Christoph Anderl

Studies in the Language of Zu-tang ji

Volume Two

Faculty of Arts
University of Oslo
2004
PART THREE

TRANSLATION
Part Three of the thesis is divided into two sections.

In Section One, fascicle three of ZTJ is translated in its entirety.

In Section Two (the supplementary section), several selected biographic entries are translated. By contrast to the translation of fascicle three, this section is somewhat less carefully annotated.

As an essential part of the language of ZTJ, the most important variant and abbreviated Chinese graphs are included in the text of Section One and the ‘standardized’ version of the graph is added in brackets.

In the supplementary part, only selected variants are referred to in the footnotes and in the text only the standard forms of the graphs appear.

In my opinion, fascicle three is very representative for the language, style, and contents of ZTJ. It contains the biographies of several masters, including some very famous ones (having long entries) and some less known ones (where the authors only give the most basic information). Many of the dialogues are typical for the vernacular style of ZTJ. In addition, the entry on National Master Huìzhōng contains one of the most sophisticated doctrinal discussions in ZTJ.

In fascicle three several issues which were important for the Chán Schools of the late Tang and Five Dynasties periods are addressed. It is obvious that sectarian and doctrinal struggles were still one of the main issues when ZTJ was composed. One of the objectives of ZTJ is the firm establishment of the Southern lineage of Xuēfēng 雪峰 (whose lineage can be traced back to Shìtǒu 石頭) as ‘orthodox’ lineage. As such other representatives of Chán are occasionally heavily criticized, especially Hézé Shēnhū 荷澤神會, members of the early ‘Northern School’, and side-lineages such as the one of Nútóu 牛頭.

Another feature which can be observed is the description of the prototypical Chán master and his relations to monks of other sects and representatives of the worldly authorities. ZTJ (at least the original parts) was written in Southern China, far away from the imperial court and the chaos of the Táng dynasty in dissolution. The Chán community was firmly supported and protected by local rulers of the South.

Buddhism’s relationship to the worldly powers in China was ambivalent throughout its history, sometimes being firmly supported by the rulers and at other times being marginalized or - during several short periods - even being persecuted. Buddhism never became a ‘state religion’ but was continuously in competition with Confucianism and Daoism. In addition, there often very fierce rivalries between the Buddhist schools and even among factions of the same sect.

With the adoption and development of the genre of transmission texts, Chán adherents tried to make use of a lineage system which was adopted from the Chinese clan system (especially the imperial lineage system). Lineage systems and the veneration of the ancestors are important features of the Chinese society, and Chán Buddhists tried to strengthen their position by tracing their school right back to Buddha Śākyamuni and by creating the illusion of an unbroken lineage of ‘Patriarchs’.

Not incidentally, occasionally terms are used in the transmission texts which are typical for secular historiographic and legal texts.

As exemplified in the dialogues of fascicle three, the compilers of ZTJ tried to invent

---

1497 This criticism did not prevent some of them, such as Shēnhū and Nútóu, from having their own biographical entries in ZTJ. Critical comments usually do not appear in the respective entries but in the form of comments in other biographies.

1498 Also other Buddhist schools were engaged in the creation of lineage systems, however, the Chán School was without doubt most successful in instrumentizing the lineage systems in order to gain recognition at the Imperial court. Not incidentally, the JDCL was the first historiographic text of an individual Buddhist sect which became part of the official Buddhist canon.

1499 E.g. qì 契 ‘to make a contract’ > to enlighten’; yìn 印 ‘seal’ > approval of the enlightenment or the lineage’; zhèng 證, etc.
the image of an ideal Chán master who - through his spiritual achievements - has a position which in some ways equals the emperor’s secular powers. In a number of passages the masters even receive the veneration from the emperors and act as their teachers. In several passages the emperor (or other representatives of the secular powers) are ridiculed and their lack of wisdom is exposed.

In order to demonstrate the supreme powers of the enlightened masters, occasionally there are accounts of their supernatural powers (one of the favourite topics is the submission of beasts), supernatural occurrences during the birth or at the time of teaching, the knowledge and prediction concerning the masters’ time of death, predictions concerning the enlightenment of disciples, as well as important events in the future.

In addition to the criticism of members of other Chán factions, there is - typical for Chán texts of the Recorded Sayings genre - a general criticism of teachings based on scriptures, and ‘dharma-masters’ and exegetes of various Buddhist texts often serve as punching-bags for the Chán masters.

At the time of the composition of ZTJ, the doctrine of ‘sudden enlightenment’ (duān-wù 警悟) was already firmly established and in ZTJ there are numerous passages where traditional Buddhist practices are rejected, such as quiet meditation, the recitation of scriptures, the performance of meritorious acts, including the building of temples, Buddha-statues, and so on. In terms of the realization of the truth there is a stress on ‘naturalness’ \(^{1500}\), with a variety of terms employed, such as zì-zài 自在, rèn-yì 任意, cónɡ-héng 從橫, jù-zú 具足, and wú-xīn 無心.\(^{1501}\)

Section Two (the supplementary part) contains the translation of several entries from the early sections of ZTJ. The ‘biographies’ on the Buddhas and Patriarchs are to a great extant based on earlier sources, especially the BIZ. By contrast to the vernacular language of the dialogues recorded in laskicle three, the language of these biographies is more conservative (usually Buddhist Hybrid Chinese).

In addition to these early sections, the entry on Preceptor Huángbò is translated. The entry is noteworthy because of its lively rhetorical devices. This specific type of Chán rhetoric later on culminated in texts such as the LINJILU.

---
1500 There is an obvious influence of Taoist thought and terminology.
1501 There is a rich vocabulary concerning the deluded states of the mind. The origin of delusion is often traced back to a wrong interpretation of sense data and deluded thinking. Central terms are fēn-bié 分別 ‘to discriminate (and create a dualistic view)’, xiǎng 想, niàn 念, and lǚ 盡 usually refer to deluded acts of thinking and deluded mental states (wàng-qǐng 偽情, wàng-xīn 偽心) which create wrong views (jiàn 見). Note only acts of thinking lead to delusion (xū-wàng 虛妄) but also tān 嚮 ‘craving’, chēn 噴 ‘anger’, and chì 腦 ‘ignorance’ (this are the prototypical mental activities which since the early days of Buddhism were regarded as setting the wheel of suffering in motion). Another important issue is the activity of ‘grasping’ (chuí 著) which leads to attachment and bondage. This grasping is not only directed towards external objects but also to oneself (zhí-wǒ 執我 ‘holding on to the notion of a self’). Another topic addressed is the nature of language as a source of delusion. Since the absolute truth is beyond all verbal expressions, the act of ‘forcing names’ (qiǎng-míng 強名) creates a false view about the world and prevents one from seeing things as they really are. ‘Provisional (false) names’ (jiē-míng 假名) have an important function in the worldly affairs (shí-dì 世諺 ‘wordly truth’) but do not represent the ‘absolute truth’ (zhēn-dì 真諺).

On the other hand, the perfected state of mind is referred to as zì-xíng qīng-jìng zǐn 自性清淨心 (‘innately pure mind’), yì-xīn 一心 (‘One mind’), wú-xīn 無心 (‘No-mind’), zhēn-xīn 真心 (‘True mind’), xìng-yuán 心原 (‘mind-source’), and similar terms.
3.1 TRANSLATION OF FASCICLE THREE OF ZTI

3.1.1 Preceptor Niútúō 牛頭

ZTI 1.101,02; WU: 62; FO: 123

Zú-táng ji Fascicle Three* 

Preceptor Niútúō succeeded to the Fourth Patriarch; his canonical name as master was Fārōng, he was a man from Yánlíng in Rùn province and his family name was Wén.

The Fourth Patriarch addressed the assembly at Mt. Shuāngfēng (‘Twin Peaks’), saying.

*The title hē-shāng 和尚 (ITT) is attached to nearly all names of Chinese monks appearing at the beginning of each biographic entry. The term originally translated skr. upākāra which originally referred to Buddhist teachers entitled to bestow the precepts on practitioners (according to Soothill it is a general term for ‘monk’ and the word originally derived from Khotan). In Japan the word has several pronunciations depending on the school (Zen: oshō (ITT); Tendai: kashō (ITT); Shingon: washō (ITT); see Muller).

In ZTI the title is usually used after a person’s name as monk (i.e. the name which is bestowed to a person when taking the full set of Buddhist precepts) and contrasted to the names as grandmaster (dà shī), posthumous names, honorary appellations (usually bestowed by the emperor), etc. On dà-shī 大師 (ITT) see Nakamura 917b; Fugouang, 835; Zengaku, 795c.; shī 師 (‘master’, ‘teacher’) is not necessarily syn. with hē-shāng in ZTI (although originally being used for the same skr. terms as hē-shāng).

Preceptor Niútúō 牛頭 (NPR) (594-657) Biographic information see also in XGSZ, jiàn 26; Hóng zàn fá-huá zhùguǎn 影像法華傳, jiàn 3; JDCDL, jiàn 4; there is also an inscription by Liu Yüxí 劉禹錫 (NPR) Niútúō-shān dì-ōu zǔ Róng fā-huá xīn tā jù 牛頭山第一祖跡大師新塔記 (in Ju Tuyuuan 1989: 113). See Okayama/Koromogawa/Ogawa 1999: 41, fn. 1. For a study of the ‘Ox-head’ School, see McRae 1983.

hūi 谥 (N) (lit. ‘taboo name’) is in its original meaning the name which is conferred upon an (important) person after death. In ZTI it is always preceded by shì 師 (ITT) ‘master’ at the beginning of each biographic entry; shì could be interpreted as subject (the master’s posthumous name was so-and-so). However, shì is never deleted although it is often understood from the context. A possible explanation is that shì is not the subject but that shì-hūi 確諡 is actually a compound and shì modifies hūi (‘the name as master’, however there is no entry on shì-hūi in dictionaries). In ZTI 5.011 there is also one occurrence of fā-huá 法諡 (‘dharma-name’). There is no entry on shì-hūi in Fugouang and hūi is also not explained in its Buddhist context. The word hūi is notable virtually absent in JDCDL and seems to be a specific historiographic term in ZTI. A comparison between ZTI and JDCDL shows that hūi in ZTI is usually replaced by the title chán-shī 禪師 (ITT) ‘Chán Master’ in JDCDL (the title chán-shī is never attached to the preceptor name hē-shāng 和尚). The term hūi is probably adapted from secular historiographic literature where it is typically used with reference to taboo names of emperors. Similar to the adaption of a patriarchal lineage system in the Chán School this probably meant as a means to create a lineage system comparable to the one of the imperial clan and thus creating a ‘superior’ and only ‘legitimate’ lineage among Buddhist schools (tracing it right back to Sūcyamuni Buddha). Summing up, shì-hūi is probably a technical term referring to a monk’s name as master (translatable with the canonical name as master). I am not certain whether this name was bestowed on a person posthumously or already during his lifetime. However, there is some evidence that this name was already bestowed during a monk’s lifetime. Preceptor Zhōuqìng 招慶 (NPR) (alias Wén Dèng 文澄) wrote the preface to ZTI and thus was alive during the time of its compilation. Also hishī-hūi is recorded in ZTI.

Yánlíng 延陵 (NPR, LOC) is situated in today’s Zhènjiāng 長江, Jiāngsū 江蘇 province.

Other historiographic works have Wén 文 instead of Wén  Wen.

Mt. Shuāngfēng 雙峰 (NPR, LOC) was the place of residence of the Fourth Patriarch Dàoxùn 道信, situated in Huángměi 黃梅 district, Qī plain province (today’s Huángměi 黃梅 district, Húběi 湖北 province).

Note that there is a great variety of words referring to speech acts in ZTI. Below is a list of the most important among them (often the verbs can be classified as VT.SENT since they take sentential objects):
-yín 廷 (V speak): Originally yín is used when citing an oral or textual source. Scripture citations are thus usually introduced with yín. In addition yín is also very frequent in the meaning 'be called' and in the meaning 'to say' as introduction to direct speech (for example shí yín 間云 the master said). The word also appears as a component of interrogative pronouns (for example yín-hê 云何 'say what?'; on this interrogative pronoun see 2.1.4.1.1.21).

-yuē 曰 (V speak): As introduction to direct speech NPR(X) + yuē 曰 'NPR(X) says' is very frequent and there does not seem to be any difference in meaning to NPR(X) + yín 云. Yuē occasionally also marks citations from written sources but this usage is rather rare (there are 6 examples of jīng yuē 階曰 'the sūtra says' as compared to ca. 20 cases of jīng yín 云).

-yún 云 (V speak): can introduce direct speech similar to yuē or yín (as in wáng yún 父言 'the king said' or bái pái-sá yún 白菩薩言 'address the Bodhisattva saying'); however there are no examples of jīng yún 階言; yún, in contrast to most other words referring to speech acts, is also common as a noun: yún 云 (N) 'phrase, saying' (can be counted as in yí yún 一字 'one phrase') and adjective, yún 言 (ADJ) 'oral' (similar to kóu 口; however yún as in yún-jiao 言教 can also refer to something written down and not necessarily transmitted orally; there is also the disyllabic yán-shuo 言説 'to speak, speech').

-shuō 聲 (V speak): on the other hand, is frequently used with coverb xiàng 向 in the pattern NPR(X) + xiàng 向(COV.OBJ SPEECH) + NPR(Y) + shuō 聲 meaning 'NPR(X) says to NPR(Y); NPR(X) tells NPR(Y)'. When NPR(X) shuō has a direct object N(Y) it means 'NPR(X) expounds/expects NPR(Y)' and is not common as introduction to direct speech.

-dào 道 (V speak): NPR(X) + dào 道 is also not common as introduction to direct speech and usually appears with a coverb phrase. Dào is also frequent in (imperative) sentences where somebody is asked/requested to speak up and give a statement.

-niàn 栓 (V speak): lit. 'to pick up with the fingers'. In Chán texts it either refers to the master's picking up of an object (incense, flower, etc.) for demonstration or it refers to somebody's raising of a question, a case of old, etc. to another master for discussion and deeper analysis (see also Muller and Nakamura 1982c). The most common pattern is NPR(X) + niàn wèn 栓問 + NPR(Y): 'NPR(X) raised the question/case' asking NPR(Y); niàn in coverb constructions is rare.

-jù 随 (V speak): 'bring up > cite' refers to literary citing of a phrase/statement of a person in order to initiate a discussion of this phrase/statement.

-dài yue 代曰 (F: 18): 'replace (instead) say' is a rather technical term and refers to commenting on a person's statement: 'replace say > ... commented [on this], saying'; dai can be interpreted as coverb with deleted object, however dari yue and especially dari yin 代云 (F: 115) is rather used as a formula in the rhetorical structure of Recorded Sayings indicating that there is a comment by another master inserted into the dialogue; *dài shuo 代説 is not used in ZTJ.

-gào 告 (V speak): 'to address [somebody]; to tell; to report to' (can also introduce direct speech, usually in the pattern NPR(X) + gào 告 + NPR(Y) or NPR(X) + gào 告 + NPR(Y) + yuē 曰 yín 言).

-bái 白 (V speak): this is an elevated word for 'to address' and is common in sutra texts for addressing the Buddha (i.e. NPR(X) bái Fô yuē 白佛曰 'NPR(X) addressed the Buddha, saying'). In ZTJ it is occasionally used in this meaning of 'to address': ZTJ 5.095.04; WU: 426: 因白法山和尚，談其懇雲（'Consequently [he addressed Preceptor Guishan, expounding his enlightened teaching.'); ZTJ 4.036; WU: 305: 聲薦去彼中，諾白彼云：'We shall go there, and report this to that King.'; ZTJ 2.081; WU: 154: 聲那白和尚云：'The wêi-nêa (head-mong) told this to the master saying:"

-jî 惟 (N AB): this is a word deriving from Sanskrit and translates skr. gâthâ which are usually written in verse form. The most usual pattern consists of four lines with five graphs each, the last graphs of the second and fourth line rhyming. However, there are also instances of gâthâs with six, eight or even more lines. Occasionally gâthâs also consist of four lines with seven graphs each. Rarely gâthâs also have unsymmetrical forms consisting of a mixture of lines with four and five graphs. gâthâs usually are introduced by the formula NPR(X) yûn jî yuê 有偈曰 'NPR(X) had a gâthâ saying' or by jî yuê 偈曰 'the gâthâ says', shî jî yuê 偈師曰 'the master said in a gâthâ, NPR(X) zuò yû jî yuê 作偈曰 'NPR(X) composed a gâthâ which said', tîng wî jî yuê 听吾偈曰 'listen to my gâthâ which says', etc.; there is only one example of jî yûn 偈云 (ZTJ 1.51.01; WU 29). In ZTJ gâthâs usually sum up the essential points/doctrinal message of the preceding narrative or dialogue.

-sông 納 (N AB): 'appraisal', similar to gâthâs an 'appraisal' also sums up key points of a narrative or dialogue. Like the gâthâs, sông is one component within the traditional system of the Buddhist scriptures in twelve divisions (sâi-ér-bû-jung 十二部經, on this term see Nakamura 5258b and Muller) and originally translated skr. gevana(compare also ying-sông 餘論 and chông-sông 重論). Sông in ZTJ occasionally have a specific title referring to the contents of the appraisal (e.g. Rû-yû sông 如意頌 appraisal of 'According to One's Wishes', Jûng-dông sông 僧論頌 appraisal of the 'Light of the Mirror', Sûn gê biî sông 《三個不歸》頌, some of these appraisals have considerable length and were transmitted as part of the teaching of a specific master).
When I came to this mountain, it was in the autumn of the seventh year of the wú-dé era (624 A.D.).

The Fourth Patriarch asked the Fifth Patriarch, saying:

"Does that not mean that there will be one branch of the Buddha-dharma coming out horizontally among the disciples of the master?"

The Fourth Patriarch said:

"You understand my meaning.

Appearals or oelus usually consist of at least four lines, seven graphs in each, but there also examples with five graphs or four graphs in each line; second and fourth line are usually rhyming, in appearals with more than four lines changes usually occur in the rhyming pattern after the fourth line (on the terms  ji  and sòng  see also Zhu Qingzhi 2000(b)).

In contrast to ji  and sòng, zàn can refer to any appraisal and not necessarily refer to a specific literary form. The common formula is zàn yì  'to praise; to say in appraisal', introducing direct speech. There are also many examples where zàn similar to sòng introduces a set of verses (e.g. ZTJ 1.334, WU: 15).

However, these sets of verses specifically refer to the appraisal verses of master Jingxiū 淨修 inserted after the biographic entries on the Buddhas, Patriarchs, and certain Chán masters (introduced by the formula: 淨修僧師讚曰:). As mentioned in the introduction Jingxiū淨修 also composed the preface of ZTJ.

Compare CFBJ, in Yanagida 1971: 380; the wú-dé 武德 era lasted from 618 till 627 (under the reign of Emperor Gāozōng).
You better stay here!\footnote{516}
I shall cross over to the east of the Jiăng (i.e., Yangtze).”
He then arrived at the Yūqī monastery at Mt.
Niūtōu.\footnote{518}
He met several hundred monks but none of them had
the aura of the Way (Buddhism);\footnote{519}
so he turned to a monk and asked him:
“How many permanent residents does this monastery have?”\footnote{520}
Among them, is there any Buddhist of the true faith?”\footnote{521}
The monk said:
“Chân priests think terribly little of each other.”\footnote{523}
As for those who have left their families to
become monks, which of them is not a Buddhist of the
true faith?”
The Fourth Patriarch said:
“Which one [of them] is a Buddhist of the true faith?”\footnote{524}

\footnote{516} Note this particular usage of shān善 (ADV) here. It seems to be a colloquial expression roughly corresponding to MM ʰəoldʰərdə好兒地 It is different from the regular usage of adverbial shān as for example in ZTJ 4.083, 06; WU: 335; “汝善護持。” “Protect [the dharma] well.”

\footnote{517} WU mistakenly has 橯 for 標.

\footnote{518} Mt. Niūtōu牛頭 (NPR, LOC) was situated in Rūn 澧 province, Shāngyuán上元 district. See also XGSZ T. 50/2060: 603c6-26: 於牛頭山南側寺北巖下別立母本增室。日日思無缺寸陰。The Yūqī 幽栖 monastery was built in 459 during the Six Dynasties period (see Okayama/Koromogawa/Ogawa 1999: 44, fn.1).

\footnote{519} The expression dào-qi道氣 ‘WAY-AURA’ is also used in Liú Yúxī劉禹锡 (NPR) Niútōu-shān dī-yì zū Róng dà-sī xīn tā jū牛頭山第一祖融大師新塔記 The term probably refers to some kind of ‘aura/energy’ which an enlightened person is supposed to emit.

\footnote{520} According to Okayama/Koromogawa/Ogawa 1999: 44, fn.2 zhà-chí 住持 (N) does not refer to ‘residents’ but to those who protect the Buddha-dharma. However, in other passages of ZTJ the word clearly means ‘resident’. Occasionally also used as VT ‘hold on to’ (ZTJ 2.146, 10; WU: 188; 平生住持高節，‘He always held on to lofty precepts (integrity)...’ or in the meaning ‘to take up permanent residence at’ (ZTJ 3.104, 03; WU: 256; ‘住持報慈東載，…[...] and he took up permanent residence at Bàocí Dōngzàng’s.’

\footnote{521} The term dào-rén道人 (TERM) usually refers to any Buddhist nun or monk; but here it rather refers to a person who really has grasped the truth. Dào-rén is a quite frequently used term in ZTJ (F: 28). Compare the following passages in which dào-rén is used more generally for monk/ordained person: ZTJ 1.080; WU: 50: “彼亦見道人，打破講席。” “This monk with heretic views smashes the eminent scholar (eminent monk/lecture master).” ZTJ 5.044; WU: 395 “七佛滅度後，道人皆不知。” “The seven Buddhas appeared in vain in this world, none of the monks (Buddhists) understand [their teaching]!” However, in the following passage there is a rather ideal description of dào-rén (ZTJ 4.061 WU: 320):

\footnote{522} WU thinks that there is a missing graph 還 after 和 (as in 和尚). Okayama/Koromogawa/Ogawa 1999: 45, fn.5, interprets chán-hé 禪和 (TIT) as a form of address for a Chán monk (jap. zenzen), which is syn.
to chán-hé-zi 禪和子.

\footnote{523} xiāng 相 functions as preposed pronoun here; see Lù Shùxiāng 1984 on this usage of xiāng.

\footnote{524} hé-zhi何者 (NPRO, QUEST) is here referring to a person (‘which one; who’); that is a very
The monk did not know what to answer.\textsuperscript{1525}

Finally he said:

"On the mountain there is Lānróng.

On his body he wears a rough cloth coat,\textsuperscript{1526}

and when he meets a monk he does not know how to put his hands together in front of his chest (i.e. does not greet in a way proper for a monk).\textsuperscript{1527}

This is an extraordinary person;"

Chán master, go and see for yourself."

The Fourth Patriarch then went to the front of the thatched cottage

and, walking back and forth,

he said:

"You, good man, should not enter the ‘very profound samādhi’\textsuperscript{1528}

Róng then opened his eyes.

The Fourth Patriarch said:

"As for your studying [Buddhism], is there something you seek after or is there nothing to seek after?"\textsuperscript{1529}

"善男子莫入甚（甚）深三昧。

善男子莫入甚（甚）深三昧。"

"汝學（學）為有求為無求耶？"

"我依《法華經》開示悟入，

Róng said:

"On the basis of the Fā-huá jīng [I] open up [to the Way], instruct, am enlightened and enter [the wisdom

particular usage of this interrogative pronoun which usually refers to inanimate things (‘which one; what’) and occasionally also means ‘why’. Compare the parallel passage in JDCDL. 同卷是僧人，On hē-zhē 何也 see also the section on interrogative pronouns.

\textsuperscript{1525} Passages in between {{...}} brackets are written with small letters in ZTJ and are possibly added at a later stage, maybe by the Korean editors who prepared the text for being carved on wooden plates.

\textsuperscript{1526} bū-qū 凜。This word is used several times in the poems of Hánshān 寒山 (f: 4), i.e.: 時人見寒山。各嘗是風騷。貌不起人目。身唯布著縣。（“When contemporaries see Hánshān, they all say he is a lunatic; his appearance does not attract [?] the eyes of people; on his body he has only wrapped a cotton bag”). See Okayama/Koromogawa/Ogawa 1999: 46, fn. 10.

\textsuperscript{1527} On jué 解 (V.MOD.CAP) see the section on modal verbs (2.3.4.7). Compare also a passage in Fuán-jue jīng dà shù-chiào 圓覺經大疏鈔. ZZ. 14: 278 (Okayama/Koromogawa/Ogawa 1999: 46, fn. 11).

\textsuperscript{1528} shēn-shēn sān-měi 深深三昧 (TERM): Compare NIRVANA. T.12/375: 672c21-22: 爭遊，是大涅槃即諸佛甚深禪定。如是禪定非是聲聞緣覺行處。（“Kaśyapa, this pari-nirvāṇa is just the same as the deepest samādhi of all the Buddhās.”). Compare also PLATFORM. T.48/2008: 350c9-10: 若欲入甚深法義者，應修般若行謂金刚般若經。（“The one who wishes to enter the deepest dharma-mind should cultivate the practice of prajñā-paramitā sutra.”). The compounds shēn-shēn 深深 appears also in Hézé Shéntú’s Nányáng hé-shāng dūn-jīu jí-tuō chén-mén zhī liú xíng kūn-jīng 南陽和尚解脫門盲了性壺經 (in Hu Shih 1908 (1930): 239. See also Okayama/Koromogawa/Ogawa 1999: 47, fn. 2).

On the early usage and development of the words sān-měi 三昧 (TERM.PHON) in China see Zhu Qingzhi 1994.

\textsuperscript{1529} See Mei Zulin 1978 on choice-question sentences (disjunctive interrogative sentence). Here the choice-question is marked by wéi 為 + X + 為 + Y. Other patterns commonly used in ZTJ are dāng 當 + X + dāng 當 + Y; wéi-dāng 為當 + X + wéi-dāng 為當 + Y; wéi-jū 為俱 + X + wéi-jū 為俱 + Y; X + yē 也 + Y + yē 也 (for the patterns see also the appendix 2.1.4.5).

Okayama/Koromogawa/Ogawa 1999: 47 translate the sentence in the following way: 汝の學は為た求むる有りや，為た求むる無きや。（“What you are studying, is it seeking after being (existence) or after non-being (non-existence)?”).
祖（某）甲為修道。’

四祖曰：
“開者開何人？
悟者悟何物？”

融{{無對}}。

四祖曰：

of Buddha][130](or: According to the instructions of the Lotus scripture I enter into enlightenment.) and cultivate the Way (i.e. practice) for the purpose of this.[131]

The Fourth Patriarch said:
“As for ‘opening’, for whom do you ‘open’?
As for getting enlightened, getting enlightened to what?” (or: the one who becomes enlightened, to what enlightens he to)

Rón did not know how to answer. The Fourth Patriarch said:

130] The term kāi-shí wǔ-rù 開示悟入 (TERM) is based on the AVATAMSAKA, T.10/279: 7a23-28 (the four above graphs are highlighted in the text). The English translation is very tentative.
131] ‘All Buddhas, World-honoured ones, appear in this world in order to open (kāi) [i.e. introduce to] the wisdom of the Buddha to the sentient beings so they may attain purity; they appear in the world in order to instruct (shì) the sentient beings in the Buddha-dharma; they appear in the world wishing to let the sentient beings gain enlightened (wù) to the wisdom of the Buddha; they appear in the world wishing to let the sentient beings enter (rù) the wisdom of the Buddha’.

In the teaching of the early Chán school these four terms played an important role in the theory of the four stages of Chán practice. The term kāi-shí wǔ-rù is explained in an important text of the Norther School, the Dà-shēng wǔ fāng-biàn 大乘五方便 (ed. in Suzuki 1968: 218; 184-185).

The term also appears in the PLATFORM (T.48/2008: 355c1-9) and is explained as four-fold division with regard to the enlightenment (jūe 畴) of the Buddha:

(1) the term as it appears in this world for one single great cause (purpose) - the understanding of the Buddha. The people of the world are on the outside in delusion clinging to form and in the inside in delusion clinging to emptiness. If one is able to transcend form amidst emptiness [?] and transcend emptiness amidst form [?] then inside and outside is not deluded. If one enlightens to this teaching, within a single thought one’s heart opens up (kāi). That is the understanding of opening up to the Buddha. Buddha means ‘to awaken’, which is divided into four teachings. The understanding of ‘opening up to be awakened’, the understanding of ‘being instructed on awakening’ [?]; the understanding of ‘being enlightened to awakening’; the understanding of ‘entering awakening’. If one hears ‘opening up’ and ‘being instructed’ then one can get experienced and ‘enter’. This means to awaken to and understand the original true nature and be able to manifest it. Opening up, being instructed, enlightenment and entering are themselves the understanding of the Buddha’.

In this text the term is defined differently than in the Dà-shēng wǔ fāng-biàn. It is defined as being enlightened of one’s own original nature (i.e. Buddha-nature). The term is also discussed in Zongmi’s 円教經大疏钞.

The Fourth Patriarch’s criticism is probably due to the fact that at the time of the composition of ZTJ this practice was associated with the ‘grandulist’ views of the Northern Chán School. In JDCDL this term does not appear and the parallel passage runs as follows, JDCDL, T.5/1/2076, 227a6-8.

The Patriarch thereupon went into the mountains to visit the master. [The master] sat straight up in meditation and did not turn his head at all (i.e. did not pay any attention to him at all). The Patriarch asked: ‘What are you doing here.’ The master said: ‘Contemplating the mind.’ The Patriarch asked: ‘The one contemplating, what person is that? And what sort of thing is the mind?’ [?] The master did not know what to answer. He then rose up and paid obeisance.

The term kāi-shí wǔ-rù is replaced with guān-xīn 観心 (TERM) ‘contemplating the mind’, another meditation method closely connected to the early (Northern) Chán School (on guān see also footnote 1561 below). On the term see also OKAYAMA/KOROMOGAWA/OGAWA: 48; fn. 4.
“The Twenty-eight Indian Patriarchs transmitted the mind-seal."

When Grand Master Dámó (i.e. Bodhidharma) arrived in this land (i.e. China), it (i.e. the mind-seal) was successively transmitted until there was the Fourth Patriarch.

Do you know this?

The moment he heard these words Róng said:

“Shuāngfēng in order to pay reverence [to the Sixth Patriarch], but I regret that I was not able yet to go there and visit him in person.”

The Fourth Patriarch said:

“If you want to know the Patriarch — that’s who I am.”

Róng thereupon stood up, bowed to the ground, touching his feet, and said:

“For what reason do you come here?”

The Patriarch said:

Bodhidharma said:

“On the inside I transmit the mind-seal in order to acknowledge (lit. contract to) the realized mind; on the outside you receive the monk’s robe (kāyā) in order to fix/determine the teaching of the school, so it won’t be mistaken.

The interrogative adverb bái 還 (ADV.QUEST) is mainly used in interrogative yes/no-sentences. The frequency of lǐ in this type of interrogative sentence is extremely high in ZTJ. On hậu see Y. Bin 1988(b).

piē (ADV. TEMP) is used several times in ZTJ meaning ‘the moment when; instantly; in the glimpse of an eye’; it is sometimes suffixed with - rán 然 (piē-rán 警然) or ēr 耳 (piē-ēr 警耳).

měi-chǎng (ADV) ‘always’ is only used once in ZTJ.

hèn 恨 (ADV) is used as adverb here: ‘HATE > regretfully; unfortunately’.

Lit. COP/NPRO/ISG/BOGY/COP. Note this copula construction with postposed shí 是 X + ji 即 + Y + shí 是 X is Y; X is identical to Y; this copula construction identifies; see also the notes on copula constructions (2.2.5.1).

jiù-zú 足 (TERM) lit. ‘TOUCH-FEET-OBEISANCE’ originally referred to a ritual bow performed upon the occasion of paying obeisance to the Buddha. This is a bow to the ground, the forehead touching the feet of the Buddha, while simultaneously the two hands with the palms facing upwards are raised above one’s head (see Okayama/Koromogawa/Ogawa 1999: 51, fn. 3).

jiàng 降 lit. TO DESCEND is a polite expression.
“特来（來）相訪。”

又曰：“別更有住霊（處）不？”

霊以手指（指）於（於）庵後曰：“更有庵在。”

遂引四祖到庵所。

師遂見虎狼禽（窺）庵。

霊（一靈？）而鶉（縱）橫四畔。

師乃兩手作怕勢云：“

“霊”

霊曰：“師猶有這個（在）。”

師曰：

1541 an庵 (N) refers to a small thatched cottage; occasionally to a small Buddhist convent.

1542 On the function of zài在 (SF) see the section on sentence final particles.

1543 It is actually not quite clear whether the original has 鹿 or zhī 麝 (type of large deer). WU has 鹿, FO has 麝. According to the context 麝 seems appropriate. Also Okayama/Koromogawa/Ogawa 1999: 50 and SUN have 麝.

1544 There are several other accounts on the encounter of Fārōng 法蓉 (NPR) with wild beasts. The encounter with animals and the subduing of wild beasts are important topics in Buddhist hagiographical literature since they give evidence for the supernatural powers of monks. On Fārōng and his encounter with wild beasts compare FGZS, T.50/2006: 60a5-9.

