Lanzan	30.12
Joyous Song of the Dao, The	Daowu	30.14
Letter to Li Wei	Yang Yi	30.24
Nineteen Verses	Xiangyan Xideng (<i>Kyōgen Chikan</i>)	29.5
Obtaining the Jewel, Ballad of	Old Venerable of Guan'nan	30.21
Ode	Guizong Zhichang Zhizhen	29.4
One Bowl, In Praise of	Daowu	30.15
Open Heart Uniting with the Dao, A Verse on	Dongshan Liangjie	29.6
Playing with the Pearl, The Ballad of	Danxia	30.20
Postface to the <i>Jingde Chuandeng Lu</i>	Liu Fei	30.27
Public Talk	Weifu Huayan	30.28
Realisation of the Original, Song of the	Tengteng	30.11
Samadhi that Reaches Everywhere, Song of the	Daoxun	30.19
Setting the Heart at Rest, Inscribed Verses on	Seng Wangming	30.4
Sitting Chan, An Admonition on	Wuyun Zhifeng	30.9
Sovereign Heart, Inscribed Verses on the	Fu Dashi	30.10
Sub-commentary	Tiantong Hongzhi	30.26
Ten Poems	Seng Defu	29.16
Thatched Hermitage, Song of the	Shitou	30.13
Three Verses	Xuansha Shibeizongyi	29.8

Three Verses	Sengrun	29.17
Twelve Odes for the Twelve Periods of the Day	Venerable Baozhi	29.2
Two Poems	Xiangyan Zhixian (<i>Kyōgen Chikan</i>)	30.22
Two Verses	Shengcheng Zhenjue	29.9

© 2020 Randolph Whitfield

Artwork by Buch&media GmbH, Munich

Cover design by Sandra Hill.

Cover illustration: Detail of a Bodhisattva, Tang Dynasty, Dunhuang

Image Courtesy of the Trustees of the British Museum

Printed by BoD – [Books on Demand GmbH](#)

Printed in Germany

ISBN 978-3-7519-3973-7