1545 The strange graph 㷂 (no dictionary reference found) is a compost of the four Chinese graphs nù 入, shān 山, jiàn 見 and chóng 虫 which literally mean: ENTER-MOUNTAIN-SEE-BEAST; Feng interprets it as a variant character of xiān 顯 偉 ‘dangerous’. The phonetic of the above character could be xiān 現 or xiān 显 but I doubt this interpretation. In the Tiān-shēng guāng-dèng lù 天聖廣燈錄 (ZZ. 135: 755a9-10) a similar passage is written with the graph de-composed into its parts: ‘落，入山見大蟲，意旨如何？’ 師云：‘本人眾上聳驚, 石女窮邊側耳聽。’ ([Somebody] asked: “A person of old entered the mountains and saw a beast, what is the meaning of this?” The master said: “The wooden man shouts with a loud voice on the top of a mountain, the stone woman listens at the bank of the valley rivulet.”). I am not aware of any other text in which the graph 㷂 appears therefore it is impossible to determine its exact meaning. However, I think it is a contraction of the four above graphs into one. Sūn Xīxin suggests (personal discussion) that the graph also expresses an exclamation (fear). This interpretation fits well into the context. However, I think that the four parts of the graph also retain their original meanings indicating that the fear is caused by beasts encountered in the mountains.

1546 yóu 猶 (ADV) ‘still’; zài 在 (SF) expresses surprise. Fārōng’s utterance expresses astonishment over the fact that an enlightened master is still struck by worldly feelings such as fear.
"What did you see right now?"  
Although Rōng inherited the mysterious teaching, when he heard these words he nevertheless was unable to give an answer.

The master thereupon expounded to him the essence of the dharma.  
As for the countless schools of wonderful thought, they converge in the teaching of the mind.  
The wonderful virtues, which are numerous like the sands of the river Ganges, are all situated in the mind-source.

All teachings of concentration (samādhi) and all teachings of wisdom (prajñā) are naturally supplied sufficiently [in the mind].

The wonderful application of the supernatural powers are all in one’s mind.

The afflictions and karmic obstacles are fundamentally empty.

All retribution [of prior actions] originally exist by themselves.

There is no trite-world one can escape from and there is no bodhi which can be sought after.

As for human and non-humans, the characteristics or their nature is equal (universal).

1547 shì-lái 迴來 (ADV.TEMP) ‘just now, this moment, a moment ago’: (also appearing in SOUSHENJII and Biaowen, see HYDCD. 6409c and Jiang/Cao 344): This adverb is very frequent in ZTJ (F: 61).

1548 These ‘essentials of the dharma’ (fā-yào 法要) must have been considered as core teaching of the Fourth Patriarch since they are echoed in many Chán works of later periods: Compare WUDENG 564, compare also ZZ. 118: 59a6-14, Yùxuán yì-là 御信語録, ZZ. 119: 515a12-b2, Zōng-jūng lù 宗鏡録, T. 48: 940a11-14.

1549 fāng-zǐ 方寸 (N>TERM) lit. ‘SQUAREinch’ can refer to the heart and in extension to the mind. xīn 心 is actually a term difficult to translate and some translate it with ‘heart’ or with ‘heart/mind’ in the Buddhist context. However, I usually avoid the translation ‘heart’ since the heart is associated mainly with emotions in Western culture. In Buddhist texts xīn usually comprises intellectual as well as emotional responses and English ‘mind’ (which also can both ‘think’ and ‘feel’) seems therefore more appropriate as translation for xīn 心.

1550 hóng-shā 毫砂: ‘GANGES RIVERSAND > be as numerous as the sand of Ganges’, originally a translation for skr. Gāndh-vāhikā.

1551 xīn-yuán 心源 (TERM): ‘MIND-SOURCE’.

1552 i.e. The mind’s original nature is inherently in possession of these qualities.


1554 Note the lāi is written in its ‘standard’ form here.

1555 This sentence differs from the texts cited above: 一切果报, 皆如夢幻。 (‘All causes and results (i.e. retribution) are dream-like delusion’). The line in ZTJ is difficult to interpret. Okayama/Koromogawa/Ogawa 1999: 53 translates: 一切的果報是本來無有, 有耳可耳。

1556 fēi-rén 非人 ‘NOT PERSON’ probably refers to all existences in the ‘six destinies’ (liú-dào 六道) apart from the existence as human being, i.e. existence as god (tiān 天), demon (xiū-lù 修羅), hungry ghost (è-guì 饥鬼), animal (chú-shēng 畜生) or resident in hell (dì-yù 地獄). The first two and the existence as human being are the result of predominantly good deeds in one’s previous life, whereas the last three are the result of predominantly evil karma.

1557 píng-dìng 平等 (TERM) skr. sāma ‘equal; same; universal’, on this complex term see Fuguang 1914.
大到無際，
絕無邊際（虛）。
如是之法汝今（今）已得，
更無闕少，
與佛無殊，
更無別法可得成佛。

汝但任心自在，
莫作觀行，
亦莫停心，
莫起貪、嗔、癡，
莫懷愁戚（慮），
蕩蕩無導（礙），
任意縱（縱）橫。
不作諸善，
不作諸惡。

The great Way is void and vast, cut off from any thinking and reckoning. Such a teaching you have already attained today and there is nothing further lacking (i.e. it is perfect) and it is not different from Buddhahood; there are no others dharmas which could be attained in order to achieve Buddhahood. Just be natural in accordance with our mind, do not engage in the practice of insight and do not stop your mind [its activities]; do not give rise to craving, anger and ignorance; and do not entertain grievous thoughts; and do not perform any good deeds and do not perform any bad deeds.

1558 Also translatable as one word: ‘expansive; spacious, etc.’ The comparison of enlightenment with the qualities of space (fast; open; unlimited; without hindrances; etc.) is very common in Chán works.

1559 Note that the standard graph 順 is used here, whereas a few lines above the variant graph 与 was used.

1560 "naturally exist" is an important term in ZTJ and refers to the ability to be in accordance with one’s original mind (syn. to Buddha-nature). This state is often contrasted to “artificial” attainments which are achieved by traditional practices such as meditation, performance of good deeds, the reading of Buddhist scriptures, etc. Compare ZTJ I.103; WU: 63: 隨心自在。

1561 guàn 観 (TERM) refers to a certain type of meditation, 'introspection' which is part of the traditional Buddhist meditation practice of 'concentration and introspection' (zhī-guàn 正觀, skt. samatha-vippayāna). Zhī refers to the practice towards a state of tranquility and mental peacefulness which is the basis for meditation Guān, 'introspection; contemplation; insight; discernment' leads to a direct insight in the nature of things (for example that everything is impermanent, full of suffering and without self-nature). These practices are described in the works of early Buddhism (for example Zā-ā-hán jīng 織阿含經, T.290: 28a, 146c, 318b, Chā-šao jīng 出曜經 and the Yogācāra School. In China this practice was much discussed already in the sixth century (see for example QXJLUN, T.32: 575c) and eventually reinterpreted in the Mahāyāna context by members of the arising Tiāntái School (for example Mò-hē zhi-guān 摩訶止觀, T.46:1911). In texts of the early Chán school one also finds reference to a meditation technique called kān-xīn 観心 (TERM) or guān.xīn 観心 (TERM) ‘contemplation of the mind’. However, in later Chán works this practice is usually rejected as quietist and belonging to the ‘Small Vehicle’. (On zhī-guān see Mochizuki 1759-1760; Petzold 1982: 57-65, Buswell/Gimello 1992: 67, Sopa 1991; Anderl 1995: 45-48).

1562 Also ting-xīn 停心 (TERM) ‘stop the mind’ refers to a traditional meditation practice. The complete term 五停心 (TERM) ‘five stops mind-contemplation’ or wǔ-tīng 五停 (TERM) ‘five stops’ usually refers to the following techniques: (1) bū-tīng 不淨 contemplation on the impurities of all dharmas; (2) ē-nén 憤怒 contemplation on all living beings and the arousal of compassion; (3) yīn-yīn 惡音 contemplation on the fact that all dharmas are interdependent (cause and effect); (4) jī-fèn-biè 按分界分别 right discernment of the interaction between senses, sense-objects and consciousness; (5) shū-xī 數息 contemplation on the process of breathing (often by counting) in order to calm down the confused mind. The practice of the ‘five stops’ was traditionally combined with the above mentioned technique of ‘concentration and introspection’. Here and in other passages of ZTJ these traditional practices are criticized and rejected since - according to the Chán school - they inhibit a direct insight into one’s original nature. On wǔ-tīng see Soothill 114, Nakamura 1269a-b, Anderl 1995: 56-59.

1563 I.e. the three main causes which lead to suffering and entanglement into the cycle of birth and death.

1564 dāng-dāng 蘆蕩 (VI.REDUP) ‘unrestrained; freely roaming’ (early examples in SHI, other early meanings are ‘great; vast; gushing (water)’, see HYDIC: 5539).

1565 zōng-héng 藝術 (VI.ACT) is used as verb here, lit. ‘vertical-horizontal’ (from north to south) to ‘traverse freely’ (still a common word in MM). The phrase indicates freedom from any obstacles and harmony with the natural flow of things.
行住坐（坐）臥，

In all actions (lit. whether moving about or sedentary,
sitting up or stooping down to sleep)1566

觸目遇緣，

whatever one sees and encounters1567

懸（懸）是佛之妙用。

are all the wonderful applications (functions) of the

快楽無憂，

Buddha.

故名為佛。”

Joyful and free from worries,

臨問：

therefore it is called Buddha.”

“心既具足（足），

Rōng asked:

何者是心？ 何者是佛？”

The master said:

“非心不問心，

“If there is no mind then one does not ask about the

問心非不心。”

mind;

又問：

if one asks about the mind then there certainly is a

“既不許觀行，

mind.”1568 [??]

於境起時如何對（對）治？”

He continued to ask:

師曰：

when there are objects arising [in the mind], how do

“境係無好醜，

you control them?”

In objects1569 there is no ‘beautiful’, there is no ‘ugly’.

1566 The phrase 行住坐臥 坐行住坐, 'walk-stand-sit-lie’ appears already in sutas; compare DIAMOND, T. 8/236: 761b22-24: 須菩提若有言如來往行住坐。是人不解我所說義。('Subhāti, if a person says that the Tathāgata walks, stands, sits and lies down (i.e. engages in everyday activities), this person does not understand the meaning of what I say’). The phrase refers to the performance of everyday actions. The possibility of gaining enlightenment while performing regular daily actions is an important topic in Chán texts whereas specialized religious activities like engaging in meditation, worshipping the Buddha, reciting the sutras, etc. are often criticized. Compare a famous passage in the LINIJI, ZZ. 118: 205a15-18: 古古佛何等。衆生心是道。大德。計什魔物。現今前聰難無依依。歷歷地分明。未善欠少。汝若欲得與祖師不別。但如是見。不用疑諦。你心心不異。名之為祖。心若不異。則性相別。心不異故。即性相不別。For a Japanese translation of the above passage in T33 see Okayama/Koromogawa/Ogawa 1999: 55, fn.6.

1567 chū-mi 触目 ‘touch eye’ see with one’s eyes = what lies within one’s vision’ (JINSHU).

1568 Lit. 1.1.MIND/NOT/ASK ABOUT/MIND; ASK ABOUT/MIND/BE NOT/NOT/MIND. The use of the double-negation fēi bù 非不 is striking here since fēi bù is usually used adverbially in order to emphasize a statement (see Jiang/Cao 119); here it obviously precedes the noun mín 心. A possible explanation is that xīn is used here as a verb ‘to have mental activity, to perform mentally, to function as mind’; ‘asking about the mind certainly is the functioning of the mind’ [?]. The meaning is that the enquiry on the mind by nature presupposes a mind (i.e. a question about the mind presupposes a subject which is capable of mental activity). This kind of verbal usage of xīn is occasionally seen in Chinese Buddhist scriptures; compare for example the Chōzō chōn-shī yǐ 鐘錐師意, Pelliot 3559, folio 26, line 14-15: 若自心不心 誰是誰非 (‘If one’s mind does not perform its [delibera-
tional] mental function who then is detesting right or wrong?’) (see Anderl 1995: 67, 71).

Compare also Xué-pái lín 血脈論, T. 48/2009: 373b3-8: 三界興起同依一心。前佛後佛以心傳心。不立文字問曰。若不立文字。以何為心。答曰。汝問吾。即是我心。吾問汝。即是吾心。吾若無心。因何解答汝。汝若無心。因何解答吾。問吾即是汝心。 Zōng-jīng lù 宗鏡錄, T. 48/2016: 944b27. 亦何心而佛。何佛而心。心佛既然。

Zōng-jīng lù 宗鏡錄, T. 48/2016: 674b1-2. 心雖不無心。無相即一於一切中而得解脫。故知無法不心。無心不法。如是明達。則於一切諸法。不行不取無縛無脫矣。

Yuánán yǐ-lú 御還語錄, ZZ. 119: 559a17-b1: 心亦不心。心非心故。相亦非相。相非故相。所以皆無法無本心。始解心心法。法即非法。非法即法。無法無非法。故是心心法。既若如此。故知一切法性自爾。

1569 jīng-yuán 境緣 (TERM) is the fourth of the jū-yuán shēng-shí 九緣生識 ‘nine kinds of reasons/conditions for the arising of consciousness’. Usually there is the distinction between eight kinds of consciousnesses.

The five consciousnesses of the eye (yǎn-shí 眼識 ‘vision’), ear ( ēr-shí 耳識 ‘sense of hearing’), nose (bì-shí 鼻識 ‘sense of smelling’), tongue (shé-shí 舌識 ‘sense of taste’) and body (shēn-shí 身識 ‘sense of touch’) arise in contact with their respective sense-objects and are dependent on the eighth
好醜起於（於）心。 [the categories of] ‘beautiful’ and ‘ugly’ arise in the mind [only].

心着（若）不強名。 Unless the mind does not artificially impose names,
妄情従（從）何起？ whence should the deluded feelings arise from?
妄心既不起， Since the deluded mind does not arise,
真心住遍知。 the True Mind employs all-pervading wisdom. Following [this genuine]
隨心自在。 mind one is inwardly free
復無終始， and there is no beginning or end any longer,
則名常住法身， then this is called ‘permanent dharma-body,’
無有變易。 [in which] there is no change of any kind.

令（今）付於（於）汝。 I got the teaching of
汝今（今）諦受以酬吾道。 sudden enlightenment transmitted from my late teacher
[Śeng]Cān. and now I transmit it to you.

今（今）住此山。 Today you have in the spirit of truth received [the]

consciousness aīlaya-vijñāna ‘storehouse-consciousness’; a storehouse of all latent formative forces; all thoughts, etc. leave impressions in the storehouse-consciousness and activate certain seeds which again will influence a person’s future actions and thoughts. The sixth consciousness also arises dependant on the eighth and discriminates these phenomena. The seventh consciousness (ā-tūṇa 阿陀那, skr. ādāna) is sometimes described as the consciousness which ‘holds on to’ the consciousness and organizes the information from the sense consciousnesses and the sixth consciousness. This consciousness also forms the notion of a ‘self’ or ‘ego’ (sometimes explained by the process that the impressions (activated ‘seeds’, zhōng 種) in the storehouse-consciousness are mistakenly interpreted as individual self). “Thus our ‘mind’ is endowed with a subconscious store-consciousness (citta) and a faculty which mistakes this store-consciousness for the ‘self’ and consequently produces self-attachment (= manas), and it is with this basis that we go about the cognition of object (vijñāna).” (Takasaki 1987: 211). Summing up, many interdependant factors enable the consciousness to arise and especially the Yogacāra Schools were investigating the problem. One of these factors is jīng-yùn 境緣, defined as the necessity of the presence of the five sense objects. Without their respective objects the five sense-consciousnesses cannot arise (compare the Cheng wei-shí lun 成唯識論, juan 2-5). On jīng-yùn and jū-ying shèng-shise 覺行聖士薩 Guoguang: 156-158. The above passage indicates that the contact with objects per se does not give rise to delusion but rather the mind, which discriminates between right and wrong, beautiful and ugly, etc. thus creating a distorted image of the world based on duality.

qiáng 强 (ADV) is used as an adverb here: ‘intentionally; willfully’. The original notion of ‘force’ is still present: STRONG ➔ FORCEFULLY ➔ WILLFULLY; UNNATURALLY; INTENTIONALLY. Qiáng is occasionally also used as an intensifying adverb in vernacular texts: ‘very; deeply’ (Tang poetry, see Jiāng Cao 298).

biàn zhì 異致 (TERM) refers to zhèng-biàn-zhì 正遍 (TERM). The term is very frequent in DIAMOND, T 8: 238. On the term see Okayama/Koronomaw/Ogawa 1999: 88, fn.3.

WU erroneously has 自 for 为.

And as a consequence no arising and no destruction.

cháng-zhù 常住 (TERM) ‘PERMANENTLY-RESIDE ➔ permanent’ (skr. nitya-sthitā). The antonym of wéi-cháng 無常 (TERM) ‘impermanent’. ‘Permanent’ refers to not being subject to birth and death, arising and being destructed. In Mahāyāna Buddhism said of the dharma-body of the Tathāgata (rāja-lā jiā-shēn 如來法身, see NIRVANA, juan 34). According to the Dā-shèng zhūang-yōng jīng 大乘莊嚴經, juan 3, also his bāo-shēn 報身 (retribution-body) and his yīng-shēn 應身 are permanent. See also Fó-xíng lún 佛性論 on the permanence of the three bodies Guoguang: 4524). In the Chinese context, the notion of permanence became very important with regard to fó/xíng 佛性 ‘Buddha-nature’, indentified with an innately pure mind (qǐ-xíng qīng-jīng xīn 白性清淨心, in the Chán school often referred to as zhēn-xīn 真心 (‘True Mind’) or wú-xīn 無心 (‘No-mind’). See also the discussion in the QIXINLUN on yī-xīn 一心 (‘One-mind’) which was very influential for the notion of mind in East Asian Buddhism, especially the Chán school.

The term fā-shēn 法身 refers to Buddha’s essential body of truth.

wú yǒu 無有 is like wú 無 ‘not have’. Wú yǒu for wú is already commonly used in many sūtra translations (see for example NIRVANA). 無→無有→沒有 (Yuan period).

I suspect that xiān-shī 先師 does not mean ‘first/former teacher’ in this passage but that xiān
After you there will be another five people who will succeed one after the other in an unbroken succession. 

Take good care of yourself.

I shall leave now.”

When the master heard these words he instantly shook off those slight imperfections [from which he was still suffering] and he once and for all caused the links to the mundane world to disappear.

From that time on [even] demons and [evil] spirits supplied for all his needs leaving nothing undone. 

If one conducts a detailed examination of this the secret instruction of the Tathāgata;

how could one cultivate and gain enlightenment by means of practice?

The mysterious teaching of the descendants of the Patriarchs

how can one reach it by quite meditation? (lit. how could one direct oneself towards it by means of calming [the mind])?

Through words one does not enlighten to the principle they are as distant from the mysterious essence as indicates that the person is already deceased: ‘(my) late teacher’. Note the function of chū 處 as an enclitic resumptive pronoun here (comparable to MM nábīn 那邊).

This prediction refers to the five monks in the lineage of Niǔtóu listed at the end of the entry.

zi-shi 自是 glossed ascént ci 從此 ‘from this on’; gōng-xū 供須 (供) ‘to supply what is necessary’ (Tang; HYDCD. 560c); wǔ-di 無地 ‘NOT HAVE GROUND’ expresses intensity: glossed as bū-jīn 不盡; zhī-ji 至極 (HYDCD).

ling-guài 龙怪 and guī-shén 鬼神 refer to supernatural beings (ghosts). This sentence expresses that the degree of enlightenment of Niǔtóu was so high that he not only received veneration by human beings but also by supernatural beings like demons and ghosts. Compare with the eulogy in the biographical entry on Chán master Fēitiánnú 肥田奴 (ZTJ. 3.017;3-4; WU: 204).

The mind is so tranquil that worries have difficulties entering;

There is no grief, so disaster does not intrude.

The Way is so elevated that dragons and tigers submit to it;

The Virtue is so deep that demons and spirits pay their respect.

Note the strict parallelism in this passage and the variation of some elements: interrogative pronouns qí 起 and án 安; modal verbs (expressing capability) néng 能 and kě 可; particles yǐ 以 and zhī 之.

如来 密 裨 

NPR ADJ N

豈 修 能 齊 

NPRO-QUEST V PART(COV?) V.MOD V(monosyl.)

祖亂 玄門 

NPR ADJ N

安 寂靜 之 可 趣 

NPRO-QUEST V PART V.MOD V(monosyl.)

qi 契 On this term see footnote 2072 below.
靜慮還源，
clouds are from mud;\(^{1582}\)
returning to the source by means of calming one’s
thinking

望禪樞而楚越矣。”
is as far removed from the pivot (i.e. essence) of Chán
as the state of Chù is from the state of Yuè.\(^{1583}\)

問師：
[Somebody] asked the master:

“夫言聖人者，
“As for calling somebody a sage,\(^{1584}\)
當斷（斷）何法，
what dharma should he cut off
當得何法，
and what dharma should he obtain,
而言聖人？”
so that we call him a sage?”

答（答）：
[The master] answered:

“一法不當斷（斷），
“He who does not cut off a single dharma
一法不得，
and does not obtain a single dharma,
此謂聖人。”
such a person is called a sage.”

進曰：
[The monk] asked furthermore:

“不斷（斷）不得，
"If he does not cut off and does not obtain [any
dharma],
與凡夫有何異？”
what difference is there from an ordinary person?”

師曰：
The master said:

“有異。
“There is a difference.
何以故？
Why is that so?
一切凡夫皆有所斷（斷），
All ordinary people have something to cut off
妄計所得；
and falsely have imaginations about what there is to obtain;

真心聖人則本無所断（斷），\(^{1585}\)
however, a sage who has realized his true mind has
亦無所得。
basically nothing to cut off
故曰有異。”
and nothing to obtain.

進曰：
[The person] proceeded to ask:

“云何凡夫有所得，聖人無所得？
"How can it be that the ordinary person has something
to obtain and the sage has nothing to obtain?
得與不得復有何異？”
What difference is there between obtaining and not

師曰：
The master said:

“有異，
“There is a difference,
何以故？
and why is that so?
凡夫有所得，
The ordinary person has something to obtain,
則有虛妄：
and therefore he is deluded (or: therefore there exists
delusion);

聖人無所得，
the sage has nothing to obtain,
則無虛妄。
therefore he is not deluded.
有虛妄者則有異，
If there is delusion then there exist differences,
無虛妄者則無異。”
If there is no delusion then there is no difference.”

\(^{1582}\) \(\text{Yǔn-nì} \) 雲泥, ‘CLOUD\(M\)UD > BE AS DIFFERENT AS A CLOUD AND MUD > there is a great difference’ (see HYDCH 6777c; early occurrence in HOUHANSHU).

\(^{1583}\) Chù Yuè 楚越, ‘STATE OF CH\(\)U AND STATE OF YUE > DISTANCE BETWEEN THE STATE OF CH\(\)U AND STATE OF YUE > BE AS DISTANT AS THE CH\(\)U AND YUE > be different’.
The whole paragraph seems to be an evaluation of the teaching of the patriarchs by the authors of ZTJ. The style is unusually formal and elevated.

\(^{1584}\) This is based on the Jue-kuân lùn 絕觀論. Originally this work was regarded as treatise written by Bodhidharma but it seems that at the time of the composition of ZTJ it was already attributed to Pârâng 法頴 (Feng 586).

\(^{1585}\) WU puncuates incorrectly: "一切凡夫皆有所斷妄計，所得真心，聖人則本無所斷，亦無所得。”
進曰：
“若無異，
聖人名曰（因）何立？”

師曰：
“凡之與（與）聖，
二俱是假名。
假名之中無二，
則無有異。
如說鳥毛兔角也。”

ZTJ 1.105; WU: 63

[The person] continued asking:
“If there is no difference, on what criteria is the concept of ‘sage’ postulated?”
The master said:
“As for the concept of ‘ordinary’ and ‘sage’ both are fake (provisional) names. Among fake (provisional) names there is no opposition (dualism), thus there is no difference. It is like talking about the hair of a tortoise or the horn of a hare.”

進曰：
“聖人若同鳥毛兔角，
則應是無。
令人學何物？”

師曰：
“我說鳥毛，
不說無鳥。
汝何意作此難！”

進曰：
“鳥與（與）何物？
毛與（與）何物？”

師曰：
“鳥與（與）於道，
毛與（與）於我。
故聖人無我而有道，
凡夫無道而有我。
執我者猶如鳥毛兔角也。”

次乃法付智嚴已。

ZTJ 1.105; WU: 64

自現（～現）慶元年，
司空廬無善請出建初寺。

In the first year of the xiàn-qìng era (656 A.D.) the sī-kōng Xiǎo Wūshàn invited the master to leave the

1586 Note the variations of the graph 因 in one and the same chapter!

1587 See Sun Xixin 1992: 307 on this usage of the copula shì 是, shì + V and shì + ADJ became a common pattern in Tang times. See also the notes on copula constructions in this thesis.

1588 Zhiyán 智嚴 (NPR) was a person from Dānyáng 丹陽 and his family name was Huá 華. He was more than 40 years old when he became a monk. His first teacher was Chán master Bǎoyuè 碧月 from Shūzhōu 舜州 Mt. Gōng 公山. He studied all kinds of meditation techniques. At an advanced age he returned to Jǐnáìé 建業 and settled in the city Shìdúōu 石頭城. It is said that he spent his time there cleaning the wounds and clothes of people afflicted with pestilence. He eventually died there. It is actually difficult to establish any historical connection to Níutóu (see Feng 587).

Temporal cí 次 seems to be of quite late appearance, probably late Tang and Five Dynasties periods.

1589 The text has xiàn-qìng 現慶 instead of xiàn-qìng 顯慶 since 顯慶 was the nián-hào 年號 (656-661) of Emperor Gāozōng 高宗 between 656 and 661 and thus taboo. XGSZ and JDCDL have 顯慶.

Zì 自 (ADV TEMP) means ‘at that time’ here; this usage of zì did not become common before the Five Dynasties period.
師辞（辭）不免，

and the master asked to be excused but could not avoid

乃謂眾曰：

consequently he addressed the monks’ assembly,

“乞（從）今一去，

saying:

再不歸也。”

I will never again set foot [on this place].”

既出寺門，

After he had gone out through the monastery gate

禽獸哀号（號），

the wild beasts uttered lamentations,

逾月不止：

for over a month;

山間泉池，

the springs and ponds in the mountains

激石涌砂，

dashed rocks and gushed forth gravel,

一時填滿：

which filled [the valley] at once;

房前大樹四株，

the four huge Paulownia trees in front of the monk’s chamber

五月繁茂，

which were growing luxuriantly in May

一朝凋盡。

withered at the same time.

師至現（顯）慶二年丁巳歲潤（～閏？）正月二十三日，On the 23rd day of the rèn-zhèng month in the second year of the xiàn-qìng era, the year dīng-sì (657 A.D.),

於建初寺終，

the master died at the Jiàncūn monastery

春秋六十四，

at the age of 64.

簡夏四十一。

He had been monk for 41 years.

至二十七日葬，

On the 27th day [after his death] he was buried

塔在金陵後湖溪（～雞？）龍山，

and his pagoda is situated at Mt. Lóng in

The Jiàncūn monastery 建初寺 (NPR) is situated in Jīnlíng 金陵 and was established by Kāng Sēnghūi in the Three Kingdoms period. This was the first Buddhist monastery in China (see Feng 587).

Compare XGSZ 司功業元善.

biàn 不免 (VTV) is an expression commonly used in sūtra texts meaning ‘do not go against; not defy; cannot prevent/avoid’ (for example in Zì bō-zōng jīng 雜寶藏經, jiǎn 6; see Fang Yixin 1992: 157). Here it is postponed after the verb and seems to function similar to a complement or a postponed VTV the object of which is deleted.

zài 再 (ADV) ‘again’. Sometimes indicates that something is reverted to its original state: zài jiàn 再建 ‘re-establish (something what existed before)’; zài xǐng 再興 ‘revive, make prosper again’. In some instances zài means ‘a second time; one more time’. 聽人再申聞 ‘The student put forth his question a second time’ (ZTJ 2.101; WU: 164).

XGSZ 山間.

yī-zhāo 一朝 (ADV.TEMP) ‘at the same time; at once’ (compare yī-shí 一時).

Note that 龍 is written in its regular form here whereas the variant 龍 is used throughout the bibliographic entry.

chūn-qiū 春秋spring-autumn > age.

Outā (TERM): ‘pagoda’; see Bao Jiasheng et al. 2000: 39. Tā refers to a type of Buddhist architecture and is originally a transcription of skr. stūpa. Originally stūpas were used for the places where the remains of Sākyamuni were supposed to be stored. Eventually, stūpas were also erected at places where things like Buddhist scripture, relics, etc. were buried. Basically there were several kinds of stūpa types transmitted to China. The earliest tā was erected in the Bái mǎ 白馬 monastery in Lǔyáng, a wooden stūpa in the center of the temple. In the second century the first nine-storied wooden pagodas appeared which eventually became very popular in China. Between the Eastern Han and the Six Dynasties the erection of pagodas became common in China (in LUOYANG QIELANJI ca. 17 pagodas are mentioned. In Fā-yuán zhī lín 法苑珠林 more than 1000 pagodas in the area of Mt. Wùtái 五台 alone are mentioned). During the time of the Six Dynasties certain features became common for the building of a pagoda, e.g. six stories, rectangular shape, each side having three gates and six windows, the colour of the gate usually being bright, several bells on top and in other places of the pagoda, etc. At that time pagodas were erected on a large basement symbolizing Mt. Sumeru (i.e. the
Hòuhúxi, Jùnlíng.\(^{1598}\)

this refers to Mt. Qídū.

After that the Niútóu school had six branches,\(^{1599}\)

the first is Chán master [Fǔ] Róng,

the second is Zhìyán (577-654),

the third is Hūnfāng (n.d.),\(^{1600}\)

the fourth in Fāchí (635-702),\(^{1601}\)

the fifth is Zhìwēi (646-722),\(^{1602}\)

and the sixth is Hùzhōng (683-769).\(^{1603}\)

Buddhist center of the world) and the pagoda itself was made of wood. However, there was also a small number of stone pagodas built during the Northern Wei which influenced the architecture of stone-pagodas which became popular during and after the Tang. The earliest preserved brick pagoda (zhùn-tà 游塔) dates form 523 (Northern Wei), with 12 sides, built of yellow bricks. During the Sui and Tang, the building of pagodas reached new heights and the shape and size of pagodas became even more diversified. During the Five Dynasties period especially in South-China numberless pagodas were built. Whereas the pagoda was the central structure in monasteries during the Six Dynasties period, pagodas during the Tang did not have this function any longer. From this period only a small number of wooden pagodas survived; however there are many brick-pagodas still existing from that time. The prevailing shape was still rectangular and there were three main types of pagoda buildings. Most of the pagodas preserved from the Tang period are tomb pagodas (mù-tà 墓塔) of monks and tā in ZTJ usually refers to this type of pagoda. Most of those are built of stone or brick. The most regular type is rectangular, but some consist of six or eight angles or are built in a round shape. The size of these pagodas is not very big and most of them have a height of three to four meters.

\(^{1598}\) Lake Xuānwū 玄武湖 (NPR, LOC) is situated in the north of Jiāngsū 江蘇 district, Fūchéng 府城.

\(^{1599}\) yīn cǐ (CONJ) ‘BECAUSE OF THIS’ is obviously used temporally here since there is no causal connection to the previous sentence; Feng translates 從這兒開始.

\(^{1600}\) See JDCDL, juàn 4.

\(^{1601}\) On Fāchí 法持 (NPR) see SGSZ, T.50/2061: 757c2-17.

\(^{1602}\) On Zhìwēi 智威 (NPR) see SGSZ, T.50/2061: 758b22-c25.

\(^{1603}\) On Hùzhōng 惠志 (NPR) see SGSZ, T.50/2061: 834c23-835b23.
3.1.2 Preceptor Hèlìn 鶴林

Preceptor Hèlìn succeeded Chán master Niútōu [Zhi]wèi; his canonical name as master was Māsū and we have not read the records of his deeds and cannot determine the circumstances of his teaching activities. By imperial order he was posthumously called Chán master Dài, and the Dâhé Bâohâng pagoda was erected for him.

問：
“如何是西來（來）意?”

師曰：
“會（會）即不（不）會，
疑即不疑。”

師曰云：
“不（會）不疑底，
不疑不（會）底。”

有僧敲門，
師問：
“是隸學人？”

對（對）曰：
“僧。”

---

1604 See Feng 588. Hèlìn (NPR) lived from 668-752. According to WUDENG and JDCDL, his canonical name was Xúān Bī Xīn and not Māsū. Māsū. According to JDCDL, he died on the 11th day of the 11th month in the 11th year of the tiān-bào 天寶 era at the age of 85 (JDCL, T.51/2076: 229c9).

1605 xìng-zhùàng 行狀 is a historian's technical term. See the introduction to this work. According to WUDENG, Hèlìn was a person from Yànling 延陵. His family name was Mā. The authors of ZTJ have obviously mixed his family name with his canonical name.

1606 On zhōng-shì 終始 (TERM) and huà-yuàn 化緣 (TERM) see the introduction to this thesis.

1607 His memorial inscription was authored by Líhuá 李華 Rùn-zhōu Hèlīn-sī Guǎng-shān dà-shì bēi-míng 魯州鶴林寺故諸山大師碑銘 (see SUN 3). According to JDCL, the Dâhé Bâohâng 大和寶航 pagoda was erected on Mt. Huânhè 黃錫.

1608 In seems to be the standard historian's clerical style to omit the verb in contexts like these. The formulaci shì 政略 + NPR(X) + TIT + NPR(Y) + (Xi) + tā 塔 is used at the end of most biographic entries and informs the reader about the posthumous name, title, and pagoda name (and sometimes location).

1609 This question became one of the most famous kōan in Zen Buddhism. The phrase appears 13 times in ZTJ.

1610 A more interpretative translation of this passage: "If one thinks one understands things, that is exactly not to understand them; and if one doubts one's understanding of things, that is exactly not to be in any real doubt. If one does not understand, one is the kind of person who is not in any doubt. If one does not doubt then one is the kind who does not understand." This passage is quite interesting since it introduces a positive notion of the concept of 'doubt'. In Chán texts of the Song period 'the great doubt' became an important concept essential for the attainment of enlightenment. The passage is possibly inserted at a later stage. On a positive concept of doubt which emerged during the Song period see for example Buswell 2004.

1611 Note the particular function of què 那 (ADV) which usually has adversative meaning. However, here it rather introduces a comment which is explanatory to the preceding sentence: 'again, in addition'.

---
師曰：
“非但僧，
佛來（來）亦不着（著）。”
The master said:
“Not only a monk,
even a Buddha I would not receive, were he to
come.”

進曰：
“佛來（來）為什摩不着（著）?”
[The monk] continued, asking:
“Why would you not receive the Buddha, if he
were to come?”

師曰：
“此間無公山 （止）泊處（處）。”
The master said:
“Here there is no place for you, Sir, to settle.”

1612 *zhuó* 著 (VT) has a variety of meanings in ZTJ. ‘to wear clothes; to receive somebody; etc.’ One of the earlier meanings of 著 was ‘to think’. In the Buddhist context it usually means ‘be attached to; etc.’ (pronounced *zhuo*). See Liang Xiaohong 1994: 75.

1613 Compare the parallel passage in WUIDENG 有僧扣門,師問：“是甚麼人?”曰：“是僧.”師曰：
“非但是僧,佛來亦不著.” 曰：“為甚麼不著?”師曰：“無汝棲泊處.”
3.1.3 Preceptor Xiān Jīngshān 先徑山

ZTJ 1.106.07; WU: 65; FO: 128

Preceptor Jīngshān the Prior succeeded Hēlín and his canonical name as master was Dàoqín,1614
and he was the principal master of Dàjǐ during the Dàjǐ era. Dàjǐ invited him on a mission to the capital
and gave him the appellation Chán master Guóyǐ.1615

ushou, Fujian. He lived from 714 to 792. The pagoda inscription was
written by Li Jiū 立經 鷹林 Jīngshān-sì Dàjǐ chán-shă bēi-mǐng 東山寺大覺禪師碑銘, in QTW, juàn512. There are also inscriptions by Wáng Yǎn 王鴻 Táng Jīngshān Dàjù chán-shă bēi 唐徑山大覺
禪師碑(lossed) and Cū Yúnshăn 崔元範 Yáng Shúi 庄水 張志 酒 古唐径山大覺禪師碑介堂碑 (included in Bào-kè gōng-biān 寶刻叢編). See SUN: 3.

Emperor Sūzōng1615 came to pay his respects to the master,
and when the master saw the Emperor coming he immediately got up.
The Emperor said:

大師見朕來（來）何起？ “Why did you rise up from your seat when you saw me coming?”

The master said:

大唐（唐）越（越）什摩向四威儀中見負道？ "Why do you, lay-supporter (dānapati), pay me a visit in this formal way?"1616

The Emperor asked:

“如何是祖師西來（來）意？” “What is the meaning of the Patriarch’s [Bodhidharma] coming from the west?”

The master said:

‘汝問不當。’ “Your question is not appropriate.”

曰: "How can I make it appropriate?"

待我死即向汝道。 "Wait until I am dead then I will tell you.”1617

Chánn master Máizū from Jiāngxī ordered Xitáng1618 to ask the master:

十二時中以何為境界？ “Among the twelve [two-hour-] periods what can be regarded as boundary?”

The master said:

待汝迴（迴）去有信上大師。 "After you returned there is a letter [I want you] to hand over to the Grand Master.”

西堂曰: “如今（今）便迴（迴）去。” “I am going to leave right now.”

1614 According to the epitaph his canonical name was Fǎqin 法欽 (NPR), his family name was Zhū 朱
and he originally came from Wūdū Kūnhān 吴都崑山. He lived from 714-792. The pagoda inscription was
written by Li Jiū 李吉甫 鶯林 Jīngshān-sì Dàjǐ chán-shă bēi-mǐng 東山寺大覺禪師碑銘, in QTW, juàn512. There are also inscriptions by Wáng Yǎn 王鴻 Táng Jīngshān Dàjù chán-shă bēi 唐徑山大覺
禪師碑(lossed) and Cū Yúnshăn 崔元範 Yáng Shúi 庄水 張志 酒 古唐径山大覺禪師碑介堂碑 (included in Bào-kè gōng-biān 寶刻叢編). See SUN: 3.

1615 According to JDCDL and Zhèng fù-yǔn zàng 正法眼藏 the emperor was Dàjǐ (see SUN: 3).

1616 On the functions as COV, LOC and COV. DIR of xiàng 向 (COV) see the section on covers, here it is
untypically used with an abstract object, on sī wéi-yì 四威儀 see HYDCD. 1689c, Nakamura: 507d and
footnote 2071 below.

1617 dàì 待 (V,GR.TEMP) ‘wait > wait until > till’ is to a certain degree grammaticalized and
corresponds with MM dēngdào 等到: “After I have died I shall tell you.”

1618 On Preceptor Xiān Jīngshān (NPR) see ZTJ 4.073; WU: 327; FO: 743. He was a disciple of Máizū
and his canonical name was Zhīzǎng 智藏 (NPR) His posthumous name (bestowed by the emperor) was Chán
master Xuānjīào 宣教 (‘Propagating the Teaching’).
師曰：
“傳語大師：
‘卻須問取（取）曹溪始得。’”

The master said:
“Convey to the Grand master [this message]:
‘Make sure to ask the advice of Cáoxī (i.e. the
Sixth Patriarch).’”

1619 There are different views proposed by Chinese linguists with regard to the question of how qū取
should be defined (verbal suffix; structure word; etc.). Mei Zulin refers to it as dòngxiàng bùyù動相補語
(verb complement), Cao Guangshen as dòngtái zhìyù動態助詞 (aspect marker) and Ota: 126 as hōuzhǔ
dòngcǐ後助動詞 (postposed auxiliary verb); see also the notes on verbal structure words in this work.
shú-dé始得 ‘ONLY THEN ATTAIN’ is a word which became commonly used during the Five Dynasties period. It is
often used at the end of a sentence emphasizing obligation and interacts with V.MOD.OBL: ‘it will only do if…’
(see the section on modal verbs and the section on verbal complements, 2.2.1.3.3).
3.1.4 Preceptor Niāokē 烏窪

ZTJ 1.107.01; WU: 65; FO: 129

鳥窪和尚詞（嗣）徑（徑）山國一禪師。Preceptor Niāokē (‘Bird’s Nest’) succeeded to Chán master Jingshān Guóyì. 1620

在杭州。

未暇行錄，

不決（決）化緣終始。

(We have yet to see the records of his deeds and do not know for certain the circumstances of his teaching activities.) 1622

On the occasion of the attendant’s departure 1623

1620 Preceptor Niāokē 鳥窪 (NPR) lived from 741-824. His original family name was Dàolín (NPR) but he was also called Tǒngxing 通行 (NPR). In SGSZ there is a record of the monk Yuánxǐ 圓熙 (736-833) who was also called Niāokē 鳥窪. In SGZ, T.50/2061: 774c18). He was a successor in the lineage of Bái zhāng 白杖 and does not have any connection to Dàolín. Dàolín defines his name from a dialogue he had with the poet Bái jūyì 白居易 (772-846) (see Feng 595).

According to JDCL, he was a person from Fúyáng in Hángzhōu. His family name was Pán 潘. At the age of nine he renounced home and at the age of twenty-one he took the precepts in the Guóyuàn 果院 monastery in Xīng 存 province. In the Xīng West monastery in Cháng 長 he studied under Dharma-master Fūrén 复頴 the AVATAMSAKA and the QIXINULUN. Later on he visited Chán master Jingshān Guóyì in Suíburg and became a successor in the lineage of Nüjiǔ 牛久. Afterwards he returned to the south JDCL. T.51/2076. 230b3-7: 杭州鳥窪成林禪師，本郡富陽人也。姓潘氏，母朱氏日光入室，因而有依。及遊異香淨室，遂名香光，九歳出家。二十一於艀州果頂寺受戒，後詣長安西明寺復禮法師，學華嚴經及信論，復禮僧以真妄頑機修禪那。

WUDENG 杭州鳥窪成林禪師，本郡富陽人也，姓潘氏，母朱氏，日光入室，因而有依。及遊異香淨室，遂名香光，九歲出家，二十一於艀州果頂寺受戒，後詣長安西明寺復禮法師學華嚴經及信論，復禮僧以真妄頑機修禪那。

The name Niāokē 鳥窪 ‘Bird Burrow’ derives from the following story which is recorded in JDCL, T.51/2076. 230b13-15: ‘Afterwards he saw that there was a tall pine on Mt. Tái wāng. Its branches and leaves were luxuriant and covering the [tree] like a plate [？]. He then dwelled (lit. perched) on top of [the tree]. Therefore his contemporaries called him Chán Master ‘Bird Burrow’. (後見秀勝有長松，枝葉茂盛若蓋。遂據止其上，故時人謂之鳥窪禪師。)’

According to a note in JDCL: 53a this is his canonical name πi (NPR) (‘Perfected Cultivation’). In SGZ, T.50/2061: 774c9-28 there is a ‘Record on Yuánxǐ of Mt. Tái wāng in Hángzhōu of the Táng (唐杭州秀勝山圖傳). Also in this biographical entry there is a similar story on the background of his name being Niāokē (見秀勝山峻極之勢有長松枝葉結蓋，遂據止于松蔭。時僧論復棲於鸞枝，物我都忘，羽族歸狎。由茲不近四十春秋，每則方丈，則就僧同宿，僧為禪師結院。). However the remaining biographic information on this monk differs from the entries in ZTJ and JDCL (according to SGZ the monk lived from 735-833, took his precepts in the Sōngyáng Húshān 環陽會善 monastery and was a dharma-heir of Bái zhāng 白杖 and Fūrén 复頴). It is therefore doubtful whether the two monks are identical or not (possibly the biographical data of two monks were mixed up).


1621 Today’s Hángzhōu Zhejiāng 浙江 province.

1622 According to LIANGDENG he came from Fúqìng 福清 in Fú 福 province and his family name was Wēn (福州清翁氏子).

1623 In JDCL the attendant is identified as Hútōng 會通 from the Zhāoxiàn 顯賢 monastery in Hángzhōu 杭州. This monk has an own entry in JDCL (as dharma-heir of Niāokē) and the account of how he attained enlightenment is described in much greater detail in JDCL.

JDCL T.51/2076: 230b16-21: 有侍者會通。忽一日欲離去。問其故。曰不知何往。對曰，會通為法出家。4以故不遣慈護。今往諸方學佛法去。師曰，若學佛法，吾此間亦有少許，日如何是和尚佛法。師於身上拈起布毛吹之。會通遂領悟玄旨。 (There was the attendant Hútōng who one day unexpectedly wanted to leave. The master asked, saying, ‘Where are you going to today?’ Hútōng answered, ‘I renounced home because of the dharma. The merciful teaching was not bestowed on me by you and [therefore] I will travel to all directions in order to study the Buddha-dharma.’ The master said: ‘If it comes to the Buddha-dharma I also have a little bit [to offer] here.’ Hútōng said, ‘How is your Buddha-dharma?’ The master picked up a cotton hair from his cloth and blew it on him [Note the difference from the account in ZTJ]. Hútōng thereupon was
師問：
“汝去何處？”
對曰：
“向諸方學佛法去。”
師曰：
“若（若）是佛法，
我這處亦有小（～少）許。”
侍者便問：
“如何是這處佛法?”
師抽一箋布毛示，
侍者便悟。

白舍人親愛心戒（戒），
又時對（對）坐（坐），
並無言語（說）。
舍人第三弟見此，
造詩曰：
白頭居士對（對）禪師，
正是楞嚴三昧時。
一物也無百味□（足），
恒沙能有幾人知?

ZTJ 1.107; WU: 66; FO: 130
白舍人問：
“一日十二時中，
如何修行便得與（與）道相應?”
師云：
“諸惡莫作，
諸善奉行。”
舍人曰：
“三歲孩（孩）兒也解道得。”
師曰：
“三歲孩（孩）兒也解道得，
百歲老人略行不得。”

舍人因（因）此禮（禮）拜為師，
賛曰：

形羸骨瘦久修行，
一納（～納？）麻衣稱道情。

曾結草朶倚磐樹，
天涯知有鳥窠名。

師問白舍人：
“汝是白家兒不?”
舍人稱名“白家易”。
師曰：
“汝甥（～阿）爺姓什麼?”

ZTJ 1.108; WU: 66; FO: 130

{《舍人無對。}}
舍人歸（歸）京，
入寺遊（遊）；
見僧念（念）經，
便問：
“甲子多小?”
對曰：
“八十五。”
進曰：
“今經得幾年?”

對曰：
“六十年。”
舍人云：
“大僧（奇），
大僧（奇）！
雖然如此，
出家自有本分事。

The master said:
“Although a three year old child can say this
a hundred year old person certainly cannot practice
it.”

At that the Secretary bowed to the master
and said in the following eulogy:

Having practiced for a long time, the body is emaciated;

/ŋ̥aŋkɛː/1631

One hempen monk’s robe is called (fits) a
Bodhisattva/1632 /tsʰiaŋkɛː/

Having thatched a cottage made of grass, at the side of
a bluish tree,

Everybody in the world knows the name (reputation) of
Niño Candidate

The master asked Secretary Bái
“Are you the son of the Bái family (clan)?”

The Secretary is called ‘Bái Jiāyī’;1634

The master said:
“What is the last name of your father?”1635

The Secretary did not know what to answer.
The Secretary returned to the capital,
and entered a monastery for sight-seeing
where he saw a monk reciting the scriptures;
so he asked:
“How old are you?”

[The monk] answered:
“Eighty-five.”

[The Secretary] continued saying:
“Up to now, how many years did you recite
scriptures?”1637

[The monk] answered:
“For 60 years.”

The Secretary said:
“How amazing,
how amazing!

Although it is like this,
for one who has renounced his family that is naturally

1631 liü 略 (QUANT) can function as quantifier ‘all’; (glossed as 1. quän 全, jiü 皆; it can also mean 2. zän 暂, 偶 ‘occasionally; by chance’ in vernacular texts; Jiang/Cao 240).

1632 On a possible interpretation of dào-qìng 通情 see Andrer 2004: 166-167.

1633 I regard zhü-yâu 知有 as compound here rather than translate ‘know that there is’. Dissyllabic zhü-yâu 知有 (VT) is quite common in ZTJ. Compare: ZTJ 4.076; WU: 329: “法師只知有欲界無種，不知有報界無種。” “Dharma masters know that there is no Chànn (meditation) in the world of desire, they do not
know that the world of Chànn (meditation) has no desire.”

1634 jiü 家 is possibly a mistake for ūju 居; or 居 is omitted after 家; see SUN: 4.

1635 ū-yē 阿頤 is a colloquial word for ‘father’ (see the section on prefixes).

1636 WU mistakenly has 人 for 入.

1637 On this use of de 得 see Jiang/Cao 89; here it means ‘already’ and it is used before temporal
expressions.
his allotted matter (occupation).\footnote{bên-fên 本分. 自己分内 ‘one’s own job/duty’ (jiang/cao. 19, referring to this passage); I think it also means ‘allotted (by fate)’. According to App 1987, Iriya Yoshitaka emphasizes the connection of the term 有分 ‘to be endowed with’ with terms like bên-fên 本分 and fên-shàng 分上 linking 分 to the notion of an inherent potential for enlightenment (App 1987: 326, fn. 993). In ZTJ the word often also refers to a person’s concrete duties or responsibilities: ZTJ 2.025, Wu: 124. “和尚打鼓本分, "You have the responsibility/job of beating the drum. 新到因什摩煩打鼓?" Why does the newcomer deliberately beat the drum?”}

The monk did not know what to say.

On this occasion the Secretary expressed in a poem:

The teaching of emptiness has a road but we do not know where it leads to;

His head is white, his teeth are yellow, still reciting the scriptures. /kjaiaŋ/

For how many years he was drinking the wine of the shêng-wén\footnote{shêng-wén 智聞 (TERM.PHON), skr. śrāvaka, originally referring to the direct disciples of Buddha (those who had heard his teaching); in Mahāyāna texts it is usually used in a derogatory way for the followers of the Small Vehicle (Hinayāna).} – until today not having become sober from the drunkenness.\footnote{Compare Bái shì chäng-qìng jí 白氏長慶集, juàn 36, Xīlì jīng lăo-sèng 《戲禮經老僧》: 香火一燭燈一盞, 回頭夜禮《佛名經》。何年飲著聖聞酒, 直到如今醉未醒。(Cited in SUN: 5).} /tainj/.

Those above [are disciples of] the School of Emptiness.
3.1.5 Preceptor Lánzàn 慎瓊 and Northern School masters

Under [the disciples of] the Fifth Patriarch, Grand Master Rên, there emerged a side-branch, Preceptor Shénxiù, the National Master Láoán and Preceptor Dàomíng. From Shénxiù Pújí has descended

In ZTJ biographic entries usually start with a new line. This part of the text seems to be just appended to the previous biography, separated by an inserion with small letters: yì-shāng kǒng-zōng 已上空宗 “[Those] above are the School of Emptiness.” There is no introductory line but this section mainly deals with Preceptor Lánzàn 慎瓊. The monks mentioned here are proponents of the early Ch’àn school which was retrospectively labeled as ‘Northern School’ (běì-zōng 北宗). Its members were said to have advocated a ‘gradualist’ view on enlightenment. Literary products of the early Ch’àn school were discovered among the scriptures found at Dànhuang (see especially Pelliot 3559 which contains several important treatises of early Ch’àn monks) and the study of these products allowed an adjustment of the evaluation of the early Ch’àn movement which prior to the discovery was only known by the derogatory descriptions in ‘orthodox’ historiographic Ch’àn works. On the scriptures and teachings of the early Ch’àn School see especially Yang Yanyida 1967 and McRae 1986. For a German translation of these early Ch’àn treatises see Bellow 1995.


guó-shì 國師 (ITT) ‘National Master’ is a hitorific appellation for meritorious monks given by the Emperor (rarely it specifically refers to a monk’s office). The term dates back to the Northern Qi (550-577) and was for the first time bestowed on the monk Fáshāng 法常 by Emperor Wényuán 文宣 in 550 because of his merits in lecturing on the Níhújī (see Fó-zú tóng ji 佛祖統紀). Around the same time also the monk Fáshāng 法上 (NPR) who had the office of managing nationwide monastic affairs received this heroic title. There is also some early reference to the term during the Northern Zhou (557-581). Although this is the first appearance of this term in the Chinese context, there are also some references in sūtra texts, i.e. ‘National Master’ probably was an appellation already used in India and Central Asia (see Yang Weizhong 2001:100). During the Tang the term continued to be used as an heroic appellation for especially meritorious monks. This appellation was not restricted to monks of a certain school; however, the title was given only on rare occasions. In the Ch’àn school the first monk who received this title was Shénxiù 神秀 who had close contacts to Emperors Wǔ 武 and to the succeeding emperors Zhōngzǒng 中宗, Rùzhōng 禄宗 and Xuānzǒng 昭宗. The next was Húlǎn 惠安 who was given the appellation ‘National Master Láoán 老安’, afterwards followed Huízhōng 惠忠 (Nányáng guó-shì 南陽國師, see the bibliographic entry below) and Zhǔxuán 知玄 who was revered as ‘National Master Wúdà 悟達’ (on guó-shì from schools other than the Ch’àn school see ibid.: 101). During the Five Dynasties the practice of bestowing this title was continued in some of the small states in the south. On the bestowment of this title after the Song see ibid.: 101-105.

Láoán 老安 (NPR) refers to Sōngyuè Hūlin 嵯嶠惠安 (NPR) (582-709), his memorial was written by Sōngdān 宋盥, Sōngshān Huìshān-sì Gū dà-dé Dàojìng chán-shí běi-míng 嵯山會善寺故大德道敬禪師碑銘, QTW, juàn 396. See Tsuchiya/Komoromogawa/Ogawa 2001: 128.

Dàojìng 智敬 (NPR) The name of this monk appears also in the biographic entry on Húlǎn. After Húlǎn received the dhrama-robe and the bowl from Hóngrén, a monk persuaded him to the Pamir where he became enlightened and received the name Dàojìng from Húlǎn. In the JDCDL, juàn 4, he is identified as Yuǎn-zhōu Měng-shān Dàojìng chán-shí. His original name was Húlǎn 惠安 which was changed to Dàojìng since huí 惠 appeared in the ‘taboo-name’ of Húlǎn. According to Yang Yanyida this person is the same as Fǎchān Húlǎn 佛川慧安 (NPR) (697-780) (Yang Yanyida 1967, cited in Tsuchiya/Komoromogawa/Ogawa 2001: 129).

Pújí 菩寂 (651-739) is a disciple of Shénxiù he resided at the Sōngyuè 嵯嶠 monastery at Mt. Sōng 嵯 There is a pagoda inscription by Liyōng 李詠, Dàzhào chán-shí tā-míng 大照禪師塔銘 (QTW, juàn 262, cited in Tsuchiya/Komoromogawa/Ogawa 2001: 129).
普卒（寂）下懶瓊和尚。
在南岳。

師有《樂道歌》曰：

兀然無事無改換，
無事何須論一段？
真心無故（散）亂（亂）
他事不須斷（斷）。

過去已過去，
未來（來）更莫莽（莽）。
兀然無事坐，
何曾有人喚（喚）？

and from Pújì Preceptor Lǎnzūn has descended. [He] was a resident of Nányuè (‘Southern Peak’).

Calm, without engaging in any activity, there is no change.

Having nothing to do, what need is there for discussions?

The True mind is without confusion.

And there is no need to cut off other things (activities).

The past has already gone by
And the future cannot be reckoned.

Peacefully (in solitude), without engaging in any business (activity), [I] sit [in meditation].

Has it ever happened that somebody was calling out [for me]?

---

1647 Amazingly this 寂 in Pújì is written with a completely different variant graph than in the proper name Pújì above: 寂 and 寂!

1648 These masters are all members of the so-called Northern School of Chán. At the time of the composition of ZTJ this school had been superseded by the ‘Southern School’ already for a long period of time and the writings of the school probably were not in circulation any more. Texts authored by members of the early Chán school were among the most important findings of the manuscripts discovered at Dànhuá Garden at the beginning of the 20th century. For comprehensive studies on the Northern School see Yanağita 1967, McRae 1986, Faure 1986(1), Faure 1986(2), Faure 1988, Faure 1989. In early Chán transmission texts the above mentioned figures played an important role but at the time of ZTJ these monks, who were of paramount importance for the development of the Chán school in China, had already been marginalized and consequently received only superficial treatment. After the polemic attacks by Shēnhū on members of the early Chán school in the middle of the 8th century (see the biographic entry on Hǔzhōng) the teachings of the Northern school were labeled as ‘gradualistic’ and contrasted with the true ‘sudden’ teaching of Húnláng (For translations of some early Chán treatises see for example McRae 1986 and Anderl 1995. 67-108).

1649 wù-rán 尋然; wù-wù 兀兀 ‘motionless’; probably here referring to calmness of mind.

1650 wù-shí 無事 ‘NOT EXISTING/MATTER’, probably here referring to a state of mind/attitude of where one does not engage in any special activity; this compound appears very frequently in Chán literature. In WUDENG it is used as an attribute of the enlightened person, similar to wú-wéi 無為 ‘無為無事人, 佛是無事人’ (A person who does not willfully act and does not have any particular business, the Buddha is a person without any particular business). [?] LINJILU, ZZ. 118: 202a1-8: 禪示眾云。道流。佛法無用功處。祇是平常無事。問及: "因何因何。忽問我。智乃知言。"

The Buddha-dharma is not a place of effort, it is only common/everyday-like and without any [special] business; shitting, pissing, wearing cloth and eating; when one gets tired one goes to sleep. The ignorant person laughs at me but the wise knows about this.

1651 JDCL, T.51/2076: 461b16 has zhí-xīn 直心 ‘straightforward mind’.

1652 I.e. delusions, etc.

1653 I.e. things which happened in the past cannot be changed and one does not know what the future will bring; thus there is no need to worry about past and future. In addition, the past exists only in the memory and the future are only assumptions about what possibly can happen; as such both only exist in the mind; compare Zōng-jīng lǜ 宗鏡錄 T.48: 423c6: 未過去未來現在三世境界。元是第八阿賴耶識自相分。Compare JDCL 未来猶未算

1654 wú-shí 無事 (VP.MOD) The word occasionally can be used as modal verb meaning ‘there is no need to; does not have to’, I am not quite sure whether this usage is fitting here (this usage is common in Bianwen, see Jiang 374); see also the section on modal verbs.
那些寻求功德的人，
外施是虚伪。
粮食（糧）不杳（～藏？）一抹，
逢食（飯）但知薪（餐）。 1656

Those who seek merit on the outside
Are all stupid fellows.1655 /xian/
Not one corn of grain I collect
Encountering a meal (happening to eat) I eat only.1657

世人間多事人，
相將浮不足。
我不樂生天，
亦不愛福田。

The people who engage in the many affairs of the world1658
Pursue them?1659 [but] do not reach [their goals]. 1660
I do not find joy in being born as a heavenly being
And also am not attracted to the ‘field of blessings’.1661

飢來（來）＝（即）嘔吐（飯）
睡來（來）＝（即）臥顏。
愚人笑我，
智乃知賢（賢）。

Getting hungry I eat
Getting tired I lie down to sleep.1662 /mjian/
The stupid laugh at me
But the wise understand that I am virtuous.1663 /xian/

不是騁純，
本（本）極（體）如然。

This is not stupidity or dullness (ignorance)
But the original essence is like this. /xian/

要去即去，
要住即住。

If I want to go, I just go,1664 /kao!/ /kai/
Wanting to stay, I just stay.

身被一破衲（～衲？），
腳著（著）孃生幗（幗）。

On the body wearing one worn out patchwork (robe)1665
On the legs I wear a trouser made by my mother./kao/

chī-wán頭 (ADJ): ‘IDIOTIC-STUPID (STUBBORN) > (be) stupid; (be) ignorant’; this word appears
also in HANSHAN 见 Tsukuiya/Koromogawa/Ogawa 2001: 134). Compare LINJILU, ZZ. 118. 202a9: 古人云「向外作工夫。總是頭顔。」 (A person of old said: ‘Those who exert effort on the outside are all dumb fellows.’).

dān-shí知 (ADV) ‘only’; zhī 知 (original meaning ‘to know’) is emptied of its meaning and is a
structure word in a dissyllabic adverb.

Here the wūzhǐ rén 無事人 is contrasted with the duōzhǐ rén 多事人, the person engaged in all
kinds of worldly activities.

xiǎng 想 does not mean ‘each other’ here but functions as preposed object pronoun; on this function
of xiǎng see Li Shuxiang 1942/1984.

hūn 濃 (QUANT) ‘all over; completely’ (also in Tang poetry; see Jiang/Cao. 169)

jū-tián 福田 (TERM) Muller: “A reference to the three treasures: the Buddha, the sangha and
Dharma; also, one's parents and the poverty-stricken. These are the objects toward which one should direct one's
religious practice.
- The place where people nurture and develop their meritorious virtues.
- The practices which lead to enlightenment.” (see also Nakamura. 1187c, Fugouang. 5852, Zengoku. 1065d).
The author of the poem emphasises that he is not interested in the paramount goals of traditional Mahāyāna
practice (i.e. becoming a Bodhisattva/Buddha, performing good deeds and thereby amassing good fortune, etc.)
and that the Buddha-truth cannot be attained by any artificial effort. The ideas promoted in this passage seem to
be heavily influenced by Daoist ideas.

JCDL: 緬來嘔飯，困來即眠。

JCDL: 愚人笑我智乃知焉。 Compare LINJILU, ZZ. 118: 211b10-11: 飢來嘔飯。睡來合眼。

The ū in this line is written with the standard graph, as opposed to the two previous ū. 1664

JCDL: 身被一破衲。
多言復多語，
由來（來）久相懲（誤）。
若（果）欲度眾生，
無過自度。

莫謬求真佛，
真佛不可見。
妙性及靈臺，
何曾受薰染？
心是無事心，
面是孃生面。

劫（劫）石可移動，
個（個）中難改變。

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，
不如林間睡。

舉頭見日高，
乞針（飯）從頭饉（－飯？）。

All kinds of strenuous work /kut/
Cannot match sleeping peacefully in the woods. /ṣut /

Begging for food I feed on anything whatsoever. /nuaj /

166 yon-lâ由來(ADV): ‘originally; fundamentally’ (jiang/Cao 419) Note that the meaning of xiàng 相 ‘mutually’ is very weak here and it is probably used in order to preserve the pattern of 5 graphs.

167 ting-tâ靈臺(TERM): ‘SOUL-PLATFORM > mind’ (also used in HANSHAN; see Tsuchiya/Koromogawa/Ogawa 2001: 148); miào-xìng妙性 ‘WONDERFUL/NATURE’ refers to the Buddha-nature.

168 JDCDL: 何曾受薰染。; xin-liân動薰 (熏染): no reference found; maybe syn. to xin-xi薰習 (TERM) which refers to the ‘tainting’ of one’s mind through habit formation (skr. vāsanā): ‘The wonderful nature of the mind, has it ever been tainted?’.

169 Compare Zong-jing lâ宗鏡錄. T. 48:2016: 941c23-25. 懸環和尚歌云。莫著心真佛。真佛不可見。

169 Compare also BIYANLU. T.48: 2003: 194a21-24 (case 62): 又云。佛性堂堂顯現。住相有情難見。若悟眾生無我。我面何殊佛面。心是本來心。面是孃生面。劫石可移動。箇中無改變。

170 rén-wô人我(TERM): glossed as 他人と劣等者を競うこと (‘to compete with other persons about good and bad, success and failure’) in Tsuchiya/Koromogawa/Ogawa 2001: 151.

171 Note the graphic variation: 个中 a few lines above and 當中 in this line! gê-žhông箇中 (個中; 个中) ‘here’.

172 JDCDL: 箇中無改變。

173 wui-wô 元兀 (VI.REDUP): ‘(be) quiet; still; motionless’; it can also mean ‘(be) dazed; befuddled; stupid’; compare:元兀如愚如聾相似。 motionless as if being dumb/stupid and deaf’ (ZJT 4.062, WU: 320). The word lân 懶 ‘lazzy; sluggish’ as part of this monk’s name derived from his demonstrative display of idleness. Compare SGSZ, T.50:2061: 834a10-12: 尋於道敎庵居。眾僧普通我則要如。絶彼詭詐殊無醜恥。時目之懶惰也。

174 cong-tâu從頭(QUANT): ‘everything; all’ (jiang/Cao 72; also in Bianwen and Tang poetry). SUN interpretes 賴 as 饒.
將功用功， 

Through effort [naturally] one puts in [even more] effort /kāw-go/.[171]

展轉冥牒。

Then one circles around in dark deception (in obscurity). /māw-gho/

耿（取）則不得，

If grasping one does not attain 

不耿（取）自通。

Not grasping one naturally penetrates to wisdom. /māw-gho/

吾有一言，

I have a saying: /hian/ /garn/.

絕顧（慮）忘緣。

Interrupt thinking and forget the conditions. [1675] /hian / /garn/

巧說不得，

Skillful words won’t do,

只用心傳。

Only use the transmission of the mind. [1676] /gwen/

更有一語，

There is one more saying /hān/gwen./

無過直与（興）。

Which I without fail want to present to you: /jiw/gwen/

細如毫末，

Fine as the tip of a hair

本無方所（所）。

Fundamentally there is no dwelling place. [1677] [7]

本自圓（圓）成，

The original self is perfected

不勞機杼。

Not labouring the web of the loom. [1678] /trūn/ /trūn/

世（世）事悠悠，

The worldly affairs are distant.

不如山丘。

And do not match the [life in the] mountains. /kāw/

青桑（松）弊（～蔽？）日，

The green pine-trees screen the sun

碧潤長流。

And the azure ravine is flowing distant. /liw/

臥藤蔦下，

Lying under the téng-luó tree. [1679]

隕（塊）石枕頭。

A rock serves as cushion for the head. [1680] /tāw/

山雲當幕，

The clouds of the mountain function as a tent

---

[1675] *yuán* (TERM) is an expression with an extremely wide range of meanings. *Muller*: “(1) Cause. Various conditions (Skt. kārana, pratyaya, pratyaya, pratyaya-hetu). (2) Indirect cause, secondary cause. Associated conditions. All things are subject to the principle of cause and effect, but there are conditions/circumstances that aid the causes that produce an effect, which are called ‘indirect causes.’ Connection. Opportunity, chance. (3) Relationship, basis (ārambha, ārambha). (4) Object of cognition, object of perception; environment, object. (5) To take as an object. To connect with; be connected with. The mind facing an object of the external world. To sense, perceive or recognize. With the meaning of cognition, it refers to the relation of subject to object, that is, the function of the consciousness cognizing external objects. (6) Facing the mind. (7) An abbreviation of *ji-yuán* 機縫, a term for ‘sentient beings.’ (8) Implement(s). Relationship, affinity, connection.” (see also Nakamura: 117c). In the above context it could be interpreted as ‘object of perception; object’. *JDCDL*: 總論亡縫。

[1676] This is a criticism of scriptural teachings which are contrasted to the direct transmission of the truth from mind to mind, an important topic in Chán Buddhist texts.

[1677] *JDCDL*: 總論大義無方所。

[1678] *ji-zhù* 機杼 (N.CONC> N.AB) originally refers to a loom (*HUAINANZI*, the word is still used in MM in this meaning); it can also refer to the activity of weaving. By extension the word can also refer to ‘mechanism’ in general and the ‘mechanisms’ which are at work in the production of literary works > ideas and structure in literary products. Occasionally the word can also refer to ‘inner mechanisms’ > ‘feelings; thoughts’ (see HYDCD: 2707b). In the context here the word seems to be used metaphorically for engaging in any kind of laborious work. Since everything is by nature in a state of perfection there is no need to engage in any kind of arduous work in order to achieve something.

[1679] Some kind of creeper.

[1680] *chén* (VT) seems to be used as verb here: ‘cushion’ > to serve as cushion’.
夜月為鉤。  
不朝天子，  
豈羡王侯（侯）？

And the moon during the night is like a hook [which keeps the tent in place].

不朝天子，  
How could I be envious of the kings and feudal lords?

豈羡王侯（侯）？

[The cycle of] life and death I do not ponder,

生死無憂（慮），  
How could I have any more worries?

更須何憂？

水月無形，  
I am constantly like this.

我常只寂。

萬法皆空（空），

The 10 000 dharmas are all like this,

本自無生。

originally they are not produced (unborn).

仏（兀）然無事坐（坐），

Peacefully (in solitude), without engaging in any

business (activity), [I sit [in meditation].

春來草自青。

When the spring comes the grass naturally becomes
green.

\footnotesize

1681 \textit{JDCDL}: 山雲常暮夜月為鉤。臥藤蘆下塊石枕頭。

1682 \textit{JDCDL}: 更復何憂。

1683 \textit{zhī-ning} 只寂 (F: 4): ‘like this’ (glossed as \textit{zhīme} 這寂, \textit{rú hé} 如此 in Jiang/Cao. 447). Similar in

meaning and function to \textit{zhī-mó} 只沒 (F: 6) and \textit{zhī-mó} 只沒 (F: 2).

1684 \textit{wú-śēng} 無生: ‘without being born or produced; unborn; no-birth; non-production’; one of the

central concepts of \textit{Mahāyāna} Buddhism (often referring to nirvāṇa or the absolute). ‘Not born, without being

born or produced; uncreated; no rebirth; immortal; nirvāṇa as not subject to birth or death, or reincarnation, and

which negates them; the condition of the absolute. [...] \textit{Suttikl}. 380).

1685 Note that in this line the variant \textit{坐} is used whereas the above \textit{zuò} is written with the standard graph.

1686 \textit{HYDCD} 1403a.
3.1.6 National Master Lãoān 老安

ZTJ 1.110.02, WU: 68, FO: 133

The National Master Lãoān succeeded the Fifth Patriarch [Hóng] Rên. He was a resident of Mt. Sǒng. 1687

在嵩山。

Chán master Tānrán asked: "What is the meaning of the Patriarch’s [Bodhidharma] coming to the west?" 1687

師曰：

The master [Lãoān] said: "Why do [you] not ask about the meaning of yourself?" 1688

師曰：

What’s the point of asking about the meaning of others?"

問他意旨作何麼？

進曰：

[Tānrán] continued, asking: "What is the meaning of Tānrán (i.e. myself)?"

進曰：

The master said: "You should engage in practice secretly." 1689

進曰：

[Tānrán] asked furthermore: "What does it mean to engage in practice secretly?"

進曰：

The master shut his eyes and opened them again, and Chán master Tānrán thereupon was enlightened.

1687 Mt. Sǒng 嵩 (NPR) is situated in Hénán 河南 province, in the north of the Děngfēng 登封 district. Other names for the mountain are Zhōngyuè 中嶽, Mt. Sǒnggāo 嵩高, Mt. Chóng 崇 Mt. Sǒng is one of the five famous mountains (wǔ-yuè 五嶽) in China. The two main peaks of Mt. Sǒng are Mt. Tāishí 太室 (east) and Mt. Xiāoshí 小室 (west). The mountain was originally associated with Daoism and many hermits resided on it. Mt. Shāoshí became later known for the Shàolín 少林 monastery which was originally built in 496 for the Indian meditation specialist Bátú 薩埵 (or: Fótuó 佛陀, the teacher of the famous monk Sēngchóu 僧稠 who had considerable influence on the formation of the early Chán school). According to Chán historiography the First Patriarch resided in the monastery from ca. 520-528. The monastery became also a center of the ‘Northern’ Chán school in the early period of the Tang dynasty. Several more monasteries were built on the mountain, the Fǎwáng 法王 monastery, the Huīshān 會善 monastery, and the Yǒngtài 永泰 monastery (Foguang 5441c-5442c; Anderl 1995: 12, fn. 31).

1688 之獨子自家 oneself; the self (Jiang/Cao 462; 家 is interpreted as suffix). There are nine occurrences of this word in ZTJ and the typical position is abominable. The pronoun is also used in Bianwen (see the section on personal pronouns).


The word is glossed as zhèn zhuó 振作, nǎlì 努力 ‘exert oneself’, put in effort’ in Jiang/Cao 467.
3.1.7 Preceptor Téngténg 騰騰

Preceptor Téngténg succeeded the National Master LàoJūn.

The master had a song called ‘Enjoying the Way’, which said:

Enquiring about the Way, the Way cannot be practiced;
Enquiring about the dharma, the dharma cannot be enquired about.

Deluded people do not understand that the nature is empty
But the wise originally are without disagreement or agreement.

The 4000 teachings (lit. dхāraṇa-gates) in the eight directions,
Are in principle not apart from the mind.
One does not have to study everywhere and listen to many teachings.
And intelligence is not related to one’s talent for disputing.

Come to understand the vastness of your own city
And do not travel idly to other provinces and districts.

Words (language) do not separate from the emptiness of Nature
And the harmonious light is not the same as the (wordly) dust.
Afflictions are just the same as bodhi
And the pure (Lotus) flower grows from mud.

If there is a person seeking for the answers to his

---

1690 Preceptor Téngténg 騰騰和尚 (NPR) No biographic information found.
1691 Zhòng-jīng lù 宗鏡錄 has修道: ‘Practicing the Way, the Way cannot be practiced...’
1692 I.e. Neither do they reject what is experienced as painful nor get attached to what is experienced as joyful.
1693 I.e. all teachings are already represented in the mind.
1694 I.e. one should rely on one’s own mind and not seek after external teachings.
1695 Compare LàoZǐ hé qiū guǎng tóng qí chén 和其光，同其塵. In the Buddhist context referring to the ‘light’ of wisdom possessed by the Bodhisattva who is willing to be born in ‘wordly dust’ in order to save sentient beings （he guǎng tóng chén 和光同塵; compare also Mò-hé zhī-guān 摩訶止觀). In the NIRVANA (northern edition) actually referred to as hé guǎng bù tóng chén 和光不同塵 since the Bodhisattva, although he is born amidst deluded beings, is not tainted by them (see Foguang 3123c).
誰能共他講論？

Who could engage in discussion with him? /lun^/

亦不知月之大小，
亦不知歲之餘間。

[I] neither know the size of the moon
Nor the remaining intercalary month of the year. /ryn^/

晨時以粥充飢，
仲時更餐（餐）一頓。1696
今日任運騰騰，

In the morning [I] satisfy [my] hunger with rice gruel
And at noon [I] eat one more meal. /tun^/
Today [I] follow the natural course of things and am relaxed;1697 [?]

ZTJ 1.111; WU: 69
明日騰騰任運。

Tomorrow I am relaxed and follow the natural course of
things. /yn^/

心中了了總知，
只沒佯齋齋鈍。1698

In the mind one understands and is intelligent
Like this pretending to be stupid, bound and dull1698
/\un^/

---

1696 殲: var. of càn 餐; zhòng 仲 is probably a loan or spurious graph for zhōng 中.
1697 téng-téng騰騰 (VI.REDUP); Dictionary of Reduplications 309, def.6, glossed as wú suǒ wèi 無所謂.
rèn-yùn任運 Muller: “(1) To be resigned to fate. (2) As it is; natural, naturally. Naturally occurring [fā-ér 法爾]. Effortlessly. That which has arisen spontaneously, and is not directly created zuò 作 by one's present discrimination. (3) Innately; together with, synonymous with jù 俱.” See also Nakamura. 1072c.
1698 zhī-mò只沒(只薦): ‘like this’ (Jiang/Cao 447; also appears in Bianwen).
3.1.8 Preceptor Pòzào'hūi 破灶壘

ZTJ 1111.02; WU: 69; FO: 134
破灶（灶）壘和尚嗣（嗣）安國師。 Preceptor Pòzào'hūi1699 succeeded to the National Master [Lào]án.
師在北地， He was a resident of the Northern region.

有一諦師唯善塞竈（灶）， There was a Chán master who was only good at filling
頻頻感得灶神現身， and frequently caused the spirit of the stove to appear.
彼地重劇於佛像。 [The people of] that area respected [him] even more
是時和尚至彼， than a Buddha image.
為灶神說法。 At the time when the Preceptor arrived there
灶神聞法， he was teaching the dharma to the stove spirit.
便獲生天； When the spirit heard the dharma
故現本身， he then managed to be born in heaven;
禮（禮）辭（辭）和尚： therefore he appeared in his original body
“蒙師說法， and politely said farewell to the priest:
敬得生天， “I received the dharma from you
故來（來）謝師， and managed to be born in heaven again 1701
便還天府。” therefore I came to express my gratitude to you
言猶未訖， and then return to heaven.”
弊（弊）然不見。 Before he had finished saying this
其灶瓦解， he suddenly disappeared.
悉自崩破。 The tiles of his stove disintegrated
此師本不稱名， and all fell and broke by themselves.
因（因）此緣故（十號？）破灶壘和尚也。 1702 but because of this [he was called]
Preceptor Pòzào'hūi (‘Break-stove-destroy’). 1703
[Those mentioned] above [belong to] the Northern School [of Chán Buddhism].

{{以上北宗。}}

---

1699 I read 壽 as huì here (壽), ‘to destroy’ rather than duó 壽 ‘to fall’.
1700 SUN: 7, fn. 2 interprets 塞 as sài 賽 and the phrase can be interpreted as ‘to make offerings to the stove’ which makes sense in the context.
1701 chóng (ADV): ‘again; once more; a second time’.
1702 Compare SGS: 由此全取他名。號破灶壘也。
1703 This story became very popular during the Song period and was also included in the BIYANLU gōng-ān 公案 collection:
3.1.9 Preceptor Jingjù 靖居

Preceptor Jingjù succeeded the Sixth Patriarch and his main residence was in Ji province; his canonical name as master was Xingshi and his secular family name was Liú. He was a person from Luling.1704

After the secret teaching of Caoxī (i.e. the Sixth Patriarch) was transmitted to him, he then returned to Luling and instructed the people there.1705

A monk asked: “What is the paramount meaning of the Buddhadharma?”

The master said: “How much does the rice in Luling cost?”

The master asked Shènhuí: “Where do you come from?” He answered: “I come from Caoxī.”

The master said: “What thing did you bring with you?” Hū consequently shook his body and showed this to him [expressing that he did not bring anything but his body].

The master said: “You still brought [some] rubble.”

Hū said: “Do you not have any real gold you can give to people [i.e. me]?”

The master said: “Even if there were any, I gave it to you,

where would you put it?”

The master died on the 13th day of the 12th month of 28th year of kāi-yuán era (741).1709

By imperial order he was given the posthumous name Luling 廣陵 (NPR) This refers to the area around Jiān 吉安 city in Jiāngxī 江西 where the Jingjù 靖居 monastery (also written: Jingjù 靖居 monastery) on Mt. Qingyuán 青原 was situated (see QTW, juàn 339); see Yanagida 1990: 387, fn. 224).

lit. CONVERT-SAVE/MASS OF BEINGS

Compare JDCL.

WU punctuates as follows: “設使有，與汝，向什摩羅著？”

shē-šī (SLCONS): “even, even if” (Jiang/Cao. 333; F: 5).

The kāi-yuán 開元 era lasted from 713-742 (reign of Emperor Xuánzōng 玄宗).
淨修禪師讚曰：

曹（曹）溪門人，
出世（世）廬陵。
唯提一脈，
迥出三乘。
許君妙會，
說底相應。

Grand Master Hóngjì (‘Vast Help’) and the Guīzhēn pagoda [was erected for him].

Chán master Jìngxiū’s eulogy says:

There was a disciple of Cáoixī
Who practiced Buddhism (or: was born) in Lúlíng.¹⁷¹²
He only promoted one branch
And by far went beyond the Three Vehicles.  
In the marsh (i.e. water) there is a lonely torch,
In the fire there is a piece of ice.  
Allowing the gentleman to understand in a subtle way¹⁷¹³ (If one understands in a subtle way)
What is said is in accordance [with the truth].  

¹⁷¹⁰ Hóngjì dà-shī 弘濟大師 (NPR). SGSZ has Hóngjì 洪濟.
¹⁷¹¹ QUANZHOU QIANFO 吉水真人 (see SUN: 8).
¹⁷¹² chū shì 出世 (TERM): Muller. “(1) supramundane; to transcend the mundane world. (2) Renouncing the world to practice Buddhism. (3) A Buddha or a bodhisattva’s appearance in the world to save sentient beings (uttpāda). (4) The promotion of a Zen monk to the headship of a temple.” (see also Nakamura: 672c).
¹⁷¹³ Does jūn 君 refer to the reader here?
3.1.10 Preceptor Hézè 荷澤

Preceptor Hézè succeeded the Sixth Patriarch and he was a resident of the Hézè monastery in Xījīng.

His canonical name as master was Shénhǔ and his surname was Gāo; he was a person from Xiāngyáng.

When he for the first time came to the place of the Sixth Patriarch the Sixth Patriarch asked: "You have gone through great hardships in coming here from afar, did you bring along ‘the origin’? If you have the origin then you conform to the ‘host of the consciousness’; Try to explain this!"
The master answered: "I regard ‘non-abiding’ as my origin, understanding that this is the master (host)." The Patriarch said: "This monk really talks carelessly!" Thereupon he hit [him] furiously with his staff; and while he was hit with the staff he thought (aloud!):

---

1714 Hézè Shénhǔ 和澤神會 (NPR) (684-758) was an important monk of the eighth century and in Chán history known for having caused a serious crisis in the early Chán movement. In 730 he initiated vigorous polemic attacks on the members of the so-called ‘Northern School’ (an appellation he actually coined himself; before that early Chán adherents were often referred to as members of the East Mountain School) and claimed to be the proper successor to the Sixth Patriarch Hūnèng. Shénhǔ was a very gifted rhetorician and was able to gather large audiences for his sermons. His popularity was possibly seen as a potential political threat and he was consequently banished from Cháng’ān in 735. During the following An Lūshān 安鲁山 rebellion he was rehabilitated due to his efforts to collect money for the Táng army by selling ordination certificates (on the sale of monks’ certificates during the Tang see Ch’en 1956b). According to the interpretation of McRae, Shénhǔ contributed to the development of the Chán school mainly through his negative impact of splitting the Chán movement and the subsequent creative attempts by various factions to overcome the split. McRae thinks that the appearance of the Recorded Sayings genre in the Hóngzhōu 洪州 faction of Mázū Dàoji 马祖道一 was one of the consequences of the deep crisis in the middle of the 8th century (see McRae 1986: 240; on Shénhǔ and his teaching see especially Gernet 1977, see also Liebenthal 1952, McRae 1987; Yang Zengwen 1996; see also the SHENHUI YULU which consists of several materials concerning the teaching of this monk). In JT Shénhǔ has a short biographic entry. However, in other passages of ZTJ he and his teachings are vigorously criticized and even ridiculed (see for example the biographic entry on Huáchōng below; see also Anderl 2004: 185-212).

1715 shí is (PREF) is functioning as prefix to pronoun nǐ 你 here; probably originally used in order to give emphasis but eventually turning into a structure word/prefix. However, there are several instances in ZTJ where shí-wǒ 是 me and shí-nǐ 你是 are used emphatically; on shí in this function see Wu Fu-xiang 1996: 83.

1716 shí-zhù 真主 (TERM); this usually refers to the eighth consciousness, the dā-lái-yé-shí 阿賴耶識 (TERM PHON) (skr. bālaya-vijñāna ‘storehouse-consciousness’), see Nakamura 578b.

1717 Wú writes mistakenly 主 for 住.

1718 Another interpretation: ‘Seeing (perceiving) is the very master (host).’ i.e. he is non-abiding but relates to whatever he encounters in any given moment.

1719 qù-cǐ 取此 (qù-cǐ 取此); glossed by Jiāng/Cao. 310 in the following way: (1) pínghuáng 平常 ‘be regular, normal, ordinary’; (2) cuòshūi 错修; suí-biàn 随便 ‘be casual; as one pleases’, (3) wénlín 為難 ‘create difficulties; be in an awkward situation’.
天寶中御史盧液是北宗普寂門徒，In the *tiān-bào* era (742-756), the Royal Scribe Lúyè was a disciple of Pūjí of the Northern school and he ordered Hù to gather his disciples in Luóyáng. Emperor Xuánzōng summoned him to come [to the capital].

*Speaking to Jūn Province:* he talked about the principle and completing the seal, and the feelings of the sage were earnest. The authorities considered to move him to Jūn Province.

1720 For an account of Pūjí and Shènxì and the division into a Southern and Northern faction of Chán see *JDCDL*, T.51/2076: 269a26-b7. A priest by name of Huáiyùn 懷雲 explains to Emperor Xuánzōng 宣宗 the origin of the split into two branches.

1721 It is probably better to interpret 昭應 as 昭應 which can refer to a district in Jingzhào 京兆 prefecture (see *SUN*, 9, fn. 5); ... and he drove to Zhāoyíng.

1722 yú-sī 有司; ‘those who have office’; the authorities (see *Huucker*: # 8081).
至德二年，
肃宗敕徙荆州，
住開元寺。
師郷信到，
報父母俱喪。
師乃入僧堂白僧曰：
“父母俱喪，
諸大眾念（念）摩訶般若！”
大眾纔坐，
師曰：
“勞煩大眾，
珍重。”

師上元元年五月十三日終。
敕諡真宗大師般若之塔。

In the second year of the zhi-dé era (757 A.D.)
Emperor Sūzōng ordered him to move to Jingzhōu
where he resided in the Kāiyuán monastery.
A letter arrived from the master’s native village,
reporting that his father and mother had both died.
The master thereupon entered the monk’s hall and said:
“My father and mother have both died,
and I ask the great assembly to recite the Mōhēbōřé.†
The moment the great assembly had taken their seats
the master said:
“I troubled the great assembly
take care of yourselves.”‡

The master died on the thirteenth day of the fifth month
in the first year of the shàng-yuán era (760 A.D.)
and by imperial order he was bestowed with the post-
humous title Grand MasterZhēnzōng (‘True-doctrine’)
and the Bōřé (‘Wisdoms’) pagoda was erected for him.

† Prajñāpāramitā-sūtra (‘Perfection of Wisdom’ sūtra), probably he asked the assembly to recite the
HEART SUTRA one of the shortest and most popular Prajñāpāramitā-sūtras. On Prajñāpāramitā thought see for example Lancaster 1977.
‡ A formula used when saying farewell.
3.1.11 National Master Huìzhōng 慧忠

ZJT 1.113.06; WU: 71; FO: 137

The National Teacher Huìzhōng

situated in today’s Zhejiang province (see Diming: 1241).

succeeded the Sixth Patriarch.

The following section until “你若出家，天下独立佛。你摄受” is translated in Waley 1968: 244-245. Waley thinks that this part dates from the early Song period since the place name Guangnan 廣南 (which originated in the early Song era 990-995) is used instead of Língnán 嶺南 (NPR). Parts of Huìzhōng’s entry is also translated in Anderl 2004.

His family name was Rǎn

and he was a person from Yūe-province, Zhǔjū-district. 1725

At the time when the boy was living at home, 1726

he never uttered a word

nor did he ever cross the bridge in front of the [village-] gate.

At the time when he reached the age of sixteen,

a Chán master came

and as soon as he saw him from afar, 1727

he ran out and crossed the bridge in front of the gate,

welcomed him, made prostrations

and exchanged greetings. 1728

and said with surprise:

“This is unbelievable!” 1731

This boy,

from the time when he was born until he reached the age of sixteen,

has never been seen talking

or crossing the bridge in front of the gate.

But today, as soon he lay eyes on this monk,

he did all this! 1732

This boy is surely different from ordinary people!”

The boy thereupon addressed the Chán master:

“I beg you, master, to be merciful and accept me [as your student]

1725 Situated in today’s Zhejiang province (see Diming: 1241).

1726 The following section until “你若出家，天下独立佛。你摄受” is translated in Waley 1968: 244-245. Waley thinks that this part dates from the early Song period since the place name Guangnan 广南 (which originated in the early Song era 990-995) is used instead of Lingnan 靓南 (NPR). Parts of Huizhong’s entry is also translated in Anderl 2004.

1727 cái 纱 (ADV.TEMP): ‘as soon as’.

1728 tóng hán-xuǎn 通寒暄 (VP): lit. ‘communicate-cold-warm’; probably originally referring to small talk about the weather, the phrase is still used in MM in the meaning ‘exchange greetings’.

1729 Note the colloquial term for ‘mother’: ă-niáng 阿娘; see the section on prefixes.

1730 Lín-shēi 嶺舍 are not necessarily neighbours but Lín-rén 魚人 were persons belonging to the same Lín 魚 which was a census unit during the Tang. A Lín consisted of four families (a-báo 保 of five families), see Wu Maoping 2001: 440.

1731 This is a good example of an originally specialist Buddhist term having become part of the colloquial language: bù-kê-sǐ-yǐ 不可思議(TERM-COLL)(skr. acintyā) ‘inconceivable; unexpressable [qualities of the dharma, truth, etc.?’ > coll. ‘incredible! [expressing astonishment]’. For a thorough discussion of the word see Liang Xiaohong 1994: 94-95.

1732 yóu rú shì cǐ 有如是第 ‘(EXIST|LIKE|THIS|SEQUENCE-SEQUENCE) be in such a situation; act in such a way’ (see: Jiang/Cao 69).
度得一个（个）眾生。
某（某）甲切要投禪出家。” and save [this] one living being.

The Chán master said:
“是我宗門中
银輪王嫡子、
ZTJ 1.114; WU: 71
金輪王孫子方始得（繼）續，
不墮此門風。
是你三家村裏男女、
牛背上將養底兒子，
作魔生投這（個）宗門？
不更是你分上事。”

The boy said:
“我（我）是法平等，
無有高下，
那（那）得有這（個）言詞障於甲善心？
再乞禪師垂慈容納。”

When the Chán master saw the boy behaving like this

he said to him:
“如若（若）如此，
投某（某）出家則不得。”

The child said:
“我今（今）在宗門是了
試宗師。”

The Chán master said:
“汝還聞曹溪摩？”

The child answered:
“不知曹（～曹？）溪是什州界。”

1733 Here zhòng-shēng (TERM) ‘living beings’ specifically refers to the ‘common persons’ who are subjected to the sufferings of existence and dwells in a state of ignorance (in contrast to zhū-shēng 諸聖 ‘(all) sages; the sages’ who have transcended those afflictions).

1734 Yìn-lùn wáng 銀輪王 (TERM): Silver wheel-turning king (also: Yìn-lùn shèng wáng 銀輪聖王).

1735 ‘In this [Chán-] school of ours,
only legal heirs of a Silver-Wheel King
and grandsons of the Golden-Wheel King are entitled
for the succession,’
so that this teaching will not decline.
But you are a child of a man and woman from a small hamlet,
raised (or: begot) on the back of an ox.
How could you devote yourself to this school?
That’s not a matter allotted to you by fate.”

1736 ‘This teaching is universal
and without [the difference of] high and low.’

1737 “I do not know where Cáoxi is situated.”
禅师曰：
“广南漸（〜曹？）溪山，
有一善知識，
喚作六祖，
廣六百眾，
你去那（那）裏出家。
某（某）甲未曾遊（遊）天台，
你自遊去。”
其子便入草隠遁，
廬廬廬廬而行。

三日行（程）二日行，
兩日行（程）一日行。
到曹（曹）溪，
恰遇祖師便（正）當詣（遊）法時。

便禮（禮）拜祖師。
祖師問：
“從什摩（處）來（來）？”
對（對）曰：
“只有（有）”
祖曰：
“生緣在阿那（那）裏？”
子曰：
“自得五陰後忘却（卻）也。”

The Chán master said:
“In Guǎngnán, on Mt. Cáoxī, there lives a teacher (spiritual mentor) who is called the ‘Sixth Patriarch’. He has as many as 600 disciples. Go there to become a monk. I have never travelled to [Mt.] Tiántái, so you have to go there on your own.”

A three-days journey he would walk in two days and a two-days journey he would walk in one day.

When he arrived in Cáoxī, he happened to meet the Patriarch just at the time of teaching.

The Patriarch asked:
“Where do you come from?”
He answered:
“From just close by.”

The Patriarch said:
“Where is your place of birth?”

The boy said:
“Since I obtained this physical body, I have completely forgotten it.”

### Notes

1738 Cáoxī 曹溪 (NPR) originally refers to a river situated in the southeast of today’s Quānjiāng 曲江 district, Guǎngdōng province. In 502 the Indian monk Zhīyào 智藥 constructed a monastery at the mouth of the river and called it Bāolín 瑞林 monastery. Around 677 the monk Huīnéng 慧能 and retrospective ‘Sixth Patriarch’ settled at the monastery. The place of his teaching activities was usually referred to as Mt. Cáoxī 曹溪 Mt. Cáo 曹 or Mt. Dōng 蓉.

1739 shàn-zhī-shí 善知識 (TERM), skr. kalyāṇamitra, referring to somebody of virtuous conduct able to teach others. There are several definitions of the term depending on the context in which scripture it is used (a thorough explanation of the term see in Fuguang, 488a4-488a5).

1740 guǎng廣 seems to be used here transitively similar to duō多 or zhōng眾 + object: ‘be as many as; comprising as many as’. It is also possible that guǎng廣 is used instead of guāng光 ‘rectify > teach.’ Waley thinks that 光 could have been taboo since it occurred in the personal name of the first Song emperor (however, the regular substitute is 光, Waley 1968: 243). Compare ZTJ 3.038; WU: 217: 三處主持三十年，眾百餘眾矣.

1741 Mt. Tiántái 天台 (NPR). This is one of the famous mountains in China (for Daoists and Buddhists), situated in Zhèjiāng 浙江 province, Tiántái district.

1742 qià恰 (VTW) ‘happen to’ marks that an action happens by coincidence. This word probably originated during the Tang dynasty and is quite common in ZTJ. In Bīmārāṇa there is also one example of the reduplicated form of the word qià-qià 嘉嘉. (Bīmārāṇa 370). There is also one example of qià-hão恰好 in ZTJ. ZTJ 3.079; WU: 242. 有僧問：“‘十二中時如何揔驗?’ 師云：“恰好揔驗。” (see Song Yīnshēng: 170-172; see also Cáo Guāngshùn 1984: 120).

1743 Note that 從 is written here in its standard form.

1744 zhēng-yuán生緣 (TERM=COLL). This word is another example of a Buddhist term which became part of the colloquial language. The term originally referred to the preconditions for one’s rebirth which were determined during the period of forty-nine days after one’s death. By extension the word developed the more general meaning ‘place of birth; native place’ in the colloquial language of the Tang and Song (on this word see Liáng Xiàoxiāng 1992(a): 230).

1745 wù-yīn五陰 (TERM) is here it is used as metaphor for the physical existence.
祖師招手云：
“近前来（來）！”
子便近前。
祖師曰：
“實說（說）你是什摩霧（處）人。”
子曰：
“浙中人。”

祖父曰：
“遠來（來）到這裏為什摩事？”
子曰：
“一則明師難遇，
正法難開；
特來禮（禮）親祖師。
二則投師出家，
乞師垂慈接納。”

祖父曰：
“我向你道莫出家。”
子曰：
“因（因）什摩有此言？”
祖父曰：
“你是聖明不動干戈六十年天子，
是你任（但）造天子佛法為主。”

子曰：
“席（敬）師：
非但六十年，
百年天子也不要。

乞師慈悲，
容許某（某）甲出家。”
師便摩頂授記曰：

“你若（若）出家，

The Patriarch waved with his hand and said:
“Come closer!”
The boy came closer.
The Patriarch said:
“Honestly speaking, where are you from?”
The boy said:
“I am a person from Zhè.”

The Patriarch said:
“For what purpose did you come here from so far away?”
The boy said:
“Firstly, it is hard to meet an enlightened master and the right dharma is difficult to encounter; I came especially to pay my homage to the Patriarch. Secondly, I want to become a monk under your guidance and beg you to bestow your mercy on me and accept me [as your student].”
The Patriarch said:
“I tell you. Do not become a monk!”
The boy said:
“Why do you talk like this?”
The master said:
“You will become a holy emperor [who shall rule] for sixty years without the use of weapons, or you will establish the Buddha-dharma for the emperor and become a master [i.e. teacher of the emperor].”
The boy said:
“I tell you, master!”
Not only a period of sixty years, even a period of one hundred years as emperor I do not want.
I beg the master to be merciful and allow me to become a monk.”
The master then rubbed the boy’s forehead and gave him the following prediction:
“If you become a monk

1746 This situation has a comical flavour to it: In Chán-dialogues, being asked about one’s place of birth or where one comes from, the master usually expects some kind of philosophical answer which shows the student’s level of understanding rather than a concrete answer. Here it is just the other way round: asked about his place of birth Huìzhōng answers metaphorically but the master really wants to know where he comes from and – calming the young boy down by asking him to come closer – repeats his question.

1747 In contrast to a few lines above 正 is written here in its standard form.

1748 這 is here written in its standard form.

1749 gān-ge 干戈 (N): ‘SHIELD-BATTLE AXE > weapons; arms; war’. 這 is a difficult sentence. Another possibility: "...you will have as your guiding principle the establishment of the imperial Buddha-dharma (i.e. act as teacher to the emperors)."

1750 In contrast to a few lines above 但 here in its regular form.

1751 In contrast to a few lines above 但 here in its regular form.

1752 mó-dǐng 摩頂 (TERM): ‘RUB FOREHEAD’ is a symbol for the transmission of the dharma and the prediction of future Buddhahood. Compare LOTUS. 禪師年尼佛從法座起，現大神力，以右手摩無量菩薩摩訶薩頂。（The Buddha rose from his dharma-seat, displayed great supernatural powers and with his right hand rubbed the forehead of countless great Bodhisattvas’). On the term see also FOGUANG 6075b.
天下立佛。”

便摄受。

师曾在南陽白崖山修行四十余年之久。After he had practiced for a period of over 40 years at Mt. Báiýè⁷⁵⁵ [White Cliff] in Nánỳáng,⁷⁵⁴

上元二年正月十六日奉敕 (敕), he received an imperial order on the sixteenth day of the first month of the second year of the shàng-yuán era (762 A.D.).⁷⁵⁵

肃宗皇帝徵詔赴上都, Emperor Sùzōng⁷⁵⁶ ordered him to move to Chángān

千福寺西禅院安置, and reside at the Western Chán compound of the Qiánfù monastery.⁷⁵⁷

後歸 (歸) 光宅寺。and afterwards he returned to the Guāngzháï monastery.⁷⁵⁸

肃宗、代宗前後兩朝，The succeeding Emperors Sùzōng and Dàizōng

並親受菩薩戒 (戒), personally received the Bodhisattva-precepts⁷⁵⁹ from him

礼（禮）号（號）國（國）師焉。and they gave him the title of ‘National Master’.

僧問:

“如何是佛法大意?”

師曰:

“文殊堂裏一萬菩薩。”

僧曰:

“學（學）人不至（會）。”

師曰:

ZTJ 1.116; WU: 72; FO: 139

“大悲千手千眼。”

A monk asked:

“How is the paramount meaning of the Buddha-dharma?”

The master said:

“In the Wénshū hall there are 10,000 Bodhisattvas.”

The monk said:

“I do not understand.”

The master said:

“Dàbēì [pú-sà] [大悲[菩薩]: ‘Great Pity’ (skr. mahākārma) is sometimes used as an alternative name for Guānyīn Bodhisattva (see Nakamura: 927a).”

---

⁷⁵³ Mt. Báiýè 白崖 (NPR.LOC) (‘White Cliff mountain’) is situated in today’s Hénán province, in the southeast of Shān 陕 district (Yanagida 1990: 388, fn. 232).

⁷⁵⁴ Nánỳáng南陽 (NPR.LOC) is situated in Hénán河南 (see Diming 595).

⁷⁵⁵ The shàng-yuán 上元 era lasted from 760-762.

⁷⁵⁶ Emperor Sùzōng肅宗 (NPR) reigned from 756 till 763.

⁷⁵⁷ ān-zhí 安置 (VI) ‘to reside temporarily’ (see Jiang/Cao 6). The Qiánfù 千福 monastery in Chángān was built in the fourth year of the xiān-hēng 咸亨 era (673 A.D.) for crown prince Zhānghuáï 章懷. The Western Chán compound was built especially for Huìzhōng (see Yanagida 1990: 388, fn. 232).

⁷⁵⁸ Guāngzháï光宅 monastery (NPR) (‘Light-residence monastery’): This probably refers to a monastery situated in Chángān which was built in 677. There is also a more famous monastery of the same name which was built in 502 by Emperor Wǔ 武 of Liáng 翁, situated in today’s Nánjīng 南京. The name derives from light-rays (guāng 光) which supposedly were ejected from a Guānyīn 觀音 statue for a period of seven days (see Fuguiang: 2171-2172).

⁷⁵⁹ pú-sà jiè 菩薩戒 (TERM): ‘Bodhisattva-precepts’; this refers to the precepts to be observed by bodhisattvas; the term is syn. to dà-shèng jiè 大乘戒 (‘Mahāyāna-precepts’), consisting of ten major rules and forty-eight minor rules based on the ‘Sūtra of Brahma’s Net’ (Fān-wàng jǐng 斐闍絃 T.241484: 977a-1010a; the text is probably apocryphal and composed in China. It became extremely influential for East Asian Buddhism from the fifth century onwards, on the text see Groner 1990). In addition there are the threefold pure precepts (sān-jīng jiè 三聚淨戒); see Muller. For an authoritative study of these precepts see Groot 1893.

⁷⁶⁰ Wénshū tōng 文殊堂. Structure in a monastery devoted to the Mañjūśrī Bodhisattva who is a representation of wisdom and realization. For a thorough discussion of this Bodhisattva see Muller, see also Lamotte 1960.

⁷⁶¹ Dàbēì [pú-sà] 大悲[菩薩]: ‘Great Pity’ (skr. mahākārma) is sometimes used as an alternative name for Guānyīn Bodhisattva (see Nakamura: 927a).
Once the master was sitting in meditation

when [Emperor] Sūzōng asked:

“What dharma did you attain?”

The master said:

“Does the Emperor see the one cloud in the sky?”

The Emperor said:

“I see it.”

The master said:

“Is it nailed up with a nail or is it dangling (hanging down)?”

The master thereupon stood up and said:

“How about the ten bodies of Buddha?”

The master said:

“Do you understand?”

The master said:

“I do not understand.”

The master said:

“Hand me a jar with fresh water.”

Dānyuán1763 asked:

“Hundreds years after the master (i.e. after you have passed away),

if there were a person asking about the ultimate matter,

how shall one talk to him?”

The master said:

“[You are] really (fundamentally) pitiful! 

You should by all means get an amulet for protecting the body, what about that?”

On the occasion when Emperor Sūzōng was

1762 shēn十身 (TERM) Muller. “The ten bodies of the Buddha; two kinds of ten bodies are presented in the AVATAMSAKA:


II. The ten bodies of the realm of practice are: (1) pū-šā-shēn 菩提身 ‘theenlightenment body’, the manifestation of a buddha-body attaining enlightenment; (2) yuăn-shēn 阐身 ‘vow body, aspiring to be born in Tuṣita Heaven’; (3) huá-shēn 化身 ‘transformation body’; (4) zhū-chì-shēn 車持身 ‘retaining body’; (5) xiăng-hào-zhūn-zhàn-shēn 相好莊嚴身 ‘body adorned with excellent physical characteristics’; (6) shì-lù-shēn 勢力身 ‘body of power’; (7) rú-yī-shēn 如意身 ‘body manifested at will’; (8) fā-dé-shēn 福德身 ‘body of merit and virtue’; (9) zhī-shēn 智身 ‘wisdom body’; (10) fā-shēn 法身 ‘dharma body’, the quintessential buddha-body.” (see also Nakamura, 593d).

Tiào-yō (regulate-control) is a honorary appellation for Buddha, skr.: puṣa-daṇḍa-sa-rāthi.

1763 Dānyuán Dan Yuan (NRP); Preceptor Dānyuán was a disciple of Huīzhōng and a resident of Mt. Dānyuán 聲振 in Jīng province. There is a record of his life in JCDL, juàn 13.

1764 xīng-zì ”自” (SYN) to běn, 本, pinyin běn, according to Jiang/Cao 394 is functioning as structure word/suffix. In HYDCCD, 1199c glossed as běn, 本 (early examples from the Tang). The interpretations suggest that 自 is not merely a structure word here. On shēng 生 (after VI see the section on suffixes).

The point of this conversation is probably that the emperor by all means wants to get an ‘essential phrase’ from the master, which he can pass on to other people after the master’s death. But Huīzhōng rejects his demand, calling him pitiful and comparing an important answer/essential phrase to a protective amulet.
The master then looked up [at the Emperor], saying: “Do you understand?”

The master said: “I am tired today.”

The Emperor asked: “How is ‘no-conflict samādhi’?”

The master said: “You, the lay-supporter, walk, trampling on the head of Piñū (Vairocana-Buddha).”

The Emperor said: “What does it mean to walk trampling on the head of Piñū?”

The master said: “You do not recognize your own pure dharma-body.”

One day, the master saw Dānyuān entering the dharma-hall.

The master thereupon let one foot dangle down.

Dānyuān then went out and came back after a while.

The master said: “What is the meaning of what happened just now?”

[Dānyuān] answered: “To whom shall I talk in order to attain it/find out?”

The term also appears in the DIAMOND (T.8/235. 749c). According to Y. Tanigida, it is a translation of skt. arāṇī-vihārinām agryāḥ.

The term also appears in the DIAMOND (T.8/235. 749c). According to Y. Tanigida, it is a translation of skt. arāṇī-vihārinām agryāḥ.

The term also appears in the DIAMOND (T.8/235. 749c). According to Y. Tanigida, it is a translation of skt. arāṇī-vihārinām agryāḥ.

The term also appears in the DIAMOND (T.8/235. 749c). According to Y. Tanigida, it is a translation of skt. arāṇī-vihārinām agryāḥ.

The term also appears in the DIAMOND (T.8/235. 749c). According to Y. Tanigida, it is a translation of skt. arāṇī-vihārinām agryāḥ.
師曰：
“我問你。”
對（對）曰：
“什摩處（處）見甚（某）甲？”
[Dānyuán] answered:
“Where do you see me?”

肅宗問訊次，
師不視帝。
帝曰：
“朕身一國（國）天子，
ZTJ 1.117; WU: 73
師何得殊無些子視朕?”
When Emperor Sùzōng inquired about something
the master did not look at the Emperor.
帝曰：
“I am the Son of Heaven (i.e. Emperor) over the
whole country,
ZTJ 1.117; WU: 73
師何特殊無些子視朕?”
How can you be so special that you do not look at me at
all?” (what’s so special about you that you do not even
give me a glance).
師曰：
“皇帝見目前虛空摩?”
The master said:
“Does the Emperor see the empty space in front of his
eyes?”
帝曰：
“見。”
The Emperor said:
“[I] see [it].”
師曰：
“還曾（曾）眨眼向陛下摩?”
The master said:
“Did it ever blink at Your Majesty?”

魚軍苦問：
“師住白雲山時如何修行?”
The master called after the family’s (servant) boy
(acolyte)
童子來（來）。
and the boy came.
師乃以手摩童子頭曰：
The master then rubbed the boy’s head with his hand
和曰：
“慢慢直言慢慢，
straight-forwards words, causing one to be clear, 1775 [?]
曆曆直言曆曆，1774
afterwards, do not be deceived by people.”
以後莫受人謊。

南陽張濤問：
“綦（某）甲聞有無（無）情説（說）法，
Zhāngfén from Nányáng 1776 asked:
‘I have heard that there is [the doctrine
according to which] non-sentient [objects] expound the
dharma’ 1777
未諳其事，
but I have not yet understood this matter.
乞師指（指）示。”
I beg the master to explain it to me.”

1772 Yú jùn-róng 魚軍容 (NPR) Army Inspector Yú. According to Yanagida this refers to the official
Yú Cháoèn 魚朝恩 (NPR) (JUTANGSHU: juàn 184); jùn-róng軍容 (TIT) is an abbreviation of guǎn jùn-róng
shì 賑軍容使 (TIT), Inspector of the Armies (TIT); seeLucker: # 1764.
1773 xīng-xīng 僵醒 (V. REDUP) ‘to awaken’; ‘to awaken’; ‘wide awake’ (Tang); ‘be intelligent; clever’
(Song); seeHYDCD. 4346a; MM: ‘clearheaded; awake; wise; intelligent’ (Wenlin). The first xīng-xīng seems to be
used as transitive verb here ‘awaken to’, quite unusual for a reduplicated verb. Note the pattern V.REDUP
(X-X) + NP + V.REDUP + V.REDUP(Y-Y) + NP + V.REDUP(Y-Y). The NP is embedded in between
the reduplicated verbs. I think that it functions as topic (and not as object to the first reduplicated verb). The
translation of the passage is highly tentative.
1774 WU mistakenly has曆曆 for曆曆.
1775 B-li 曆曆 (VT.REDUP). Not registered in HYDCD. Wenlin ‘distinctly; clearly’
1776 Nányáng Zhāngfén 南陽張濤 (NPR) No bibliographic information found.
1777 On a thorough study of wú-qíng shuō fá 無情説法 (TERM) ‘non-sentients expound the dharma’ see
Anderl 2004.
師曰：
‘無情說（說）法，汝若無情說（說）法，
緣他無情始得聞我說（說）法，
汝但問取（取）無情說（說）法去。’
張濟曰：
“只如今（今）約有情方便之中，
如何是無情因（因）緣？”
師曰：
“但如今（今）於一切動用之中施為。’

The master [Húizhōng] said:
‘Non-sentient [objects] expound the dharma:
only if you listen [to it], you hear non-sentient
objects expounding the dharma;
but only because they [i.e. non-sentient objects] are
non-sentient, you can hear my teaching!’

ZHĀNGJĪNGLĪN said:
“Now, today one is restricted within expedient
means applying to sentient beings, [?] how is the case with non-sentient?*

The master said:
‘They are active in all processes of
existence.’

If commoners and sages both are without the
slighest arising and vanishing (birth and death),
then they have gone beyond consciousness
and do not belong to ‘sentient beings’. Clearly they can see and perceive but it is
without grasping [for the object].

so therefore the six sense organs, faced with form
(i.e. sense objects) perceive (discriminate) [but] without consciousness.*

At the time when the master was at [the place of] his
felllow villager [MÁIGǔ],

MÁIGǔ came and went around
circumambulated) the master three times,
shaking his monk’s staff once.

The master said:

1778 Here and below 無 is written in its regular form.
1779 JDICL has 解 for 解 ...understanding that they are non-sentient...
1780 zhì-rú 只如 (只如) (TOP) often marks the topic: ‘as for, concerning’.
1781 yín-yuán 因緣(TERM) is a term which has an extremely wide range of meanings and was used in trandlations for a variety of Sanskrit terms. The basic meaning is ‘cause; original cause and conditions; etc.’. In Chán texts it is often used in a quite particular way. Perhaps ‘method’ or ‘case’ is a suitable translation. According to Nakamura (73b; meaning # 20) its meaning is related to the later expression gōng-ān 公案 (jap. kōan). It shows that already at the time of the ZTJ, ‘cases’ of former masters were taken up for pedagogic purposes.
1782 I could not find any relevant explanation of the term CKER yòng 助 (il. MOVEMENT-FUNCTION). In HYDCD dōng-yòng is glossed as  shìyòng 使用 ‘make use of; apply; application’, a meaning which does not really fit here. The term seems to have a rather metaphysical meaning here. Yi-qì dōng-yòng 一切動用 probably refers to the process of existence in general.
1783 shǐ-wéi 施為 (Ny: ‘action; movement’ (Jiāng/Cao: 339).
1784  xiǎo fèn 小分; according to HYDCD like shǎo liàng 少量 ‘small amount’.
1785 JDICL and WUDENG: 不屬有無 ‘do not belong to [the category of] existence or non-existence...
1786 Compare the Xin mìng 心銘 attributed to Niǔtōu Fǎróng 牛頭法融 六根對境分別非議，一心無妄貳縁調試. (JDCDL: T.51/2076: 457c18).
1787 I did not find any dictionary reference to dāng-zǐ 黨子. I interpret the word as dāng-rén 黨人 (‘person from the same native village’) or dāng-yuán 黨友 (‘person from the same clique/clan’).
1788 The last three graphs of this line are blurred in my Yānagīda edition.
1789 MĀIGǔ (NPR) His canonical name was Bāochè辟徹 (NPR) and he was a dharma-heir of MĀZǔ 马祖. There is a short biographic entry in ZTJ 4:079,12; WU: 331; FO: 750 (see also JDICL: juàn 7). He resided on Mt. MĀIGǔ in Pǔzhōu 蘆州, Shānxī 山西 province.
TRANSLATION - ZTJ - FASCICLE THREE

NATIONAL MASTER HUIZHONG

612

“Since it is like this, what use is there in seeing me again?” He shook his monk’s staff once more.

The master scolded him, saying:

“This wild-fox spirit!”

Chángqìng commented on this, saying:

“What does the Great Man mean by this? He commented on this further, saying:

“If it is not like this, how can one possibly recognize (know) the Preceptor?”

Once the master and dharma-master Zícān were discussing doctrinal issues together, and after each of them had ascended their seats, the dharma-master said:

“I request that you postulate a proposition and I will refute it then.”

The master said:

“How could there be such a thing/matter?”

The dharma-master said:

“I then ask [you] to postulate a proposition.”

The master said:

“I have already postulated a proposition.”

The dharma-master said:

“What proposition did you postulate?”

The master said:

“If you really do not understand it, then it is not your sphere (of perception).”

ywé-hú-qíng野狐情: more common is ywé-hú-jíng野狐精.

Lit. ‘MASTER/COP/WHAT/MENTAL.ACTIVITY/PRACTICE > what thought do you have [about this] > [saying this] what do you mean.’ xīn-xíng 心行 (TERM=COLL) is another example of a term which became part of the colloquial language of the Tang period. Xīn-xíng 心行 (TERM) is originally a Buddhist term which was often used in Buddhist sūtras (see for example VIMARAKIRI, T 14. 544c; AVATAMSAKA, T 9. 395b). In these texts it usually refers to mental activities and translates skr. cāra, cārasika. xīn-xíng is often cited in Buddhist texts in the phrase: 言語道盡・心行遠減 ‘the way of words is cut off and all mental activities cease’ (Zhōng-lùn T.30/1564. 25a). In Kumārajīva’s translation of the Zhōng-lùn 中論 of the term xīn-xíng also translates skr. citta-gocara ‘the mind’s functional realm’ (Zhōng-lùn T.30/1564. 24a). In addition the word can mean ‘mental practice’, especially referring to the practice of a Bodhisattva. This meaning probably fits in the translation of a Dānpáoxiáng treatise on Pelliot 3559 with the title Dàshēng xīn-xíng lún大乘心論 (‘Treatise on the Practice of Mind in the Mahāyāna’). In ZTJ the word does not seem to be used in its strictly Buddhist meaning but usually appears in the phrase: ‘NPR28G 是無心行 ‘what are your thoughts [about this] > what do you mean [saying this].’ (on xīn-xíng see also Andler 1995: 89, fn.403; Nakamura 764).

Dharma-master Zícān 菩璃法師 (NPR): No reference found to this monk. ‘Dharma-masters’ often function as punching bags in Chán texts and their ‘inferior’ knowledge based on scriptural studies is often contrasted to the ‘superior’ wisdom of Chán masters supposedly based on direct insight. Together with the lù-shí 留師 ‘vinaya-masters’ they play an important part in the rhetorical structure of Chán texts as target of criticism and ridicule.

ǐng-jiè 界界 (TERM), Muller “(1) Sphere, state, viewpoint (visaya, gocara). (2) Object(s) perceived by the sensory and perceptive organs. The sphere of cognition. (visaya, jñāya). (3) Sphere, realm, place. (4) Feeling, sensation, mood. Mental state. Condition, state, situation. (5) The resultant condition each being ends up in according to their actions: ‘fruit,’ ‘reward,’ ‘hood.’ (6) One’s area of specialization; one’s own
TRANSLATION - ZTJ - FASCICLE THREE 祖堂集卷第三
NATIONAL MASTER HUIZHONG 慧忠國師
613

長慶代日：
“師義豈也。”

beyond your capacity
Chángqìng commented on this, saying:
“The proposition of the master has been refuted.”

有座（座）主來（來）挧行（參）次，
Once there was an abbot793 who came for a visit

師問：
“作何事業（業）?”

and the master asked him:
“What is your occupation?”

對（對）曰：
He answered:
“My occupation is lecturing on the
Diamond-sūtra.”1754

師曰：
“那（最後）初兩字是什摩字?”

The master said:
“What are the first two Chinese characters [of the
scripture]?”

對（對）曰：
He answered:
“Rú shì (Like this).”795

妙：
“是什摩?”

The master said:
“Like what?”

師問諸供奉：

The master asked the official Càn1796
“佛是什摩義?”

“What is the meaning [of the word] ‘Buddha’?”

對（對）曰：
[The official] answered:
“Buddha means ‘to be enlightened’.”

佛是覺（覺）義也。”

The master said:
“Has the Buddha ever been deluded?”

師曰：
He answered:
“He was never deluded.”

對（對）曰：

The master said:
“Since he was never deluded,
what is the point of becoming enlightened?”

不（曾）迷也。”1797

[The official] was unable to answer.

對（對）曰：

The official asked further:
“既不（曾）迷，

供奉又問：

用覺（覺）作什摩？”

and the official could not answer.

{無對（對）。}

limits.” (italics added; see also Nakamura 238c).

793 zuò-zhǐ 座主 (IT) can refer to the abbots of a monastery or a monk who is specialised in lecturing on Buddhist scriptures (see Nakamura 442c). Watson translates the title with ‘Study-director’:
“A study director is a high-ranking monk of some sect other than Ch’an who devotes himself to the study and teaching of Buddhist scriptures.” (Watson 1999: 11).

794 Jīng-gōng jīng 金刚经 refers to Jīng-gōng bō-rê bō-lù-mù jīng 金刚般若波罗蜜经 (skr. Vajracchedikā (DIAMOND). According to Ch’ān tradition the Sixth Patriarch Huinêng慧能 was enlightened when listening to this scripture as young boy.

1795 The initial phrase in many sūtras is: rú shì wò wén 如是我聞 ‘thus have I heard’ (lit. like this have I heard)

1796 gōng-féng 供奉 is glossed as 侍奉. 伺候 ‘attend upon; serve’ in Jiāng/Cao. 141. However, here it is obviously used as a title; gōng-féng 供奉 (ITI) or gōng-féng-guān 供奉官 (ITI): originally referring to those who provide for, serve. “Auxiliary (?)”, from the early 700s an appendix to titles apparently signifying that the officials were fully qualified for the posts indicated but were supernumerary, awaiting vacancies that they might fill. [...] ‘For Court Service’, an appendix to titles signifying that the officials had been chosen on a rotational basis to be on duty as close attendants of the Emperor.” Flucker: #3418). In the passage here gōng-féng seems to specifically refer to officials concerned with religious affairs, with a knowledge of the Buddhist teaching.

Maybe in this case the term refers to monks who acted as advisors to the Emperor concerning religious matters.

Note the two different variant forms of 僧 in the same passage: 僧 and 佛.
“What is the meaning of the real mark?”

The master said:

“Bring [me] what is empty (i.e. emptiness).”

[The servant] answered:

“What is empty cannot be attained.”

The master said:

“If that which is empty cannot be attained, what is the point asking about the true mark?”

At another time when the master saw a monk coming,

he made a circle with his hand

and in the middle of the circle he wrote:

“字 [Chinese graph].”

The monk was unable to answer.

At one time Wáng Yōng asked:

“How does one attain liberation?”

The master said:

“All dharma[s] are not reached, at that very place one attains liberation.”

Wáng Yōng asked:

“If it is like this then this is cutting off [perception] how could this be liberation?”

The master then shouted:

“This fellow, I said to you ‘do not reach [them]’, who said to you ‘cut off’?”

Wáng Yōng did not have anything further to say.

The Preceptor certainly knew that this man was an official [concerned with the] three teachings.

Zhixin, a disciple of Wáng Yōng, asked:

1798 I.e. the true characteristic of all constituents of existence which is emptiness (空) according to Mahāyāna Buddhism.

1799 Wáng Yōng 王詠 (NPR) no reference found so far.

1800 xiǎng 相 probably functioning as preposed object pronoun here rather than meaning ‘mutually’; dào 到 lit. ‘reach’ may refer here to the sense organs coming in contact with objects (all dharma[s]). Maybe this sentence means that liberation is attained when the normal perception of the constituents of existence 詞相 is transcended. “The place where one does not reach any dharma (i.e. which is beyond any perception of constituents of existence)...” Note the function of chī 處 here referring to an abstract place.

1801 In the Wú dialect ruò-rán 若然 is preserved as conjunction ‘if; supposing; on the condition that’ (Wú dialect 82).

1802 sān-jiào 三教 (TERM) Muller. “‘Three Teachings’ (1) The three major East Asian traditions of Buddhism (jī-jiào 佛教), Confucianism (rén-jiào 儒教) and Taoism (dào-jiào 道教) (2) According to Zōngmī 宗密 in his commentary to the Sūtra of Perfect Enlightenment (Yuán-jiào-jīng 圓覺經), the sudden teaching (dūn-jiào 頓教) represented by the Huá-yén-jīng 廣嚴經, the jiǔn-jiào 渐教 represented by the period from the Deer Park to Sāla Forest, and the bù-dūn-jiào 不定教, which teaches the eternal perfection of the Buddhanature (ZZ 243.9.323b-c).” (see also Nakamura 462b). Here used in the first meaning.

1803 Note the difference between the variants 徒 (cóng 徒) and 徒 (tú 徒).

1804 Zhixin 志心 (NPR) No reference found.
"How can one become a Buddha?"
The master said:
‘Buddha and living beings, the instant you let go of them (or: if you let go of them all together), that very place is liberation."[1805]

[Zhīxīn] said further:
‘How does one attain ‘accordance’?"[1807]
The master said:
‘Do not think about good and bad, then one naturally can realize Buddha-nature."[1808]

[Zhīxīn] continued asking:
‘How can one realize the dharma-body?’
The master said:
‘By transcending the sphere of Pīlāzhēnā (Vairocana).’[1809]

[Zhīxīn] said further:
‘How can the pure dharma-body be transcended?’
The master said:
‘Do not be attached to Buddha in your search.’

[Zhīxīn] continued asking:
‘Which one is Buddha?’
The master said:
‘The mind is the Buddha.’

[Zhīxīn] said further:
‘The mind has afflictions, how can it be Buddhdha?’
The master said:
‘The nature of affliction is that they disappear by themselves.’

[Zhīxīn] said further:
‘How can it be that one does not [have to] cut off afflictions?’
The master said:
‘Cutting off afflictions is [associated with]...

1805 yí-shí 一時 (ADV): (1) ‘at the same time’ (glossed as tóngshí 同時); ‘simultaneously; together’ (yǐ 一) (2) ‘completely; totally’ (quánbù 全部) (see Jiang/CoZ. 410). Here probably meaning: ‘the instant when; the moment when’.
The sentence probably means that liberation is attained by giving up any notion of duality (like sentient beings vs. Buddha, unenlightened vs. enlightened, etc.).

1806 Note the transferred meaning of chū 处 here which does not refer to any concrete location but rather an abstract ‘mental’ place.

1807 xiāng-yìng 相應 Muller, “(skr. anvita, yuktī, sambandha, samprayoga). ‘Response’, accordence; in tandem with; together, in synergy with; depending on each other: (1) Those things which are grouped together under the main topic of a teaching. (2) To accompany, to be involved in (anvita). (3) To be bound together, existent together: Binding, bound relationship, relationship, concomitant (yuktī, sambandha). (4) The concomitance of mind with mental functions. (5) In the theory of Consciousness-only, union, or combination of the mind and its functions. The mind and mental functions arise from the same sensory faculty, serving as the agent, and possess the same objects, symbols, time and original quality (samprayoga). (6) Accordance with true principle (yoga).” (see also Nakamura 865b).

1808 On the important term fó-xíng 佛性 (TERM) ‘Buddha-nature’ see e.g. Jan Yün-hua 1981; Rawlinson 1983; Ruegg 1989; Brown 1991.

1809 Vairocana is often described as the essential body of Buddha-truth which permeates everything.
followers of the Small Vehicle and Pratyeka-Buddhas\textsuperscript{1810} if one realizes that afflictions do not arise/are unborn then this is called great nirvāṇa.

代宗又引一大白山人來見尚和尚，

曰：
“此山人甚（甚）有見知。”
師問：
“解何製（藝）業?”

\textbf{ZTJ 1.119; WU: 74; FO: 146}

代宗曰：
“識山，
識地，
識字，
解算（算）。”

和尚僧問：
“山人所（所）住是雕山，
是雄山?”

山人久而不答（答）。

又問：
“識地不?”

山人曰：
“識。”

師則指（指）殿上地曰：

\textbf{ZTJ 1.120; WU: 74; FO: 146}

“此是何地?”

山人曰：
“容弟子算（算），
方得乃知。”

又問：
“識字不?”

對（對）曰：
“識。”

師向地上劃一一字，
問：
“此是何字?”

對（對）曰：
“此是‘一’字。”

At another occasion\textsuperscript{1811} Emperor Dàizōng invited\textsuperscript{1812} a recluse from Mt. Dàbái to visit the master: and said:

‘This recluse has deep understanding.’\textsuperscript{1813}

The master asked:

‘What kind of skills does he know?’\textsuperscript{1814}

Dàizōng said:

‘He knows the mountains, he knows the earth, he knows Chinese graphs and he is able to count.’

The Preceptor asked politely:\textsuperscript{1815}

‘The place where the recluse resided, is it a female mountain or is it a male mountain?’

The recluse was silent for a long time, unable to answer.

[The master] asked furthermore:

‘Do you have understanding about the earth?’

The recluse said:

‘I have.’

The master then pointed to the earth (floor) in the palace-hall, saying:

‘What kind of earth is this?’

The recluse said:

‘Allow me to count, only then will I know it.’

[The master] continued asking:

‘Do you know Chinese graphs?’

[The recluse] answered:

‘[I] do.’

The master painted the graph ‘一’ (‘one’) on the ground and asked:

‘Which Chinese graph is this?’

[The recluse] answered:

‘This is the graph ‘一’ (‘one’).’

\textsuperscript{1810} \textit{shēng-wén} (TERM PHON), skr. śrāvaka, referring originally to the direct disciples of Buddha (‘those who listened to his teaching’) but in Mahāyāna texts the term has rather negative connotations referring to a follower of the ‘Small Vehicle’ (\textit{xiao-shēng} 小乘) in contrast to the Bodhisattva ideal of Mahāyāna Buddhism.

\textsuperscript{1811} \textit{yōu} 又 marks progression in the narrative.

\textsuperscript{1812} \textit{yín} 引: ‘pull > bring along; invite’.

\textsuperscript{1813} \textit{jìan-zhī} 見知 (N): ‘UNDERSTAND/KNOW > understanding; knowledge’ (F: 9).

\textsuperscript{1814} Note that the graph 業 is written in its standard form here and not with the variant graph 善.

\textsuperscript{1815} \textit{jìe} 借 probably expresses politeness here.
師曰：
“土（土） 上著（著）‘一’
字， ‘If I write/add the graph ‘一’ (‘one’) on the
ground (土)
是‘王’字。
是什麼‘一’字?”

又問：
“解筭（算）不?”
師曰：
“解。”
[The master] asked further:
“Can you count?”
The recluses answered:
“I can.”

師曰：
“三七是多小?”
師曰：
“三七是多小?”
對（對）曰：
“有尚弄子。”
對（對）曰：
“和尚弄子，
三七二十一。”

師曰：
“何非弄貧道?”
師曰：
“卻（卻）是山人弄貧道。
三七星十，
嘆（嘆）作二十一，
豈非弄貧道?”

又問：
“山人更會（會）何業（業）?”
山人曰：
“更有，
實不敢對（對）。”

師曰：
“經（經）汝解（解），
亦不貴（足）貴。”

師卻（卻）謂代宗曰：
“問山不識山，
問地不識地，
問字不識字，
問筭（算）不解算，
何零（零）引得這個（個）朦（朦）（蒙）？
問來（來）?”

代宗向山人曰：
“朕雖有國（國）位，
未為寶（寶）；
和尚是賣（寶）?”

師曰：
“陛下真識寶（寶）人也。”

時十月中旬，
有諸寺（座）主來（來）礼（禮）拜和尚。 “all abbots (lecture masters) came to pay obeisance to the master.

---

1816 Note the variant graphs 噹, 嘆, and 嘆 for huàn 嘆 in this chapter.
1817 On the humble first person pronoun pín-dào 買道 see the section on personal pronouns.
1818 zòng 總 (SL CONS): ‘even if; although’.
1819 Note the preposed shí 時 in this clause (instead of:十月中旬時).
師問：
“城外草作何色?”
The master asked:
“Which colour does the grass outside the city walls have?”
對 (對) 曰：
“作黃色。”
[They] answered:
“It has yellow colour.”
師遂喚 (喚) 少童子問：
“城外草作何色?”
The master then called for a young servant boy and asked him:
“Which colour does the grass outside the city walls have?”
對 (對) 曰：
“作黃色。”
[The boy] answered:
“[It] has yellow colour.”
師曰：

“You lecture masters have knowledge of the scriptures and commentaries

***

**TZT 1.121; WU: 75**

與 (與) 此厮 (厮) 兒見解何殊?”

[but] how does your understanding differ from that of this servant boy?”

師 (師) 主却 (却) 問和尚：
“城外草作何色?”
The lecture masters in return asked the priest:
“Which colour does the grass outside the city walls have?”
師曰：
“見天上有鳥不?”
The master said:
“Do you see the birds in the sky?”
師 (師) 主曰：
“和尚轉更勿交涉也。
The lecture masters said:
“You, the Preceptor, all the more do not make sense.

願和尚教某 (某) 等作摩生即是。

We wish that you teach us how to get it right.”

師却 (卻) 喚 (喚) 座 (座) 主向前來 (來)。

In response the master called the lecture masters to come forward.

座 (座) 主一時向前來。
All the lecture masters came forward.

師見諸座 (座) 主不 (會) 當，
The master realized that the lecture masters did not understand,
遂笑 (笑) 曰：

he thereupon laughed and said:

“諸 (諸) 座 (座) 主且歸寺，
“All of you should return to their monasteries

別日 (卻) 却 (來) (來)。”
and come back another day.”

諸大德微往。 
All the persons of great virtue left in silence.

---

1820 zuò 作 has a variety of meanings in vernacular texts. The basic meaning is ‘to make; to create’; extended meanings: ‘to make > to become’ (zuò Fō 作佛 ‘become a Buddha’); ‘to make > act as; have the position of; have the job of’ (zuò shā-ni 作沙彌 ‘be a novice; have the position of a novice’; zuò zhū 作主 ‘act as host’); ‘make > utter’ as in zuò shēng 作聲 ‘make a sound; utter a sound’; ‘form/create > create in the mind > harbour in the mind’ (TZT 5.142,08; WU: 453 “慈不作如是見解。” “Never have such an opinion (harbour such an opinion in the mind).”); ‘have the colour of’ (TZT 5.098; WU: 427 “作白色。” “[It] is yellow.”); ‘to resemble’ (TZT 5.023; WU: 584 “東家作臥, 西家作馬。”; for the last meaning ‘to resemble’ see also Jiang Cao 464, # 1).

As verbal complement as in hūn-zuò喚作 ‘call-make > to call’. There are also a variety of compound words withzuò zuò-jū 作家 ‘expert; specialist’, kē-zuò-ér 客作役 (N.HUM) or kē-zuò-hán 客作漢 (N.HUM) referring to a person selling labor (see HANSHAN, Jiang Cao 209); zuò-jū 作具 ‘make-tool > tool, agricultural tool, instrument’ (see also Jiang Cao 465).

The graph作 also frequently appears in the interrogative pronouns where it is used for its phonetic value: zuò-mò 作麼 ‘what [is it]; how’; zuò-shí-mò 作什麼 ‘be what; what is the purpose of’, zuò-mò-shēng 作摩生 ‘how’; see the section on interrogative pronouns.

1821 wú jiāo-shè 勿交涉. Lt. ‘NEG-RELATION-INVOLVEMENT > do not have any relation with; do not make sense; be without relevance’.

1822 來 appears here in its standard form!

1823 yī-shí 一時 ‘all together’.
The day after they came again.

The master said:
‘Understanding is just understanding,
if you do not understand,
than, although [I] can expound [the teaching for you] you still won’t be able to understand.’

All the officials said:
‘From the former National Masters onwards there was not any of this kind of talk which could resemble the master’s.’

The master said:
The others acted as masters to the nation [?]
I am a Master of the nation (National Master).’

All officials said:
‘All of us were cheatingly (pretentiously) acting as officials (advisors in religious matters).’

We ourselves said that we had knowledge of the scriptures and commentaries.

With regard to the Chán school others this is without any relevance.

A visiting Chán-monk from the South raised the following question:
‘What about the mind of the ancient Buddha?’

The master said:
‘Walls and rubble, non-sentient objects [like those] are all the mind of the ancient Buddha.’

The visiting Chán-monk said:
‘This is entirely contradictory to the scriptures!
That is why the Mahāparinirvāṇa-sūtra says:

Note in the same passage 錫 and 錫
‘離諸壁瓦礫，
無情之物，
故名佛性。’
今（今）云一切無情皆是佛心。
未審心與性為別不別。’

師曰：
‘迷人即別，
ZTJ 1.122; WU: 75
悟人即不別。’

禪客曰：
‘又與（與）經（經）相違，
故經（經）曰：
善男（男）子，心非佛性。
佛性是常，
心是無常。’
今（今）日不別，
未審此義如何?’

師曰：
‘汝依語而不依義。
辟（譬）如寒（寒）月，
結冰為水（冰），
及至暖時，
釋（释）水（水）為水。
眾生迷時，
結性成心，
眾生悟時，
釋（释）心成性。
汝若（若）見（定）執無情無佛性者，
If you insist that non-sentient objects do not have Buddha nature,
then the sūtras should not state:
‘The Triple-World is mind-only,
all dharmas are consciousness-only.’

Therefore the Avatamsaka-sūtra states:
‘All dharmas in the Triple-World
are only produced by the mind.’

1830 Here 諸 and not variant 勝!
離如是等無情之物，是名佛性。”
1832 wēi-shēn 未審 means lit. “not yet investigated; do not know”; here it is rather used as a structural word in questions (similar to 但不知 不知 in MM ‘do not know...’), quite emptied of its original meaning and similar to English ‘I wonder...’ introducing a question (wēi-shēn occurs 94 times in ZTJ).
1833 NIRVANA (Southern Edition) T.12/375: “善男子，心非佛性，何以故？心是無常，佛性常故。”
1834 sān-jī 三界 (TERM): The Triple-world consists of the world of desire (yuē-jī 欲界), the world of form (se-jié 形界), and the world of formlessness (wú-sē jié 無色界). These three worlds include all possible forms of existence.
1835 AVATAMSAKA, T.9/278: 558c: “又作是念：三界虛妄，但是心作” ; compare also the QIXINLUN, T.32/1660: 577b16-17: “三界虛僞唯心所作” (“The Triple-world is false and only created by the mind”).

The question concerning non-sentient objects and their relationship to the mind is dealt with in an entertaining way already in an early Dūnhuáng 端煌 Chán-text, the Yuǎn-níng lín 圓明論 (probably written in the late 7th or early 8th century); see McRae 1986: 169-170. On wēi-xīn 唯心 (TERM) see Lai 1977 (a).
今（今）且問汝，
無情之物，
為在三界內，
為在三界外？
為復是心，
為復不是心？
若（若）非心者，
絶（絕）不應言：
‘三界唯心’。
若（若）是心者，
不應言：
’無情無佛性’。
汝自違（若）
吾不違也。”

禪客曰：
“無情既有心，
還說（說）法也無？”

師曰：
“他熾然說（說），
恆說（說）常說（說），
無有間歇。”

禪客曰：
“某甲為什摩不聞？”

師曰：
“汝自不聞，
不可妨他聞者。”

進曰：
“誰人得聞？”

師曰：
“諸聖得聞。”

禪客曰：
“與（與）摩訶眾生應無分也。”

ZJT 1.123; WU: 75

師曰：
“我為眾生說（說），
不可為他諸聖說（說）。”

Now I ask you further:
Are non-sentient objects included in the Triple-World or apart from the Triple-World?
Are they mind or are they not mind?
If they are not mind, then the sītras should not claim: ‘the Triple-World is mind-only’.
If they are mind then one should not state: ‘non-sentient objects do not have Buddha nature’. You yourself are contradicting the scriptures, not me!

The Chán-guest said:
‘Since non-sentient objects have mind, do they expound the dharma?’

The master said:
“Obviously they expound, they expound constantly, eternally, uninterruptedly!”

The Chán-guest remarked:
‘Why can’t I hear [it]?’

The master answered:
‘That you don’t hear it doesn’t mean that there aren’t others who do.’

Furthermore he said:
‘Who is able to hear [it]?’

The master said:
‘The sages can hear it.’

The visiting Chín monk said:
‘If it is like this then it is not in the living being’s destiny (capacity) [to hear their teaching].’

The master said:
‘I am expounding for the sake of living beings, by no means for the sages.’

1836 This first part of the dialogue between Húzhòng and the Southern Chán guest is also recorded in Zōng-jūng lù 宗鏡錄 (T.48:2016: 418c17-419a2), however, the remaining part of the long dialogue in ZJT is not included in the work. Zōng-jūng lù 宗鏡錄 was compiled around the same time as the ZJT, in 961. (時有禪客問曰。阿那含是佛心。師曰：離壁瓦礫無情之物。並是佛心。禪客曰：與經大相違也。經云：離壁壁瓦礫無情之物名為佛心。今云：一切無情之物皆是佛心。未審心之與性為別不別。師曰：迷入即別厝人不別。禪客曰：與經又相違也。經云：善男子。心非佛性佛性是常心是涅槃。今云不別。未審此意如何。師曰：汝自依諸不依義。譬如寒月結氷為冰及至暖時釋氷成水。眾生識時結性成心。悟時釋心成性。汝定執無情之物非心者。應不應言三界唯心。故華嚴經云：應觀法界性。一切唯心造。今且問汝無情之物為在三界內為在三界外。為復是心不是心。若非心者。應不應言三界唯心。若是心者。又應言無性。汝自違經我不違也。)

There is also a parallel passage in JDCDL which is quite similar to ZJT (see JDCDL, T.51/2076: 438a-c).

1837 bù-fāng 不妨, lit. do not hinder gives an affirmative note to the phrase: ‘certainly’. In Biamwen also written bù-fāng 不妨 and wéi-fāng 無妨. In Biamwen sometimes also directly preceding stative verbs and other VPs, functioning as intensifying adverb (‘very’): “我有一女在家，性行不方柔順。” (Biamwen, 458).


1838 nǐ-mō 與摩 (compare Mā zhēn 這麼) ‘(if it) is like this’. Note that the function of yíng 假 in this sentence is logical (‘it necessarily follows that...’); see the section on modal verbs.
The Chán guest said:
"I am ignorant and do not hear the non-sentient objects' expounding of the dharma."
But you are a teacher of men and gods, proclaiming the Perfection of Wisdom. Can you hear non-sentient objects expound the dharma?"

The master said:
"I don’t hear it either!"

[The Chán guest] further asked:
"Why can’t you hear it?"

The master said:
"It is fortunate that I do not hear non-sentients expound the dharma."

If I could hear them expounding the dharma, then I would be equal to the sages. How could you be able to see me then or manage to hear me expounding the dharma?"

The Chán-guest said:
"Will all sentient beings in the end be able to hear non-sentient objects expound the dharma?"

The master said:
"If the sentient beings heard it, then they would not be sentient beings."

The Chán-guest asked:
"[Does the doctrine of] non-sentient objects expound the dharma have a base in the scriptures?"

The master said:
"Words which do not refer to the scriptures are not used by the Gentleman."

Did you not read the Amithaba-sūtra, where it is said:

‘Water, birds, forests are all recollect Buddha, Dharma and...

1839 yú-měi-lóng-guì 愚昧聾聵, lit. ‘FOOLISH-DARK (INMIND)-DEAF-BLIND’.
1840 bāi-ré bo-bù-mù-duá 一般若波羅蜜多, skr. prajñāpāramitā, the teaching of the Perfection of Wisdom-sūtras played an important role in Chinese Chán circles.
1841 ruò-wéi  若為 is a colloquial question pronoun meaning ‘how’; this word is used very rarely in ZTJ. See the section on interrogative pronouns (p.329).
1842 bi-jīng 畢竟 (ADV) originated in the Tang period. According to Song Yinsheng: 160-161 and 201-202 the word has two meanings: one is ‘finally; in the last analysis; in the end; etc. And in the other meaning the adverb adds emphasis to a question corresponding to Modern Chinese jiùjìng究竟 ‘actually; after all’.
According to Song there are 6 examples of the first meaning in ZTJ and six in Bianwen, 14 examples of the second meaning in ZTJ and none in Bianwen (see also Cao Guangshun 1984: 116). The word survived in both meanings into later periods (e.g. JDCDB; HONGLOUMENG). In the course of time several forms of writing for bi-jing became common: bi-jing 必竟, zhí-jīng 止竟, zhī-jīng 至竟, bì 毕, jīng 竟, zhì 止, zhī 至, etc. (see also Zhang Xiang 1953).
1843 Here in its regular form!
1844 nián 念 (TERM) skr. smṛti 'to recollect'. This usually refers to the activity of reciting Buddhist scriptures, an activity which was supposed to lead to the accumulation of great merit.
Birds are sentient beings, but water and trees - how could they be sentient?

Furthermore the Avatamsaka-sūtra states:

'Land'[1846] teach, sentient beings expound, everything in the three periods of time expounds.

Living beings are sentient, but certainly not [things like] lands!'

The Chán-guest said:

'Since non-sentient [objects] have Buddha-Nature, what about sentient beings?' [1847]

The master said:

'If non-sentient [objects] are like this, how much more is that true for sentient beings!'

The Chán guest said:

'Assuming both sentient beings and non-sentient [objects] possess Buddha-nature: in case one kills and eats a sentient being then the fate of that person will be bound to the retribution of his sins.

In the case of damaging non-sentient objects, eating things like the five kinds of grains, vegetables, fruits, etc.,

I have never heard that it involves guilt and retribution for it (lit. mutual retribution).'

The master said:

'Sentient beings are [a case of] direct retribution.'[1849]

From beginningless kalpa[1850] onwards, they are deluded and have perverted views, they posit a self and things belonging to a self[1851] and harbour resentment and hate; therefore they are subject to retribution.

Non-sentient [objects] are [a case of] dependant retribution.

They are without perverted views and without a mind of resentment and hate; therefore one does not talk about retribution [in their case].’

The guest said:

‘In the teaching of the scriptures[1852] it is only written that sentient beings

[1845] Aniţu-ţing 阿羅陀經 (Sukhāvatīvyūha), T.12:366. I was unable to locate the citation.

[1846] cha 割 is an abbreviation for cha-tū 割土 (TERM.PHON) the phonetic transcription of skr. kṣetra: 'lands, fields, country, universe'.


[1848] Here 元 and not 無.

[1849] zhèng-bào 正報 (TERM) 'direct retribution' is the resultant person as consequence of previous actions and is in contrast to yì-bào 依報 (TERM) 'indirect/dependant retribution', i.e. the environment, the country, the family, etc. one is born in (see Nakamura: 705a and 102b).

[1850] jié 約 (TERM): skr. kalpa, denotes the time-period from the creation of a universe till its destruction (>= infinite time period).

[1851] ji wò wò suǒ 計我所 is an expression from the QIXINLU, T.32:1666.577b25. This expression is grammatically problematic and the translation follows convention.

[1852] See for example LOTUS, juàn6 (shòu-ji pín 授記品), T.9:262: 20b-22a and juàn 8 (wú-bái dì-zǐ
receive the prediction of complete enlightenment.

In future times
they will be able to become a Buddha
who will be called so and so.

I have not read about a passage where non-sentient
objects receive the prediction of complete
enlightenment,\footnote{1853}
and a place where they will become Buddha.

As for the thousand Buddhas of the xián-period,\footnote{1854}
which one is a non-sentient object having
become a Buddha?

Please point them out to me.”

The master said:

"I ask you now:
When, for example, the crown prince receives the
throne,
does the crown prince [only] receive the throne
or does he receive everything in the country?”

[The Chán guest] answered:

"If the crown prince receives the throne,\footnote{1855}
everything in the country belongs to the
king,
how could he receive anything in addition to it!”

The master said:

"Now this matter is also like this:
if sentient beings receive the prediction of becoming a
Buddha,
in the great chilicosm\footnote{1856}
all countries,
belong to the body of Přížehnà-Buddha.\footnote{1857}
Outside the Buddha-body
those (that) are distinguished from you in the world...
how could there exist additional non-sentient
objects who receive the prediction?”

The guest said:

"All worlds are the Buddha-body.\footnote{1858}"

\footnote{1853} 記 (TERM) skr. vyākaraṇa: the prediction that all sentient beings will attain enlightenment and become Buddhas; sān-pi-thì is the phonetic transcription of skr. sambyaksambodhi, the complete enlightenment of a Buddha.

\footnote{1854} xián-jè 習劫 (TERM) skr. bhadra-kalpa, refers to the present kalpa. This kalpa is supposed to produce a thousand Buddhas, Sākyamuni being the fourth of them.

\footnote{1855} 但今 corresponds probably to the more common dàn shí 但使 (not used in the ZTJ) “given the case that; if”. The combination with ... zhì shí ... 之時 is noteworthy. On non-temporal usages of shí see Eifring 1995: 354 ff and Eifring 1991: see also the recent article by Jiang Lansheng 2002.

\footnote{1856} 三千大千世界: skr. tri-sahasra-mahà-sahasra-loka-dhātu, see the section on numerals, p.446.

\footnote{1857} Skr.: Vairocana; he is often described as the essential body of Buddha-truth which permeates everything.

\footnote{1858} 身 (TERM): Muller: “The Buddha’s (physical) body. As a result of the questions of Buddhist followers, inquiries were made regarding in ”buddha-body theory.” Sākyamuni himself established the position of believing in the true principle (dharma): that he himself would die but the dharma was indestructible and therefore said that after his death the dharma was to be depended upon. However, many disciples held to their concept of the Buddha’s person and believed in it as the Buddha-dharma, and therefore, even while Sākyamuni was still in the world his body had come to be seen as transcendent. Because of this, after he died, the dharma that he explained was regarded as indestructible, and was set up in contrast to his natural body,
ZTJ 1.125; WU: 76
一切眾生居佛身上，
便利溺汗（污）佛身，
穿鑿（鑿）踐踏佛身，
豈無罪乎？”
師曰：
“一切眾生全是佛身，
誰為罪乎?”
客曰：
“佛身無為，
無所（所）熏習（動）。
今以有為賢善（動）之物而作佛身，
豈不乖於聖言（旨）乎？”
師曰：
“汝今不見《大品經（經）》曰：
‘不可離有為而說（說）無為，
又不可離無為而說（說）有為。’
汝信色是空不？”
對（對）曰：
“佛之誠言，
難（那）敢不信？”
師曰：
“色既是空，
寧有熏習（動）?”
又問：
“眾生與（與）佛既同者，
只用一佛修行，
一切眾生應一時解脫（脫）。”
今見不爾，
“同（同）義何在?”
ZTJ 1.125; WU: 77
師曰：
“汝不見《華厳經（經）》中‘六相’義，
‘同中異，
異中有同，
成中有壞，
壞中有成，
懸（懸）（懸）中有別：
bearing about a ‘two body’ theory.”
and all sentient beings dwell on this body;
they urinate and shit [on it], soiling the Buddha-body,
they drill holes in it and trample on it.
How can they be without guilt!”
The master said:
“All living beings are the Buddha body.
Who could be guilty then?”
The guest said:
The Buddha-body is unconditioned and without any hindrances.
But now phenomena which are conditioned and are of obstructive nature manifest themselves as Buddha body.
Is that not against the holy teaching?”
The master said:
‘Now, haven’t you read the Đa pín jìng:’
‘One cannot leave (separate oneself from) the conditioned and talk about the unconditioned;
One cannot leave (separate oneself from) the unconditioned and talk about the conditioned.’
Do you have faith that form is emptiness?”
[The guest] answered:
‘Buddha’s true words –
how could I dare not to believe in them?”
The master said:
‘Since form is emptiness,
how can there be obstruction!”
[The guest] asked further:
‘Living beings and Buddha being the same;
then, using the practice of the one Buddha,
all sentient beings are bound to be liberated at the same time.
Now you see that it is not like this –
wherein lies the meaning of tòng 同 ‘be same’?”
ZTJ 1.125; WU: 78
The master said:
‘Have you not read about the meaning of the “Six Marks” in the Avatāmśaka-sūtra:’
‘Amidst equality there is difference,
amidst difference there is equality;
amidst completion there is destruction,
amidst destruction there is completion;
in the whole there are the parts;
amidst the parts there is the whole.’

Even if sentient beings and Buddha have one and the same nature,

that does not prevent each individual from practicing and obtaining [Buddhahood] oneself.

To watch other people eat

does in the end not fill one’s own stomach!’’

[The Chün guest] inquired further:

‘A master of old said:

‘The fresh and green bamboo,

are all true suchness;¹⁸⁶³

the densely growing chrysanthemums,

are all wisdom (praññā).’¹⁸⁶⁴

¹⁸⁶³ zhēn-rú 真如 (TERM): skr. bhūta-tathāgata, tathāgata; ‘suchness; all pervading truth’; often used as a syn. or near-syn. to terms like rú-rú 如如, rú-shí 如寂; fā-jì 法界, fā-xíng 法性; shí-jì 實際, shī-xiāng 實相; rú-lái-zǐ 來如 法身, fā-xíng 佛性, zì-xíng 自性, zì-jīng 自性, yi-xín 一心, etc. In early translations often tr. with bēn-wù 本無. Zhēn-rú is one of the fundamental concepts in Mahāyāna Buddhism, referring to the true nature of all things (wǔ yǒu zì bēn-wù 有之本體). The term is interpreted in different ways depending on in which scripture and by which school it is used. It often refers to the ‘real’ nature of things, which is beyond differentiation and unchangeable, cannot be imagined nor expressed. In China the term and its meaning was vividly discussed and in the sixth century DiLùn 陀靜 school Zhēn-rú was associated with the 8th consciousness, the à-lái-yě shí 阿賴耶識 which was considereed to be perfectly pure. However, for the Chün school the usage of the term in the QIXINLUN was most influential where it is explained as the essence of the mind of sentient beings. For a thorough explanation of the term see Fouguang: 419a-419b. In ZTJ zhēn-rú appears 15 times, rú-rú 如如 (N, ADJ) seventeen times: ‘凡聖皆寂, 體露真性常住。事用不二, 即是如如佛。’ (When common and holy sentiments are exhausted, then the essence is exposed and the true nature resides permanently. Phenomena and function are the same, that is the Buddha of Suchness.’; ZTJ 5.072; WU: 409).

何以如此？何以如是之？如是，無如如之。’ 何以如是？如是如是如如，所以言如如。’ (Patriarchs and Buddhas do not have any knowledge, but leopards and wild cows (buffalos) on the contrary do have.’ Why is that so? They do not have any kind of discriminating thinking therefore they are called ‘[being in a state of] Suchness’, ZTJ 4.107.02; WU: 351).

¹⁸⁶⁴ This quotation alludes to a passage in Shénhuí yúlú 神會語錄 (SHÉNHUI YULONG), ed. in Hu Shih 1930: 139 (a tentative translation is added):

牛頭山玄奘問：

“佛性意一切果有，

不虛一切無情。’

聞先輩大德云：

‘青靑竹，

盡是法身；

鬱鬱黃花，

無非般若。’

今何故言獨屬一切果有，

不虛一切無情？”

答：

“豈將青靑竹同功德法身，

鬱鬱黃花等般若之智？”

若言青靑竹等法身般若，

鬱鬱黃花等般若？”

如來於何經中為青靑竹花授菩提記？ in which scriptures does the Buddha give them the prediction of enlightenment?

若將青靑竹花等法身般若，

此即是外道說，

何以故？

Why?
有人不許，是邪說（說）；亦有人信，言：‘不可思議’。

ZTJ 1.126; WU: 77
不知若（若）為？”
師曰：“此蓋是普賢、文殊大人之境界。

非諸凡（凡）小而能信受。
皆與（與）大乘義經（經）意合。

故《華嚴經（經）》云：‘佛身充滿扵（於）法界，
普現一切群生前，
隨緣赴感應不周，
而恒霧（處）此菩提座（座）。

而《摩訶般（般）若（若）經（經）》曰：‘色無邊，
故觀（觀）若（若）無邊。

黃花既不越於（於）色，

為涅槃經云：‘無佛性者，所為無情物是。’”

‘不思議’ [statement], [and claim] this is heretic teaching; there are also people who believe it and exclaim: ‘Unbelievable!’

Tell me, how is it? [statement above] is something in the realm of the Bodhisattvas Puxian (Maenuṣi) and Wenshu (Samantabhadra) and not something commoners can accept as belief. All of it is in accordance with the truth of Mahayana and the meaning of the sutas.

Therefore the Avatamsaka states: ‘The Buddha-body is permeating the dharma-element, manifesting himself in front of all sentient beings, adapting to circumstances and responding to their feelings (emotional needs) under all circumstances.

Every place is the seat of enlightenment (bodhi).

The thickly-growing bamboo is not going beyond the dharma-body - how could it possibly not be the dharma-body (dharma-kaya)!

Moreover, the Mahaprajnaparamitutra sutas states: ‘Form is boundless, therefore wisdom (prajna) is boundless.’

Since the crysanthemums do not go beyond [the realm

In the Nirvana-sutra (NIRVANA) it is written: ‘That which has no Buddha-nature are non-sentient objects.’”

Lit. NOT KNOW HOW. On ruo-wei 若為 (NPRO QUEST) see p. 329.

The bodhisattvas of wisdom and pervading goodness. On bodhisattvas in Indian see for example Dayal 1975 and Basham 1978, for the notion of bodhisattvas in China see for example Lancaster 1978 and Jan 1978.

Especially in Mahayana teaching, dharma-dhatu refers to a religious basis or principle - the origin of all things. In this kind of teaching, where the whole universe is taken as phenomena, it is understood as the manifestation of true thuness. Accordingly, this dharma-realm, being true reality, is equated to the reality-body of the Buddha. Also called the ‘reality-realm.’”

In general Mahayana teaching, the ‘reality-body’ is a name for absolute existence, the manifestation of all existences. The true body of reality. Buddha as eternal principle. The body of essence that is pure, possesses no marks of distinction, and is the same as emptiness.”

Mao-he bo-re bo-liao-mi-duo jing 摩訶般若波羅蜜多經 (Prajnaparamita Paramitakaya Sutra); T.8:223; see also Xiao-pien bo-re-bo-luo-mi jing 小品般若波羅蜜經 (Aksobhyasirikaki Sutra); T.8:227, juan 10.
豈非般（般）若（若）乎？
此深遠之言，
不省者難為措意。”

又問：
“有善知識言，
學（學）道人但識得本（本）心了
無常來（來）時，
拋却（卻）著（殼）陋子一邊著。　
靈塜（塜）覺（覺）性，
迥然而去，
名為解脫（脫），
此復若（若）為？”
師曰：
“此猶未離二乘外道之量。

二乘之人，
皆厭（厭）離有為生死，
忻樂無餘涅槃（槃）。
《老子》亦曰：
‘吾有大患，
為吾有身。’
忻樂冥罰，
而為至道，
乃趣冥罰。

漁（須）陀洹人八萬（萬）劫（劫），
斯陀含人六萬（萬）劫（劫），
阿羅漢人四萬（萬）劫（劫），
阿羅漢人二萬（萬）劫（劫），

of] form,
how could they not be wisdom (prajñā)!
These deep words
are hard to make sense of for somebody who does not
understand [this himself].”

[The Ch'ên-guest] further asked:
“There is a saying by a spiritual mentor [i.e. a master]
that students of Buddhism, only if they have
become aware of their original mind,
at the time of death[1873]
[but] the consciousness of their minds
goes far away.
This is called liberation[1875]
How about this?”
The master said:
“These are the thoughts of somebody who has not yet
become detached from the views of the Two [minor]
Vehicles or the heretic teachings.
Followers of the Two Vehicles
all detest and separate themselves from conditioned
birth and death [i.e. samsara]
and rejoice in nirvāṇa without remainder.[1876]
In the Iâo-zi it is also written:
‘One has great worries
because one has a body.’[1877]
To rejoice in the subtle truth,
to take it as the Supreme Way
and then direct oneself towards this subtle truth:

1873 lit. ‘when the time of impermanence comes’.
1874 kē-lōu-zi 軟殼子 (also written kē-lōu-zi 軟殼子) lit. ‘husk (of grain)’ points to the physical body as
‘home; shell’ for the mind. On zhe 著 (SF) see the section on sentence final particles, p. 522.
1875 According to Yanagida this points to a branch of southern Chân which believed that the body is
subject to birth and death whereas the mind is not. There is some kind of ‘soul’ which, after death, travels to
another place (see Yanagida 1990: 394, fn. 260).
1876 wtî-yû niê-pûn 無餘涅槃 (TERM: Muller: “[…] One of the four kinds of nirvāṇa in the theory of
the school of Consciousness-only. The hindrances due to defilement in the mind are cut off, and the body that is
composed of the five aggregates is extinguished. Therefore there is nothing remaining to depend upon. […]”
1877 Compare LAOZI 13, tr. D.C. Lau 1982: 19

What is meant by saying
that high rank is, like one's body, a source of great trouble?
The reason I have great trouble
is that I have a body.
When I no longer have a body, what trouble have I?

Skt. srotâ-âpāna, those who 'entered the stream' (rû̄ ḍū ‘入流) of holy leaving.
Skt. sakrâgâmin those who reached arhatship and will be reborn only one more time.
Skt. anâgâmin, those saints who will not return to the world again but will be reborn in the rû̄pa- or
ânûpa-heavens.
Skr. arhat.
辟支佛十千劫。

The Pīḷūfó-rénní 10,000 kalpas, will dwell in deep concentration [samādhi].

住於梵（定）中。

The heretics indeed for 80,000 great (mahā-) kalpas! Having dwelled in this deepest concentration1884 the followers of the two vehicles, after the fulfillment of the kalpas, will direct their mind to [the teachings of] Great [Vehicle],

住非想非非想境。

but the heretics, after the completion of the kalpas, cannot avoid returning to [the cycle of] life and death.

二乘劫满猶迴迥心向大，

又問：

[The Chün guest] furthermore raised the following question:

‘一切人佛性，

‘The Buddha-nature of all men,

為復一種，

is of one kind,

為復有別？’

or are there differences?’

師曰：

The master said:

‘不得一種。’

‘They can’t be of one kind.’

進曰：

[The Chün guest] continued:

‘云何有別？’

‘What are the differences?’

師曰：

The Master said:

‘有人佛性，

‘Some people’s Buddha-nature

全不生滅。

is wholly not subject to birth and death.

有人佛性，

Some people’s Buddha-nature

半生滅半不生滅。’

is half subject to birth and death and half not.”

進曰：

[The Chün guest] asked further:

‘誰人佛性，

‘Whose Buddha-nature

全不生滅？

is completely not subject to birth and death?

誰人佛性，

Whose Buddha-nature

半生滅半不生滅耶？’

is half subject to birth and death and half not?”

師曰：

The master said:

‘我此間佛性，

‘This Buddha-nature of mine

全不生滅，

is wholly not subject to birth and death.

彼南方佛性，

The Buddha-nature of [yours] that Southerner

半生滅半不生滅。”

is half subject to birth and death and half not.”

進曰：

[The Chün guest] said furthermore:

‘和尚佛性，

‘The Buddha-nature of yours,

若為全不生滅？

in what way is it wholly not subject to birth and death?

南方佛性，

The Buddha-nature of me, the Southerner,

若為半生滅半不生滅？’

in what way is it half subject to birth and death and half not?”

師曰：

The master said:

‘我之佛性，

‘As to my Buddha-nature,

身心一如，

body and mind are one,

身外無餘，

nothing remains outside the body.

所（所）以全不生滅。

That is the reason why it is completely without birth and death.

1882 Skr. pratyeka-buddhas, one who seeks sainthood; sometimes described as someone who attains enlightenment through his own effort, meditation and study.

1883 Note that is written here in its standard form.

1884 fèi-xiàng fèi-fèi-xiàng tiān 非想非非想天 (TERM): Muller. ”A state of meditation where there are no objects (concepts) yet there is no non-presence of objects. This is the highest state of the formless realm, and thus the highest existence of the three realms. It is not yet nirvāṇa, because there is still a very subtle kind of thought remaining. It is the fourth heaven of the formless realm, the most subtle state of the three realms.”
南方佛性，
身是無常，
心性是常，
所以半生滅半不生滅也？”

進曰：
“和尚身是色身，
豈得便同法身不生滅耶？”

師曰：
“汝今耽（那）得入邪道乎？”

禪客曰：
“某（某）甲早晚入於（於）邪道也？”

師曰：
“《金剛経（經）》曰：
若若以色見我，
以語聲（聲）求我，
ZTJ 1.128; WU: 77
是行邪道，
不能見如來（來）。”
ZTJ 1.128; WU: 78
汝既作色見我，
豈非入邪道乎？”

於（於）是禪客作禮而謂曰：

“和尚此說（說），
事無不盡，
理無不周。
某（某）甲若（若）不遇和尚，
空過一生矣。”

肅宗皇帝問：
“一切眾生，
忙忙碌碌性，
無本（本）可攬（據），
日用而不知，
此意如何？”

師拈起金花墮子向帝曰：

“喩（喩）作什麼？”

帝曰：

As to the Buddha-nature of yours, the Southerner, your body is impermanent, while the nature of your mind is permanent. That is the reason why it is half subject to birth and death and half not.”

He said further:
The body of yours is a body of form. How could it be equal to the dharma-body which is not subject to birth and death?”

The master said:
“How could you now enter the way of the heretics (i.e. you certainly entered the way of heretics now)”

The Chín guest said:
“When did I enter the way of the heretics?”

The master said:
“In the Diamond-sūtra it is said:
‘If [somebody] perceives me by means of form, and seeks [to listen to] me by means of sound, then this man walks the way of the heretics, and cannot see the Tathāgata (i.e. Buddha).’

Since you perceived me in terms of form, so you certainly have entered the way of the heretics!”

At that the Chín guest bowed and said with a sigh:
“As for this teaching of yours, no phenomenon does it not deal with exhaustively no principle does it not cover fully.
If I had not met you I would have spent my entire life in vain!”

Emperor Sùzōng asked:
“All living beings have the character of being busy with actions they do not have a base they can rely on, spending their days in ignorance, what is the meaning of this?”

The master picked up a bunch of crysanthemums and said to the Emperor:
“What is this called?”

The Emperor said:


Here 慈 in its regular form.

yê-xíng 業性 (TERM): more common is the term yê-tû 業體 ‘self-nature of deeds, substance of karma’ (Fōguān: 5504a). I.e. human beings engage in activities of the body, speech and thoughts which entail a chain of cause and effect, binding them to the cycle of life and death.
máng-mâng 忙忙 (VL.REDUP) ‘be restless; be busy’ (early examples in LUNHENG; see HYDCD. 4242a).

rî-yòngg 日用 (ADV/ADJ): ‘day-to-day; everyday’; this meaning is quite late (early example cited in HYDCD. 2963c is from JDCDL, rî-yòngg shî 日用事 ‘everyday matter; regular matter; regular activity’).

jîn-huà 花 (N): In HYDCD. 6992a glossed as 指色彩黃豔麗，不易敗落之花。a kind of beautiful yellow flower which does not wither easily. I did find any reference to díé 愕 ‘pale’ suffixed with sî 子. Here díé-zî 僵子 obviously functions as measure word: ‘a bunch of; a pile of; a bouquet of’.
“金花疊子。”

師曰：
“灼然是一切眾生，
日用而不知。”

Preceptor Fúniú delivered a letter for Grand Master Mâ[zû] at the master’s place. The master asked:
“Which dharma does Master Mâ[zû] expound in order to instruct people?”

師問：
“馬師說（說）何法示人?”

對（對）曰：
“即心即佛。”

師曰：
“是何語語活！”

又問：
“更有何語語（說）?”

對（對）曰：
“非心非佛，
亦曰：
不是心，
不是佛，
不是物。”

師笑曰：
“猶較些子。”

Putuo和尚（即）問：
“未審此間如何?”

師曰：
“三點如流水，
曲似刈禾鐮（鍬）。”

後有人（舉）似仰山，

後仰山云：

Later on there was a person who cited this to Yângshân

Yângshân 伏牛和尚 (NPR) (807-888): see ZTJ 5.050,09; WU: 399; FO: 894. According to ZTJ he was a disciple of Weišhân 烏山. He resided in Huáihua 懷化 and his canonical name was Huûjî 慧寂.
“水中半月現。”
又曰：
“三點長流水，
身似魚龍衣。”

又曰：
“在水者半月現。”

He also said:
‘Three dots (the mind; the Buddhist teaching) is permanently running water,
the body resembles the garment of a dragon (a garment
with dragon pattern).’

Emperor Sūzōng asked:
‘All living beings
have the character of being busy with actions,
are without a base to depend on,
spending their days in ignorance,
not able to escape from the Triple-world.

I beg you for expedient means
so that I, the disciple, and the living beings
escape from the cycle of life and death.”

The master thereupon took forth three copper basins
filled them with water, took an ant [?] filled them with water, took an ant
and then threw it into the water.

The ant was in the water
and circled around two, three times,
and after having become tired it floated in the center,
struggling for its life (close to death).

The Emperor bowed and said:
‘I beg you to be merciful.’

The master then took forth a [blade of] grass
and threw it into the water;
the ant got surprised,
and making use of the [blade of] grass it then climbed
out of the bowl.

The Emperor thereupon was enlightened.

代宗皇帝問：
“師百年後要个（個）什摩?”

師曰：
“與（與）老僧造个（個）無縫塔。”

帝乃問曰：

Emperor Dài-zōng asked:
‘What do you wish for after 100 hundred years have passed?’

The master said:
‘To build a pagoda without cracks for me.”

The Emperor then knelt down and said:

1895 yú-lóng 魚龍 (N. ANIM) ‘FISH-DRAGON’ Originally referring to fish (with fish-scales). In Chinese mythology referring to a kind of lynx which could transform itself into a fish or dragon (HANSHU); see HYDCD 7624a. The dictionary does not have an entry for yú-lóng yí 魚龍衣, maybe this refers to a garment with fish and dragon patterns. However, the passage is obscure to me.

1896 chū-li 出離 (VT): ‘ex.-leave> escape from; gain emancipation from’ (see also PLATFORM, ed. Yampolsky 1967: 4; this修行・即得出離 (‘[...] and those who practised according to it would attain
emancipation.’).

1897 shā-luò 砥羅; probably referring to shā-luò 砥羅: a copper-utensil for washing one’s face, probably a small basin (HYCD 7060a; example cited is from SONGSHI, ZTJ is possibly one of the earliest sources).

1898 tōu (VT): lit. ‘to punish, to condemn’.

1899 zā 蕃 (V.CLASS) ‘circuit’ functions here as verbal classifier (> ‘rounds’).

1900 lit. LIFE/DEATH/BEING CERTAIN.

1901 LIANDENG Sūzōng 慈宗.

1902 ‘After hundred years’ is a euphemism for death. The emperor avoids using a word directly referring to death.
"I ask you [to tell me] the shape of the pagoda."  

The master was silent for a long while and the Emperor was at a loss.\footnote{\textit{wáng cuò} 同措: \textit{not (have) manage}; earliest example cited in HYDCD: 5156c is from \textit{JDCDL}: "do not know what to do; be at a loss"; ZTJ possibly earliest source for this word (F. 6).} \footnote{\textit{an} 諸 (VT): "be well versed in".}

The master said:

"I have a disciple to whom I transmitted the dharma and Dānyuán is well informed (versed) in this matter, and you go and ask him."  

After the National master had suddenly departed from the world the Emperor then summoned Dānyuán and cited this case to him, asking:

"What does this mean?"

Dānyuán thereupon composed the following gāthā:

\begin{quote}
In the south of Xiāng and in the north of Tán, \footnote{Xiāng 湘 (NPR, LOC): Xiāng province was first established during the Eastern Jin, situated in today's Húnán 湖南, Chángshā 長沙 (Dīmíng 916d) Tán 潭 (NPR) probably referring to Tán province (Tán-zhōu 潭州) which was first established during the Sui dynasty (during periods of history also referred to as Chángshā 長沙 (prefecture). Situated in modern Húnán 湖南, Chángshā 長沙 (Dīmíng 1178a). Xiāng and Tán could possibly also refer to two rivers (Tánshū 潭水 and Xiāngshū 湘水).}  
In the middle [of the two] there is gold filling the whole country. \footnote{He compares Húzhōng to gold (huáng-jīn 黃金).}
\end{quote}

Under a tree without shadow the boat of harmony \footnote{\textit{hè-tóng} 合同 can refer to 'contract; agreement'; it can also be used as VI 'be harmonious' and as VT 'to combine; unite' (see HYDCD: 1504c).} \footnote{QUANZHOU QIANFO has \textit{月} for 日 ... seeking for the moon.} \footnote{The \textit{Wèi} 滑 river (NPR) originates in Gānsù 甘肅 (see Dīmíng: 911b).}

On top of a glass palace the absence of [discriminating] knowledge. \footnote{\textit{jiǔ} 九/ \textit{jiǔ} 丸 \textit{wén}/ "He boarded a boat at the Wèi River."}
二天請偈，
四眾拋籌。

On the second day asking for a gāthā
The fourfold assembly threw the arrows (tallies?) [??]

1910

ZTJ 1.130; WU: 79
法才極瞻，

When the talent of [the master’s] dharma is completely sufficient
Also the sharpest ear [in the assembly] feels ashamed.

1911 1912 1913

大耳憚（惭）著（著）。


I did not find any dictionary reference to a compound *pao-chou* 拋籌. *Pao* 拋 usually means ‘to discard; throw away’ (*HYDCD*. 3548c); the main meaning of *chou* 諷 is ‘to plan; prepare’; a later meaning refers to a bamboo stick for wiping oneself clean after using the toilet (*SHIT-wiping stick*; *Tai-ping guang-ji* 太平廣記 *HYDCD*. 526-lb). However, I cannot make sense of the phrase. Maybe the phrase refers to some kind of method to forecast the moment of death of the master.

1911 *GUANGYUN* “憚・愧も。”.

1912 Lit. ‘great ear’.

1913 著 does not really fit here and is possibly a mistake. *QUANZHOU QIANFO* has 羞 (SUN: 14, fn. 4); 慚羞 ‘feel ashamed’ makes more sense.
3.1.12 Tripiṭaka master Juéduō 嘉多

ZTJ 1.130.02; WU: 79; FO: 157

Tripiṭaka master Juéduō succeeded to the Sixth Patriarch.

The master was a person from India. When he arrived at the Lì village in the Dingxiāng district of Tiānyuán, he saw a disciple of Grand Master Xiū (i.e. Shénxiù) who had patched grass into a cottage, sitting there alone in meditation, he contemplated his mind.

When he arrived at the Lì village in the Dingxiāng district of Tiānyuán, he saw a disciple of Grand Master Xiū (i.e. Shénxiù) who had patched grass into a cottage, sitting there alone in meditation, he contemplated his mind.

When he arrived at the Lì village in the Dingxiāng district of Tiānyuán, he saw a disciple of Grand Master Xiū (i.e. Shénxiù) who had patched grass into a cottage, sitting there alone in meditation, he contemplated his mind.

When he arrived at the Lì village in the Dingxiāng district of Tiānyuán, he saw a disciple of Grand Master Xiū (i.e. Shénxiù) who had patched grass into a cottage, sitting there alone in meditation, he contemplated his mind.

When he arrived at the Lì village in the Dingxiāng district of Tiānyuán, he saw a disciple of Grand Master Xiū (i.e. Shénxiù) who had patched grass into a cottage, sitting there alone in meditation, he contemplated his mind.

When he arrived at the Lì village in the Dingxiāng district of Tiānyuán, he saw a disciple of Grand Master Xiū (i.e. Shénxiù) who had patched grass into a cottage, sitting there alone in meditation, he contemplated his mind.

When he arrived at the Lì village in the Dingxiāng district of Tiānyuán, he saw a disciple of Grand Master Xiū (i.e. Shénxiù) who had patched grass into a cottage, sitting there alone in meditation, he contemplated his mind.

When he arrived at the Lì village in the Dingxiāng district of Tiānyuán, he saw a disciple of Grand Master Xiū (i.e. Shénxiù) who had patched grass into a cottage, sitting there alone in meditation, he contemplated his mind.

When he arrived at the Lì village in the Dingxiāng district of Tiānyuán, he saw a disciple of Grand Master Xiū (i.e. Shénxiù) who had patched grass into a cottage, sitting there alone in meditation, he contemplated his mind.
“何不自看？
何不自靜？”
是{無對（對）}。
師見根性遲（遲）遲（遲），
乃曰：
“汝師是誰？”
對（對）曰：
“秀和尚。”
師曰：
“汝師只教此法，
為當別有意言（旨）？”
對（對）曰：
“只教（教）某（某）甲看靜。”
師曰：
“西天下劣外道（所）習之法，
ZTJ 1.130; WU: 80
此土（土）以為禪宗。
也大誤人！”
其僧問：
“三藏師是誰？”
師曰：
“六祖。”
又曰：
“正法難聞，
汝何不往彼中？”
其僧聞師提訶，
便去曹（曹）溪，
禮（禮）見六祖，
具陳上事。
六祖曰：
“誠如崛多所言，
汝何不白（～自）看？
何不自靜？
教（教）誰靜汝？”

“Why don’t you see (contemplate) for yourself?”
Why don’t you stay calm for yourself?”
The monk was unable to answer.
The master saw that his basic nature was hesitant (i.e. slow)
and so he said:
“Who is your teacher?”
[The student] answered:
“Preceptor [Shén] Xiù.”
The master said:
“Does your master only teach this method
or does he also have other teachings?”
[The student] answered:
“He just taught me to contemplate stillness.”
The master said:
“The teaching (dharma) which is practiced in
India by inferior heretics
is regarded as the Chán school in this land (i.e.
China).”
You greatly mistaken person!”
The monk said:
“Who is the master of yours?”
The master said:
“The Sixth Patriarch.”
He said furthermore:
“The right dharma is difficult to encounter
why don’t you go there?”
The monk obeyed the master’s admonition (suggestion)
and subsequently went to Cáo xì
where he paid a formal visit to the Sixth Patriarch
and gave an account of the above matter.
The Sixth Patriarch said:
“If it really is as Juéduò said
why don’t you see (contemplate) for yourself
why don’t you stay calm for yourself?
Whom shall one instruct to calm you?”

1917 One could also interpret zì kàn 自看 as ‘look into oneself’ and zì jìng 自靜 as ‘pacify oneself;
make oneself quiet (jìng 靜 (VT. CAUS) QUIET > CAUSE TO BE QUIET > pacify),’ however there are examples in
ZTJ where the expression means ‘see for oneself’; ‘try it out oneself’; sometimes also: ‘to be careful’; ZTJ
5.061; WU: 405. 得盛被衣，向後自看，二十年勿弘我教，常有難起。 (‘You can sit wearing the robe;
afterwards be careful/watch out for yourself and do not propagate my teaching for twenty years, [otherwise]
difficulties are bound to arise.’). Zi kàn has the strong notion that one has to do or understand something by
oneself as opposed to relying on others; ZTJ 4.070; WU: 326. 聲師云: “天台何多少？”師云: “自看
取。” (The Chán master said: “How high is Mt. Tiān tāi?” The master said: “See for yourself/figure out
yourself.”)
1918 Or: Why don’t you calm your mind yourself?
1919 chi-hui 聲回 (聲回) (VI): ‘be hesitant’ (early examples in HOUHANSHU and WENXUAN). Here it
probably refers to a certain slowness of comprehension.
1920 I.e. Master Shénxìu is criticised for using traditional meditation methods and not advocating an
‘instant’ approach to enlightenment.
1921 I.e who is your teacher?
1922 Note that 所 is written here in its regular form.
1923 I.e. nobody else than yourself can do this.
Through these words the monk became utterly enlightened.
3.1.13 Preceptor Zhîcè 智策

Preceptor Zhîcè succeeded the Sixth Patriarch; he was a resident of Wû province. From the time on when the master had been enlightened of (lit. contracted) the secret teaching of Câoxî he roamed around freely. We are not certain about the main events of his teaching career.

When the master was travelling to the northern regions, he happened to meet Chân master Zhîhuáng who was a disciple of the Fifth Patriarch and had practiced concentration for ten years.

The master then asked:

“What are you doing here?”

He answered:

“I enter concentration (samâdhî).”

The master said:

“When you enter concentration, do you enter concentration with mind or with No-mind?”

If you enter concentration with your mind, then all sentient beings have mind, and together [with you] also enter concentration; if you enter concentration with No-mind than all non-sentient [objects] together [with you] attain concentration.”

Zhîhuáng said:

“Just at the time when I enter concentration, I do not see whether there is a mind or not. If you do not see whether there is a mind or not, then that is ‘permanent concentration’ and there is certainly no more coming out from and entering [concentration].”

---

1924 Wû province 務州 was established during the Tang and also referred to as Sî思 province. It is situated in today’s Guîzhîou 貴州, Wûchîuan 峨川 district (Diming 785a). SUN: 15 thinks that it is a mistake for Wûzhîou 募州, JDCDL 募州金華人也.
1925 Zhîhuáng chân-shî 智皇禪師 (NPR): compare Zông-jîng lû 宗鏡錄. Zhîhuáng chân-shî 智皇禪師. This version of the name appears also in JCDL and WUDENG. He started his career as a monk under the guidance of the Fifth Patriarch. After this initial period he moved to Hênán and practiced meditation in solitude for a period of more than twenty years. Afterwards he is said to have joined the assembly of the Sixth Patriarch where he finally gained enlightenment. After having returned to Hêbêî he spent the rest of his life teaching Buddhism (see JCDL, juàn 5; Buddhist Names: 757).
1926 It, ‘I do not see a mind which is existing or not-existing’.
1927 Note that 定 is suddenly written in its standardized from here.
1928 On bu-yîng 不應 and wêi-yîng 未應 see Jiang/Cao 38 and 369. It seems to be used logically here. It expresses that if there is a condition A then B certainly cannot happen. On the logical use of yîng 應 see also
智皇(《無對》)。
却(卻)問：
“汝師是誰?”
師曰：
“六祖。”
“汝師以何法為禪定?”
師曰：
“妙湛園(圆)空(空)寂(寂)，
變(變)用如如。
五陰(陰)本空，
六塵(塵)非有。
出不入，
不定不(亂)。
禪性無住，
離寂(寂)禪家，
禪性無住，
離生(生)禪相。”

心如虛空，
亦無虛空之量。”
皇聞此說(說)，
末(末)疑(疑)懸(絳)，
遂(遂)歸(歸)南(南)行，
直(直)往(往)曹(曹)溪(溪)禮(禮)見(見)六祖。

六祖乃(乃)如(如)上(上)說(說)，
智皇(智)禪(禪)師(師)言(言)下(下)大(大)悟。

龍神(龍)知(知)夜(夜)報(報)住(住)庵(庵)觀(觀)處(處)寮(寮)越(越)曰：
“智皇(智)禪(禪)師(師)今(今)夜(夜)得(得)道。”

直接(直)去(去)曹(曹)溪(溪)以(以)求(求)見(見)六(六)祖(祖)。

The master said:
“According to which method does your teacher practice
meditative absorption (meditative absorption)?”

Zhihuang was unable to answer.
He asked in return:
“Who is your teacher?”

The master said:
“The Sixth Patriarch.”

Wondrously deep and perfectly still, [*] substance
and function are suchness. [*]
The Five Aggregates are fundamentally empty
and the Six Dusts [*] do not exist.
Not to come out from and not to enter [concentration],
not to be concentrated and not to be confused.
The nature of Chán (concentration) is non-abiding, [*]
transcending abiding is Chán concentration; [*]
The nature of Chán is non-production (no-birth) [*]
Transcending production (birth) is the mark of Chán
(concentration). [*]
The mind is like empty space
and also without any thought about empty space.* [*]
When Huáng heard these words
he still had not settled his feelings of doubt,
and he consequently took his monk’s staff and travelled
south,

the section on modal verbs.

1929 《fù-yòng 體用 (TERM): ‘SUBSTANCE FUNCTION’.
1930 《liù-chén 六塵 (TERM): ‘FIVE DUST’; refers to the objects perceived by the five or six (including mentality) sense-organs; chén (‘dust’) indicates that the perceived sense objects ‘pollute’ the consciousness and give rise to delusions in the human mind (see Fguang. 2549).
1931 《wú-zhù 無住 (TERM): ‘NOT HAVE’ ‘DWELL’; the term usually refers to the impermanence which is the nature of all things since they do not have any self-nature and constantly change through outer conditions. Here it probably specifically means that a Chán adherent has a mind which does not ‘dwell’ on things, i.e. that he realizes the changing nature of things and refrains from creating a fixed mental image of things.
1932 On the term see p. 593 above.
1933 Parallel passages in Zong-jing lu 宗鏡錄 and JCDL have 想 for 相.
1934 i.e. the fact that everything is ‘empty’ is not made into a mental image or doctrine itself, since it would be a contradiction in itself.
1935 This temporal usage of jiù 舊 seems strange. According to Jiang/Cao. 197 there are examples of jiù 舊 (ADV) in Tang poetry meaning ‘originally’ and jiù 舊 (ADV.TEMP)‘once; up to now; ever’.
3.1.14 Preceptor Běnjìng 本淨

Preceptor Běnjìng 本淨 from Mt. Sikōng succeeded the Sixth Patriarch.

The family name of the master was Zhāng 釆 and he was a person from Jiàng province.

A monk asked:

“奇（奇）特事如何？”

The master said:

“Do not be joyful in the mind for a single thought.”

The monk said:

“How could one be without joy?”

The master said:

“Whose allotted matter is joy?”

In the third year of the tiān-bào era (744 A.D.) [the Emperor] ordered the Imperial Envoy Yáng Guāngtīng to travel to Mt. Sikōng and bring [Běnjìng] to the imperial palace.

[The Envoy] arrived at the monastery, and when he went into the room of the Chán master for an interview, he asked the master:

“The matter of life and death is important to me and I whole-heartedly yearn for the Way.

I beg you to be merciful and save [me]!”

The master said:

1936 Preceptor Běnjìng 本淨 (NPR) (667 to 761). The literary rendering of his monk’s name is ‘Original Purity’.

1937 According to SGSZ he was a person from Dōngpíng 東平. Jiàng 綏 province is situated in today’s Shānū 山西 province, in the southwest of Xinjiang 新疆 district (Diming 迪民).

1938 qi-ête 奇特 (ADJ): ‘special; peculiar’ (F: 7; common in MM); ZTJ 2.080; WU: 153: 座主云: “將謂禪宗別有奇特之處, 元來不識教義。” (The abbot said: “I reckoned that the Chán school has something special [but] fundamentally really it does not go beyond the Vehicle of [traditional Buddhist] teaching.”)

1939 xiàng (TERM): ‘joy; pleasure’ (in the context interpreted as basis of delusion). Sometimes syn. with lé 悅 but lé is often interpreted as joy deriving from the five senses whereas xiàng joy deriving through the process of discrimination of the mental (sixth) consciousness (Muller). See also Nakamura: 210b.

As a technical term xiàng is a rendering of skr. su-manas, defined as one of the five sensations (shōu 受) and sometimes as one of the twenty-two roots (xī-gén 喜根). According to the A-pá-dā-mó-jiù-shé lún 阿毘達磨俱舍論 at the first and second level of meditation the (rather crude) sensation of joy emerges. At the third level this sensation is transformed in the more subtle lé 悅. In many Buddhist scriptures xiàng (especially in the compound huán-xí 歡喜) is associated with the feeling which is produced when listening to the Buddha’s teaching. In addition, xiàng occasionally refers to the first stage in the development of a Bodhisattva (huán-xí di 歡喜地); see Foguang 4899b.

1940 tiān-bào 天寶 era (Emperor Xuántōng 玄宗): 742-756.

1941 Yáng Guāngtīng 杨光庭 (NPR): In SGZ written Yáng Tingguāng 杨庭光 (NPR). No reference found.


1943 shēng-xí shì dà 生死事大 ‘the matter of life and death is important/vital’; this expression appears also in PLATFORM (ed. Yampolsky 1967: 2) and SHENHUI YULU.
“大夫自京城來（來）。
帝王之地禪伯極（甚）多，
彼問（處）之。
某（某）甲老病，
一無知解。
中使設禮（禮）再請，
師曰：
為當求佛，
為來問道？
若（若）求作佛，
即心是佛；
若（若）欲問道，
無心是道。
中使不（會），
再請説之。
師曰：
若（若）欲求佛，
是（～即？）心是佛，
佛因（因）心得。
若（若）無心心，
佛亦無佛。
若（若）欲會（會）道，
無心是道。
中使曰：
京城大德皆令布施，持戒、忍辱、苦行尋求佛。

今（今）和尚曰：
‘無憫智性，
本（本）自具足（足）’。
本（本）來（來）清淨，
不假修行。
ZTJ 1132; WU: 81
故知前虚用功耳。

中使到京城進恆春謁謁，

‘You Gentleman came [all the way] from the capital. At the place of the Emperor (i.e. the capital) Chán teachers are extremely numerous, ask at that place. I am old and sick and without any understanding’. The Imperial Envoy was bowing politely and made the request once more, and the master said: [Do you] seek Buddha or do you ask for the Way? If [you] seek Buddha then this very mind is the Buddha; If [you] want to ask for the Way then No-mind is the Way.” The Imperial Envoy did not understand, requesting [him] again to expound it to him. The master said furthermore: ‘If searching for the Buddha, this very mind is the Buddha, Buddha is attained depending on the mind. If one is enlightened then there is no mind and Buddha is also not Buddha. If one wants to understand the Way No-mind is the Way.” The Imperial Envoy said: ‘The persons of great virtue of the capital all cause [us] to search for Buddha by alms giving, keeping the precepts, patience and practicing hardship (i.e. asceticism).

Now you say: ‘The untainted nature of wisdom is naturally sufficient (i.e. naturally provided for in each individual), since [one’s nature] is fundamentally pure [one should] not falsely engage in practice.’ Therefore I know that before I exerted my efforts in vain.”

After the Imperial Envoy had arrived in the capital he hurried to have an interview with the Emperor. 1946

1944 chán-bó 謀伯 (TIT?): Chán-UNCLE > (senior) Chán teacher/master’ [?]. No reference found to this term.

1945 zhi-jie 知解 (NVT): ‘knowledge; understanding’ (F: 12); e.g. ZTJ 4.06; WU: 321: ‘十地之人不脱去，流入生死河。但不用求見知解語義句。知解隨意，貪愛成病，只如今俱離一切有無諸法，透過三句外，自然與佛無異。’ (‘If the person of the tenth stage does not get rid of this then he will enter the stream of life and death; there is just no need to seek to understand a proposition formulated in words. Understanding belongs to [the category of] craving and craving turns into a disease. As for now, completely distance yourself from all conditioned and unconditioned dharmas and cross over to the [realm] outside the three propositions, then you naturally will be equal to the Buddha.’)

1946 zhōng-shì 中使 (TIT) refers to anyone especially dispatched as a representative of the Emperor (Hucker: # 1600).

1947 Lit.héng-chān 恆春: ‘ETERNAL SPRING’.
遂口奏禅师，

and consequently made on oral report on the Chán master.

具陈上事。

giving a complete account of the above matter.

帝乃闻之，

[When] the Emperor heard about this

敕（敕）令中使却（卻）往傳詔取（取）禅师。

he ordered the Imperial Envoy to return and convey the imperial edict to fetch the Chán master [and bring him to the capital].

天寳（寶）三年十二月十七日。1948

On the seventh day of the twelfth month of the third year of the tīăn-bāo era (744 A.D.)

到京参詣，

[Běnjìng] arrived at the capital and after he had payed a visit [to the Emperor]

帝敕（敕）於（於）白蓮花亭子安置。 the Emperor gave the order that he should settle1949 at the White Lotus pagoda.

正月十五日，

On the fifteenth day of the first month

敕（敕）令京城內大師大德與禪師論道。 [the Emperor] ordered the Grand masters and persons of great virtue of the capital to discuss the Way with the master.

禪師對曰：

The Chán master addressed [the other masters], saying:1950

“山僧久病，

“This mountain-monk (i.e. I) has been sick for a long time

無暇（暇）談論，

and does not idly get involved in discussion

不假繁辭（辭）。

and does not falsely entangle himself in words.

以要言之，

Saying it in its essence

安問敢對（對）？”1951

I dare to answer according to the questions.”

有泰平寺遠禪師問曰：

There was a Chán master Yuán from the Tàipíng monastery1952 who asked:

“對（對）聖人不敢繁詞，

“Facing a holy man [I] do not dare to entangle myself in words,

何者為道？”

what is the Way?”

師曰：

The master said:

“道本無名，

“The Way is originally without name,

因（因）心名道。 based on the mind it is named the Way.

心名若（若）有，

If mind and names exist

道不窮虛。 then the Way is not completely empty.

然名心若（若）無，

However, if names and mind do not exist

道為何有？

depending on what does the Way exist?1953

二俱虛妄，

The two [concepts] are false

總是假名。”

and are both provisional (fake) names.”

問：“見有身心是道已不？”

[The monk] asked:

“Do you imply that body and mind are the Way?”1954

1948 IDCEL: 十三日.
1949 ān-zhù安置 (VT) ‘safely install > to settle; to reside; (also: to arrange)’. See also footnote in the Huizhōng biography.
1950 Very politely yuē 秦曰; qín 秦 ‘memorialize to the throne’; the polite expression is probably used because the emperor is present at the gathering.
1951 FO interprets as 安問問對？(‘who dares to engage in questions and answers’); SUN: 以要言之，
安問？敢對？
1952 Tàipíng monastery 泰平寺 in SGSZ written Tàipíng sì 太平寺.
1953 I.e. the truth (Way) is only a provisional concept which is established by the mind’s function of ‘naming’ and categorizing things.
1954 I do not understand the function of yǐ 已 here; jiàn 見 ‘to see; understand’ was freely translated here.
The master said:  
“The body and mind of a tiny (i.e. unimportant) monk (i.e. myself) are originally the Way.”

[The monk] asked:  
“A moment ago you said ‘No-mind is the Way’ and now you say that body and mind are originally the Way; that is certainly contradictory!”

The master said:  
“[As for] No-mind being the Way, if the mind vanishes then the Way does not exist; mind and Way are the same therefore it is said that No-mind is the Way. Since body and mind fundamentally are empty the Way in its very origin does not exist.”

Mister Yuàn said:

ZTJ 1.134; WU: 82  
“瞭～渺；小山僧還會（會）道理？” “Does a vulgar unimportant mountain recluse [like you] understand the principle of the Way?”

The master said:  
“You, persons of great virtue, only see the (outer) appearance of me, the recluse, and do not see what [in me] is not appearance. Seeing appearances, that is what you, persons of great virtue, see. therefore it is said everything which has a mark is delusion.”

If one understands that all marks are not marks then one is enlightened to the Way. If one regards marks (characteristics) as real until the end of the kalpa one cannot attain [enlightenment].”

[The Chán master] asked:  
“Now I see the mark (characteristic) of you, the recluse and do not see the no-mark of you, I ask you to try to expound the principle of no-mark within the mark.”

The master said:

1955 miǎo-xiǎo 漫小 (ADJ. ‘lit. tiny-small > tiny; low; negligible; vulgar, base; mean’ (ZTJ is possibly the earliest source for this binome; examples in HYCD 3350c date from the Qing period).

1956 xiàng 相 (TERM) and wú-xiàng 無相 are important terms in Mahāyāna scriptures; wú-xiàng 無相 (TERM) usually is a rendering of skr. animita. According to the Da bao-jú jìng 大寶積經 (T. 11: 29a): “一切諸法本性皆空，一切諸法自性無性。若空無性，彼則一相，所謂無相。以無相故，彼得清淨。若空無性，彼即不可以相表。” (tentative translation: ‘The original nature of all dharmas is empty, the self-nature of all dharmas is without nature (no-nature). If empty and without nature, they then have one characteristic (mark), which is called no-characteristic (no-mark). Since they have no characteristic (mark) they attain purity. Being empty and without nature, they consequently cannot be expressed by means of characteristics (marks).’). In the NIRVANA (Northern edition), juàn 30, the concept of nirvāṇa is associated with wú-xiàng since there are no distinguishable characteristics and differences in it (see Fōguāng. 5103b-5104b).

1957 i.e. the feature of not having a mark/characteristic within the outer appearance.
“淨名曰：
‘四大無主，
身亦無我。’
令（今）即無我所（所）見与道相應。
大德若（若）以四大有主，
主即是我。
若（若）有我見，
恆沙劫（劫）中不可會（會）得。
是曰：
聖人大悅（悦），
朝士忻然。
師乃四大無主倡（倡）曰：
四大無心復如水，
遇曲逢直兩彼此。

The Jing-ming 1958 says:
‘The four elements 1959 are without anybody controlling them (lit. owner/host)
and the body is without ego.’
Persons of great virtue, if you assume that the Four Elements have somebody who controls them,
then the one who controls them is the ego.
If one has the view of the existence of an ego
then one is unable to gain understanding within
uncountable kalpas.
Therefore it is said:
"If the holy person is greatly delighted,
the territory of the dynasty is in joy."
The master thereupon said in the gāthā called Sī-dā wū zhū（‘The Four Elements Are Without Anybody Controlling Them’):

The Four Elements are without mind and are like water
Encountering the crooked, meeting the straight they are
without ‘there’ and ‘here’;1960
Neither purity nor defilement arise in the mind,
Whenever did obstruction and free flow [of the mind]
have two meanings (i.e. been two different things)?1961
Coming in contact with objects [of perception] one
resembles the No-mind of water;1962
Traversing freely in the world, what matter is there [to engage in]?1964 [?]
Furthermore, the monk Huìmíng from Mt. Xiāng asked:
“No-mind is the Way,
[since] tiles and rubble are without mind
are they necessarily also the Way?”1965

1958 Jing-ming jīng 淨名經（“Pure Name scripture”) is another name for the VIMALAKIRTI On Vimalakirti see Lamotte 1976.
1959 Sī-dā 四大 (TERM): These refer to the four elements (ska. mahābhūta) which all physical substances are composed of: tūti土 ‘earth’, shuǐ水 ‘water’, huǒ火 ‘fire’, fēng風 ‘wind’ (also Sī-jī 四界, Sī-dā-jī四大界); see Müller, Fuguan 1649, Nakamura 526c.
1960 I.e. they adapt to circumstances as water does in a riverbed.
1961 yǒng 遇 originally refers to the blockage of water in dams, etc. whereas jué 決 refers to the release of this blockage, the breaching, bursting of dikes, etc., here it is used in a transferred meaning: The obstructions of the mind and dissolution of these obstruction leading to a free flow of the activities of the mind. The verse stresses the unity between delusion and realization, defilement and purity.
1962 WU: 85, fn.3: 境觸～觸壩?
1963 wú-xīn 無心 (TERM) ‘No-mind’ is one of the central terms of Chán Buddhism.
1964 Note the importance of zōng-hēng 結縛 in this chapter; this concept of ‘traversing freely’ seems to be related to zì 自在 and similar terms. The term seems to refer to a form of existence free from outer and inner obstructions, a harmony with the natural flow of things and freedom from mundane problems and worries. I did not find any rhyme pattern in the verse.
1965 On this function of yīng 應 (V.MOD.NEC) see the section on modal verbs (p. 417).
1966 wā-lì 瓦礫 (N) ‘rubble’ symbolizes inanimate objects (wú-qíng 無情). On the discussion of inanimate
又曰：
“身心是道，
四生六類（類）皆有身心，
悉是道不？
若（若）有見聞，
請對（對）聖詔（說）！”
師曰：
“大德若（若）作見聞（覺）知之者，
“If you, persons of great virtue, engage in activities like seeing, hearing, recognizing and knowing, then you are not persons seeking the Way
and you are not in accordance with the Way.
In a sūtra it is said:
‘There are no eyes, ears, nose, tongue, body and mind’;
Since eyes, ears [etc.] do not exist
based on can one claim that there are [the processes of]
seeing, hearing, recognizing and knowing?
Since [these processes of perception] fundamentally do not exist
where does the mind exist? (i.e. how can the mind exist then)
If one understands that there is no mind
[one is nevertheless] not the same as grass and trees.

Furthermore [the monk] said:
“You say:] ‘The body and mind are the Way.’
All possible forms of existence have body and mind,
If [you] have any knowledge [about this] please answer, expounding [the teaching] as a sage!”

The master said:

非是求道之人，
ZTU 1.135; WU: 82
與道殊不相應。
經曰：
‘無眼耳鼻舌身意’，
眼耳尚無，
見聞覺（覺）知憑何說有？
窮本不有，
何源（處）存心？
若（若）會（會）無心，
不同草木。”

objects having Buddha-nature see the Hūzhōng biography above (p.603 ff.).

1966 si-shēng 四生 (TERM) ‘the four kinds of birth’ refers to four types of beings existing in the three realms (sān-fēi 三界) and six destinies (liù-dào 六道). These beings are divided into those born from eggs (ovi-porous, liùn-shēng 卵生), born from the womb of mammals (ovi-porous, tài-shēng 胎生); born from moisture (shī-shēng 淫生, often referring to insects and small life forms for which eggs are not easy to detect), born through transformation (huà-shēng 化生, referring to i.e. gods and residents of hell both of whom are born based on their karma). On the term see Muller.
liù-lù 六類 (TERM): ‘the six kinds/types’ probably refers to the ‘six destinies’ or ‘six realms’ (liù-dào 六道), there is also the expression liù-dào si-shēng 六道四生 ‘four kinds of birth in the six realms’.

1967 jiàn-wén 見聞 (TERM): lit. ‘SEE-HEAR’ Originally referring to seeing the Buddha and listening to his teaching. Here more generally for ‘knowledge, wisdom’.
1968 i.e. perceive the world based on the sense-data and the processing of it in the mind.
1969 i.e. the six sense organs (liù-gèn 六根); the citation is from the HEART SUTRA.
1970 i.e. the functions of the sense organs.
1971 Note that yòu ‘possess; exist’ is negated with bù 不 (NEG) here. There are several other examples of this kind in ZTU (F: 8);
ZTU 1.133; WU: 82
心身本是空，
道亦源不有。
Probably bù adds emphasis to the negation of yòu. There is also one example where the regular negated form of yòu, wéi 無 is negated by bù:
ZTU 5.026; WU: 385 “與摩詰幻意是不有不無耶？” If it is like this then does the imaginary mind (i.e. the mind which produces illusion) not exist or not-notexist?”

1972 i.e. Having no mind could be falsely understood as being inanimate like plants and objects;
however, No-mind here rather refers to a perfected state of mind which does not engage in activities (dualistic thinking, differentiating, judging, etc.) of the ‘regular’ human mind. This discussion is somewhat similar to the one in the Hūzhōng biography above where Hūzhōng postulates a ‘non-sentient’ (wú-qíng 無情) which is not inanimate (like the original meaning of the term indicates) but a being which is free from deluded cognitive processes.
惠明{無對}。
師遂見聞覺（覺）知偈日：
見聞覺（覺）知無障礙（礙），
聞（聲）香味觸常五味。
如鳥空中只沒飛，
無見（取）無捨無憎愛。

若（若）會（會）應無（處）本無心，
方得名為觀自在。

又白馬寺惠真問：
“禪師說（說）無心是道？”
師曰：“然。”
問曰：“道既無心，
佛有心耶？
佛之與道，
是一是二？”
師曰：“不一不二。”
問：“佛度眾生為有心故，
道不度人為無心故。
一也不一不，
是二不是二？”
師曰：“此是大德妄生二見，
山僧不然。”

Hūmíng {did not know what to answer}.
The master thereupon said in the following gāthā called
called ‘Seeing, hearing, recognizing, and knowing’:
Seeing, hearing, recognizing and knowing are without obstacles /paṭī/
Sound, smell, taste and touch are ‘permanent samādhi’. /mūaṭ/
It is like a bird which is flying in this way in the air.
It is without grasping, rejecting and without hate or love.

方得名為觀自在。

Furthermore, Hūzhēn from the Báimā monastery asked:
“You said that No-mind is the Way?”
The master said:
“That is right.”
[The monk] asked:
“Since the Way is No-mind
does Buddha have a mind?
As for Buddha and the Way,
are they identical or different?”
The master said:
“They are not identical and not different.”
[The monk] asked:
“That the Buddha saves sentient beings is because he has a mind;
that the Way does not save sentient beings is because it is without mind.
One saves and one does not save,
are they different or identical?”
The master said:
“Here you, person of great virtue, deludedly create a
dualistic view,
I do not agree to this.

1975 zhi-mo只沒 (zhī-mò 只物, zhī-wi 只勿, zhī-mò 只摩; ‘like this, be as such’. only is not only used twice in ZTJ (there are also some examples in Bānwen), there are no examples of only is used six times; the frequently used word for ‘like this’ is yī-mó與摩 (yū-mò 与摩) which appears ca. 500 times.
1974 In the gāthā Bēnjīng clarifies his standpoint indicating that the processes of perception are not per se the origin of delusion but rather the way sense data is interpreted in the mind, i.e. it can be the source of attachment, judgments, dualistic thinking, habits, etc. which again rise to - in Buddhist terms - a deluded view of the world. Bēnjīng suggests in the gāthā that the very process of perception (and by extension the worldly existence) is - when understood correctly - identical with the truth. This alludes to the important Mahāyāna tenet of the identity of nirvāṇa and samsāra.
1975 Guān Zhūn (NPR) refers to Avalokiteśvara (Guānyín 觀音, Guānshìyín 觀世音), the term was used in the translations of Xuánzàng 玄奘 (see Nakamura: 196c).
1976 Hūzhēn (NPR) No reference found to this monk.
1977 I.e. they are neither identical nor different.
1978 I.e. Buddha is a being with a compassionate mind whereas ‘Way’ is an abstract concept.
What is that so?
Buddha is an empty name
and the Way is also falsely postulated.

Both are not real
and both are provisional names.

How can duality be postulated within something provisional?"

ZTJ 1.135; WU: 83
又問：
"佛之與道並（並）是假名，
當立名時，
是誰為立？
若（若）有立者，
何得言無？"
師曰：
"佛之與道，
因（因）心而立。
推窮心本，
心亦是無。
二俱虛妄，"

[Huízhēn] asked furthermore:
"Buddha and the Way are false and provisional names,
at the time one postulates names
who is he who postulates them?
If there is somebody who postulates [them]
how can one say [they] do not exist?"
The master said:
"Buddha and the Way,
are postulated depending on the mind.
If one traces back the very origin of the mind,
then the mind is really not existing.
Both are false (illusionary),"

At that Huizhen praisedly said:
"There is no phenomenon which is not treated exhaustively
and no principle which is not provided for [by you].
This is suddenly seeing the true teaching,
that the very mind is Buddha;
this deserves to be transmitted to later
generations of sentient beings as a guiding principle."
The master told the following gāthā called ‘Non-practice’:

Understanding the Way only then one practices the Way
Not understanding it, what is there to practice? /siw/
The nature of the Way is like empty space
Where in empty space can one practice? /siw/
When one observes all those around practicing the Way
[They are like people] poking the fire in order to search after bubbles. /law/
但看弄傀儡，
綫斷（斷）一時休。

Just look at somebody playing with a puppet. Just look at somebody playing with a puppet. If the thread (the puppet hangs on) is cut off it immediately ceases [to move]. /xiw/

法空禪師問曰：
“佛之與道盡是假名妄立，

Chán master Fākōng asked:
“Since Buddha and the Way are both provisional names and falsely postulated,

十二部經亦應不實。

then the scriptures in twelve divisions are necessarily also not real.

往（從）前專宿代代相承，

All the former esteemed recluses transmitted them from generation to generation

皆言修道，

and all of them talked about practicing the Way,

然（總）是妄不？”

is that all false (delusion)?”

師曰：

The master said:

“然。

“It is.

十二部教皆合於（於）道。

The teachings in twelve divisions are in accordance with the Way.

筆師錯會（會），

[But] Chán masters understand it in a wrong way

背道逐教。

turn their back to the Way, and throw away the [true] teaching.

道本無修，

The Way is fundamentally without practice

禪師強修；

but the Chán masters artificially practice;

道本無作，

the Way is fundamentally non-action; but the Chán masters artificially act;

禪師強作：


1982 Fākōng chán-shí 法空禪師 (NPR) Probably referring to a monk who was active at the beginning of the Tang. At the age of forty he visited Mt. Wūtái 五臺 where he lived in solitude in a little hermitage, practicing meditation. He is said to have been arrested by officials. In prison he just sat in meditation, without eating or speaking for several months. Upon this he was released and got permission to return to his hermitage. According to his biographies he attained enlightenment when he was taught about prajñā by an unknown monk (see Buddhist Names. 417).
Muller.
(1) sūtra (xī-duō-lúo 車多羅; qi-jīng 契經; jīng 經)
(2) geya (zhì-yè 指夜; yìng-sòng 鏡颂; chōng-sòng 重颂) this refers to verses which are inserted into the prosa text and which sum up the essential points of the preceding prosa text
(3) gādhā (qié-túó 跳陀; fēng-sòng 風颂; gū-qí-sòng 孤起頌) verses
(4) nidāna (nì-tuó-nà 尼陀那; yín-yuán 隐園) this refers to historical narratives
(5) itivyttaka (yǐ-di-mù-duō-qì 伊帝目多伽, běn-shì 本事) this refers to accounts on the past lives of Buddha’s disciples.
(6) jātaka (shé-duō-qì 閔多伽) this refers to accounts on the past lives of Buddha.
(7) adbhuta-dharma (ā-fi-dá-mó 阿浮達摩; ā-fi-túó-ad-mó 阿浮陀達摩; wěi-zēng-yōu 未曾有) this refers to accounts in Buddhist scriptures which deal with Buddha’s performance of supernatural deeds.
(8) avadāna (ā-bó-tuó-nà 陀波陀那; pī-yú 聲喻) parables and allegories
(9) upadēsa (yōu-pō-tí-shè 优婆提舍, lín-yì 陆译) this refers to debates and discussions on soteriological and epistemological issues.
(10) udāna (yōu-túó-nà 優陀那; zì-shuō 自説) this term refers to doctrinal statements made by the Buddha not made as response to questions from disciples, opponents, etc.
(11) vaipulya (pī-fó-lí 地佛立; fān-guàng 方廣) this refers to a wide range of doctrinal discussions.
(12) vyākaraṇa (hé-qié-túó-nà 伽婆羅那; shōu-f 收) this refers to texts which deal with the prediction of future Buddhahood which Buddha gives to some of his disciples.”

1984 The more common variant for 總 is 常 in ZTJ.
1985 In WU the graph 修 is missing.
1986 wú-zuò 無作 (TERM): Muller: “uncreated; unconditioned; non-established; unconstructed; desireless [...]”.
道本無事，
強生多事；
the Way is fundamentally without affairs
[but the Chán masters] artificially bring forth many affairs;

道本無為，
扱（於）中強為；
the Way is fundamentally non-doing
[but the Chán masters] artificially force doing it; [?

道本無知，
扱（於）中強知。
the Way is fundamentally without knowledge
[but the Chán masters] force knowledge in it.

如此見解，
自是不會（會），
and if you do not comprehend it
須自思之。"
then you should reflect about it by yourself.”

師背道逐教偈曰：
The master composed the gāthā called ‘Turning the back on the Way and persuading the teaching’;

道體（體）本無修，
不修自合道。
The essence of the Way is without practice;
Not practicing, naturally one harmonizes with the Way. /fāw/

若（若）起修道心，
此人未會（會）道。
If one gives rise to a mind which practices the Way
This person does not yet understand the Way. /fāw/

弃（棄）却（卻）真性，
却（卻）入開浩浩。
Having cast aside the one True nature
they instead enter buzzing confusion. [?] [?

忽逢修道人，
第一同同道。
If one meets a person practicing the Way
It is of paramount importance not to speak [to him]. [?] /fāw/

又福先寺安禪師問：
Furthermore, Chán master  An from the Fúxiān

wú-wéi 無為 (TERM): This is originally a Daoist term which was used in Chinese translations of Buddhist scriptures and in the course of time developed a great variety of meanings. In translations it is often used for skt. asamkhyata ‘not subject to cause and effect; unconditioned’ (Foguang 5112a); often it is also used syn. to nirvāṇa; dharma-nature (jā-tīng 法性); dharma-dhātu; the absolute; etc. Soothill: 380 has the following translations: “Non-active, passive; laissez-faire; spontaneous, natural; uncaused, not subject to cause, condition, or dependence; transcendental, not in time, unchanging, eternal, inactive, and free from the passions or senses; non-phenomenal, noumenal.”

zhēn-xīng 真性 (TERM): ‘true nature’; the original nature which is unchangeable and in a state of natural perfection; one’s original nature which is identical with the Buddha-nature (fō-xīng 佛性); in Chán texts the term is often used syn. with zhēn xīn 真心 ‘true mind’.

hào-hào 浩浩 (VI.REDUP): *abundant, rising, swelling (water) (SHU); limitless; boundless (SHI); magnanimous (Kǒng-zǐ jū-yú 孔子家語); strong, violent (wind) (Tang poetry); loud; noisy (Tang poetry, JIUTANGSHU); see HYDCD. 3249a.

Note that the first què is a verbal complement whereas the second què is an adversative adverb.

dī-yǐ 第一 (ADV.INT) can function as an intensifying adverb, glossed as jué 絕, qiè 切, yǒngqíng 一定 by Jiang Shaoyu 1985: 144. In English it can be paraphrased with ‘really’, ‘most importantly’, ‘it is paramount that…’, ‘definitely’, etc. It usually appears in sentences with a negative imperative (prohibition) marker like máo 莫 or bu-dê 不得. Examples: ZTJ 1.150; WU: 9: “從今已後，第一不得行此事。” “From now on, you really should not perform this matter (»action).” ZTJ 4.121; WU: 35: “第一不得違王老僧。” “You really cannot deceive me (old monk Wáng).”

The word is also common in earlier works from the Tang period (i.e. PLATFORM and Bianwen).

An chān-shī 安禪師 (NPR): probably referring to Làośān (see above); Fúxiān 福先 monastery. This monastery is mentioned in Foguang 6674 as a place that was visited by the monk Yí Fú 義福 (NPR) (658-726); this monk was a member of the ‘Northern school’ and studied at this monastery with Dù fù the author of the CFBJ. The monastery is situated in Luòyáng (see McRae 1986: 64).
monastery asked:

"The Way is a provisional name and Buddha is also falsely postulated. If [if] the expedient means of the teachings in twelve divisions to help people are all false, what do [you] consider as true [then]?"

The master said:

"Since one assumes that the ‘false’ exists, one sets ‘true’ in contrast to it. Tracing back the nature of ‘falseness’, it is fundamentally empty (without substance) and ‘truth’ could also never have real substance; therefore you should know that ‘true’ and ‘false’ are both provisional names.”

All in the assembly got suddenly enlightened.

[Chán master Ān] continued asking:

"Since everything is false, falseness is also the same as truth. Since truth and falseness are without difference what are [those two things].”

The master said:

"If one says ‘what’ this is also falseness (delusion). The Way is without likeness (resemblance), the Way is without comparison, the Way is without metaphors (parables) the Way is without removing [of delusions]. As for talking about the Way, one explicates the principle by means of words, [but] after one has attained the principle one forgets the words; knowing that the nature of words (language) is empty; this person is enlightened to the Way.

A sūtra says:

"The way of words is interrupted any mental activity is extinguished.”

1993 tuì-qióng 推窮 PULL TO-EXTREME(SOURCE) trace back to its origin (F: 3); here used in a logical sense, trace back to the origin by thorough analysis.

1994 kōng-ji 空寂 (TERM) 'EMPTY-TRANQUIL', referring to the lack of inherent existence of things; sometimes also referring to nirvāṇa.

1995 pí-yùu 畢喻 (TERM) This refers to parables (avādana, one genre of the scriptures in twelve divisions (see footnote 1983 on p. 648 above).

1996 dui-zhù 對治 (TERM): Muller: "To remove or end delusions. Dispelling the suffering of ignorance with the wisdom of awakening. In the work of removal of afflictions, usually has a subjective connotation, referring to the practices and practitioners. This is distinguished from duàn 斷 which refers to the objective elimination of the afflictions.” (See also Nakamura 908c; Fonguang 5793).

1997 yán-yùu dào duàn, xīn-xīng chū mèi 言語道斷, 心行處滅 This passage appears in the Dà-zhì dù lùn 大智度論 (skr. Mahāprajñāpāramitā Sūtra), T.25/1509: 71c and the AVATMA SAKA T.46: 424c; in reverse order, the phrase also appears in the Zhōng-lín 中論, T.30/1564: 25a: if I don’t tell me, I don’t (tell) words, 諸行(語)處斷. 云何今入知箇言處實相，諸佛無量力便說，諸法無決定相。為度眾生或說一切實，或說一切不實，
師真妄偈曰： The master said in the gāthā called ‘Truth and Falseness’:

窮真真無相， Analyzing the real, the real does not have any form,
窮妄妄無形。 Analyzing the false, the false does not have any shape.

返觀唯窮心， Fully analyzing the mind by counter-contemplation
知心亦假名。 [One] realizes that the mind is indeed a provisional name.

會（會）道既如此， If one understands that the Way is just like this,
到頭也只寧。 at the end (or: everything) is also like this. /niaŋ/ [??]

有照成寺達性禪師諸問： There was Chán master Dáxing from the Zhàochéng monastery who sighed in admiration and asked:

“其理既（甚）妙。 “This principle is very wonderful.
真妄雙泯。 Truth and falseness have both vanished,
佛道兩亡。 Buddha and the Way both disappeared.
修行性空， The nature of practice is void,
名相不實。 names and marks (characteristics) are not real.
如是解時， If one understands in this way
不可斷（斷）他眾生善惡二根， that one cannot cut the two roots of good and evil in
可若菩提耶？“ other sentient beings,

是此可能菩提（開解）耶？” is this possibly bodhi (enlightenment) then?”

節曰： The master said:

“善惡二根， “The two roots of good and evil
因（因）心而有。 exist in dependence on the mind.
窮亦若無， If one analyzes the mind as existing
根亦不無。 then the roots also exist (lit. are not non-existing).

推心既空， Since you deducted that the mind is empty

或説一切皆實， or説一切非實非虛。 (“If the Buddhas proclaim neither self nor non-self, if all mental activities go into extinction, if the route of expression in words is closed, how do they get people to know the true nature of all dharmas?” The answer runs: “The Buddhas have the power of countless skillful means, and the dharmas are indeterminate in nature; so to bring nearer all the living beings, the Buddhas sometimes declare the reality of all things and sometimes their unreality, sometimes that things are both real and unreal, and sometimes that they are neither real nor unreal.”; tr. in Pye 1978: 113). On the phrase see also Nakamura 429;

xin-xing心行 usually translates skr. caryā, caitasika; occasionally it translates skr. citta-gocara ‘the mind functional realism’. The passage is frequently cited in Chán scriptures.

1998 fān-guān返關 ‘TURN-CONTEMPLATE’ maybe refers to turning one’s attention inside and engaging in an analytical meditation.

1999 I.e. xīn心 ‘mind’ is only a concept established out of convention. The theory of two truths, a conventional-provisional (jiá 假) and an absolute (zhēn 真), is very important for the sinitic Mahāyāna schools, especially the Tiāntá school. Also in Chán scriptures this theory is often eluded to. On the Two Truths theory see for example Lai 1980 and especially Swanson 1989.

2000 dào-tōu到頭 (ADV) ‘ARRIVE AT-HEAD > in the end’ (still common in MM).

2001 Dáxing.chén-shǐ達性禪師 no reference found.

2002 Zhàochéng照成 monastery: no reference found.

2003 Note the parallel function of shuāng 雙 (QUANT) and liàng 数 (QUANT) as quantifying adverbs here (‘both’).

2004 gēn根 (TERM) here probably refers to the organs of perception; compare liú-gēn六根 ‘the six organs of perception’.

2005 tuī推 (VT): ‘push > infer; deduce’. I think tuī has a very specific meaning here: ‘to analyze to its
根源（因）何立？
ZTJ 1.138; WU: 84
經曰：
善不善徤（從）心化生。
善惡業緣，
本無有實，
雖則不實，
不共心俱。
師《善惡二根不實》偈曰：
善從（從）心生，
惡豈離心有？
善惡外緣，
扱（於）心實不有。
捨惡為何（處）？
衹（取）善令誰守？
偈嗟二見人，
攀（攀）緣兩頭走。
因悟無生本，
始會徤（從）前咎。
又士孫禮（體）言問：
此身徤（從）何十處（來？）而來（來）？
百年後復歸何（處）？
偈曰：
如人睡時，
忽然作夢，
夢徤（從）何來（來）？

on what base\textsuperscript{2006} [then] can the roots be postulated?
A sūtra says:
‘Good and not good are born from a transformation from the mind.’
‘Good’ and ‘evil’ are karmic conditions\textsuperscript{2007} fundamentally they do not possess any reality; although not being real, they are not provided together with the mind.” [?]
The master said in a gāthā called ‘The Two Roots of Good and Evil Are Not Real’:
Since good is born from the mind,
How can evil exist separate from the mind? /iw'/
Good and evil are external conditions,
Inside the mind they really do not exist. /iw'/
When you get rid of the evil, where to do you send it off?
Grasping after the good, whom do you instruct to guard it.” /św’/;
If one is a person who has the dualistic view of hate and admiration
Then one walks with a second head added above one’s own head.\textsuperscript{2008} [?]/św’/
If one awakes there is no base for birth (arising)\textsuperscript{2009}
Only then one understands previous sins.\textsuperscript{2010} /iw'/
Furthermore, the scholar Sūn Tixā asked:
‘Where is this body coming from? After hundred years (i.e. at death), where does it return to?’\textsuperscript{2011}
The master said:
‘It is like a person sleeping and suddenly is dreaming.’\textsuperscript{2012}
where does the dream come from?

\textsuperscript{2006} Lit. ‘based on what’.
\textsuperscript{2007} \textit{yè-yuán} 業緣 (TERM): Muller: ‘karmic conditions’; Soothill: 404 ‘karma-cause, karma-circumstance, condition resulting from karma’; see also Nakamura: 406d, 408c; Foguang 5503.
\textsuperscript{2008} \textit{páu-yuán} 指緣 (TERM): Muller: ‘(1) To climb up, clamber up, scale. (2) The arising of consciousness due to its contact with the external world. The mental function of cognizing objects. (3) The cognized objects.’ (see also Nakamura 1116d).
\textsuperscript{2009} Note the function of \textit{hui} 忽 (S1.COND) as a sentence initial particle. introducingle a conditional clause.
\textsuperscript{2010} \textit{jù} 矢 (N.AB) ‘fault; guilt; offense; sin’ (Dà-zhí dà lùn大智論, T 25: 64a, BIYANLIU, see Nakamura 263b); this word is very rare in Buddhist texts.
\textsuperscript{2011} \textit{bǎi nián hòu} 百年後, ‘HUNDRED YEARS AFTERWARDS’, politely for ‘after you have passed away’.\textsuperscript{2012} \textit{zuò mèng} 作夢 (VI.ACT): ‘TO PRODUCE A DREAM > to dream’. 
睡覺（覺）之時，
夢（從）何去？”

Waking up, where does the dream leave from?” (where does it leave to)

進曰：
“夢時不可言無，
忽覺（覺）不可言有。
雖有往來（來）
往來（來）無所。”

Furthermore, [the master] said:
“When one is dreaming it is impossible to say that
[dreams] do not exist,
if one is awake it is impossible to say that they exist.
Although they come and go
their coming and going does not have a place.” (they do
not go and come to a particular place)

師曰：
“貧道之身亦如其夢。”
體（體）棄（棄）此身實同於夢。

The master said:
“The body of mine is also like a dream.”
In its essence empty, if one suddenly awakes [to
this] then the body is really like a dream.”

師《來（來）往如夢》偈曰：
亦知如在夢，
睡裏實是閑。

The master said in the following gāthā called Coming and Going Like a Dream
One really knows it is like in a dream.
In sleep, there really are activities (vaxations).

忽覺（覺）萬事休，
還同睡時覺（覺）。

If one awakes the ten thousand things are at rest,
And when one is sleeping, at the same time one is
awake.

智者顧（會）悟夢。
迷人信夢閑。

The person of wisdom is able to be enlightened
(awakened) about the dream,
The person subjected to confusion believes that the
dream is noisy (suffering).

會（會）夢無兩般，
一悟無別悟。

As for the person who understands the dream there are
no two sides (i.e. realities) anymore
Once awakened there is no further awakening. (Or:
Once awakened, there is nothing which is not awake.)

富貴與貧賤，
更亦無別道。

Wealth and honour, poverty and humble position,
There is nothing which is not the Way. (Or: All of this
is included in the Way/Nothing of this is different from
the Way)

師上元三年五月五日遷化,
春秋九十五。
勅（敕）誥大曉禪師。

On the fifth day of the fifth month of the third year of
the shàng-yuán era the master passed away
at the age of 95.

By imperial order he got the posthumous name Chán
master Dàxiǎo (‘Great Dawn’).

---

2013 Note: shùi-jùè 睡覺 (VI.PROC): ‘to awaken from sleeping’ (not like MM: shùi-jùào 睡覺 ‘to sleep’).
2014 pin-dào 賢道 (NPROMG,SEMIL,HUMB) ‘PURE WITH REGARD TO THE WAY’; see the section on
personal pronouns (p. 190).
2015 I did not find any rhyme pattern in this gāthā.
2016 i.e. there is no longer any difference between dreaming and being awake.
3.1.15 Preceptor Yísùjué 一宿覺

Preceptor Yísùjué succeeded to the Sixth Patriarch and he was a resident of Wēn province.

His canonical name as master was Xuánduó ('Mysterious Awakening') and his courtesy name was Dàomíng. His secular family name was Dāi and he was a person from Yōngjià district in Wēn province.

He was well versed internally and externally (i.e. in Buddhist and secular matters); in order to eat he did neither plough nor weed; in order to dress he did not raise silkworms [?] the achievements of his whole life cannot be fathomed by anybody.

Formerly he was resident at the Kāiyuán monastery in Wēn province; [but] in filial piety he obeyed his mother and he also had an elder sister, and waited upon these two persons; [on the one hand] conforming to monastic duties and [on the other hand] conforming to family responsibilities. [?]

[Because of this] people were slandering this monk. One day the mother passed away and he wore the hempen cloth [as a sign of mourning], [but] he had not yet abandoned his elder sister, so he was again slandered by people, [saying] that this monk is not capable to contemplate [?] [?]

One day he saw a Chán master below the porch [of his mansion] who was called Shéncè, his age was over sixty years.

The younger brother and the elder sister saw the old recluse from behind the curtain (lit. separated with a curtain) and the elder sister then said to the younger brother: "Invite the old recluse into the room and give him tea to drink,

---

2017 Yōngjià district is situated in today’s Zhèjiāng province, Ouhǎidào 鄱海道 The district was originally established during the Later Han (Yōngnǐng 永寧 district) and the name Yōngjià originated during the Sui (see Diming 228b).

2018 I.e. His family did not belong to the class of peasants but rather to a higher social group.

2019 shì-fēng侍奉 (VT) ‘attend upon; serve’ (F: 3).

2020 This is in instance of indirect speech; the clause is the contents of bàng 論 ‘to slander’.

2021 Chán Master Shéncè 神策禪師 (NPR) This name appears only once in ZTJ.

2022 qù 屈 (VT) ‘to invite (into); send for’ (liàng/Cao: 308; this meaning originated during the Tang).
還得也無？”
弟便出來（來）屈其老宿。
老宿不欲得入，
見其懸咎（苦）切，
老宿許之。
老宿去房裏，2023
女出来（來）相看曰：
“小弟容易，
乞老宿莫恥（怪）。”
便對（對）老宿坐，
又教弟坐。
三人說（說）話次，
老宿見其僧氣色異矜（於）常人，
又女人亦有丈夫之氣。
老宿勸勸（勸）其僧曰：
“孝順之事，
自是一路，
雖明佛理，
未得師印。
過去諸佛，
聖聖相傳，
俠佛印可。

《zTj 1.140; WU: 85}
釋（釋）迦如來（來）。
燃燈授記。
若（若）不然者，
即墮自然矣。

南方有大聖，
号（號）曰慧能禪師，
可往礼（禮）是（足）為師。”

**can you do that?”**

The younger brother then came out and invited the old recluse in.

The old recluse did not want to enter

[but] when he saw that the monk was suffering greatly

the old recluse agreed to this.

The old recluse went inside the room

and the woman came out, looked at him and said:

“The younger brother is negligent,2024

[I] beg you not to regard him as strange (not to take

offence).”

[She] then sat opposite of the old recluse

and ordered also the younger brother to sit down.

When the three people were talking

the old recluse saw that [the brother’s] facial

expression was different from regular men2025

and that also the woman had the attitude (aura)

of a zealous disciple2026

The old recluse advised the monk, saying:

“The matter of filial piety

is naturally one road,2027

and although understanding the principle of Buddhism

[you] did not yet attain the approval of a master.

All the Buddhas of the past

transmitted [the approval of enlightenment] from sage

to sage

and it was sanctioned from Buddha to Buddha.2028

Sakyamuni Tathāgata

bestowed the prediction of becoming a Buddha like

having lit a lamp.2029

if it were not like this

then [the teaching] would already have naturally
declined.

In the south there is a great sage

who is called Chán master Hùnníng.2030

you should go there and pay obeisance to him as a

**2023 WU mistakenly has 裏 for 裏.**

**2024 róng-yì 容易 (VI): ‘not careful; negligent; inattentive’ (F. 10; see Jiang/Cao: 320).**

**2025 qí-sè 氣色 (N): ‘(facial) expression’ (early example in XUN, see Chuan: 922a).**

**2026 zhǎng-fǔ 丈夫 (N.HUM): “A virile, zealous disciple, a man who presses forward unceasingly.” (Muller).** Especially in Song Buddhist scriptures the ideal student was described as ‘a great hero’ (dà zhāng-fǔ 大丈夫), who is brave, tough, and pursues his aims rigorously and without hesitation. For an excellent discussion of this term and the ideal of heroism and its relevance for female practitioners in Chán Buddhism see Levering 1992.

**2027 I.e. a way of life different (and incompatible) from that of a monk.**

**2028 yín-kè 印可 (TERM): The term is both used verbally ‘sanction; approve of; certify (by seal) and as

**2029 I.e. the teaching of Buddhism is compared to a lamp which was lit by the Buddha and afterwards passed on from each Patriarch to Patriarch and from master to master. Compare the expression dēng-lu 燈錄 ‘records of the lamp’ which became a name for the genre of transmission texts (like the ZTJ, JCDL, etc.).**

**2030 I.e. the Sixth Patriarch.**
僧對（對）曰：
“昨者母親下世（世）
嘗有姊（妹）
獨自無人侍奉，
爭拋得？”

姊（妹）卻（了）向弟說（說）：

“弟莫疑（疑）我，
某（某）甲獨自身，
取（取）次寄住得，
但自去。”

弟僧従（從）此裝裏,

卻（了）去寺主霊（處）具說（說）前事。 went to the place of the head of the
寺主曰：
“師兄若（若）這個（個）善念，
某（某）甲身自不能去得，
某（某）相共難囂囂（因）。

師兄但去，
ZTJ 1.140; WU: 86
莫惹其姊。
某（某）甲孝順，
但喚（喚）來（來）他房裏。”

其僧一一依他寺主霊（處）分，

喚（喚）姊（妹）去寺主房裏安排了， and called after his sister [instructing her] to go
to the place of the abbott and after having arranged [this]
便發去。

他 subsequently set out for his journey.

其弟僧年當三十一，

The junior monk (novice ?) was thirty-one years old

遁遆往到始興（興）縣曹（曹）溪山， and after travelling he reached Mt. Cáo xiā in

恰遇大師上堂，

Shìxíng district,2040

持錫而上，

where he happened to meet the Grand Master ascending the hall;

遶禪牀（床）再兩（或）而立。

holding his monk’s staff [Yísūjúe] ascended [the hall]

六祖問：

and went around the meditation platform for three times and

“夫沙門者，

then stood still.2041

具三千威儀，

六祖問：

they are equipped with the three thousand rules of

八方組行，

correct behaviour2042

行行無蹧（虧），

and the eighty thousand refined practices,

名曰沙門。

in all their actions there is no fault

大德從（從）何方而來（來）？

and this is called shā-mén (i.e. novice; monk).2043

生大我懶。”

From which direction are you, person of great virtue,

對（對）曰：

coming from,

“生死事大，

displaying (lit. creating) such an outrageous self-

無常迅速。”

pride2044]

對（對）曰：

The Sixth Patriarch asked:

六祖曰：

“As for monks,

“何不勸（體）於（取）無生，

and in all their actions there is no fault

達本無違乎?”

and this is called shā-mén (i.e. novice; monk).2043

ZTJ 1.141; WU: 86

對（對）曰：

From which direction are you, person of great virtue,

“（體）本無生，

coming from,

達即無速。”

and this is called shā-mén (i.e. novice; monk).2043

祖曰：

The Sixth Patriarch said:

“子故（甚）得無生之義也。”

“You don’t you understand (fix on) no birth (the

2040 yí-lí 迴遆 lit. ‘WINDING; MEANDERING (GRADUALLY)’ > to travel slowly; to travel in a relaxed way (this

2041 chán-chuáng 禪床 (TERM); this refers to the meditation platform/bench on which the monk

practices seated meditation inside the monk’s hall (see App 1987: 286, fn. 327).

2042 On wēi-yí 威儀 see footnote 2071 on p. 662; there is also a scripture called Dà bì-qíu sān qiān wēi

yí 大比丘三千威儀 which was translated by An Shàiguò 安世高 during the later Han (T.24). The term wēi-yí is

often associated with jìe 或 ‘precepts’ and can also refer to all or parts of the 250 precepts but the most

fundamental ones (not to kill, not to steal, not to engage in adultery, etc.). See Fǎguāng. 3771; 770.

2043 shā-mén 沙門 (TERM).PHON) skr. śramāna.

2044 wò-màn 我慢 (TERM); Originally a technical term: “Pride in the belief that the aggregates are self

and are possessed by self” (Muller). Here the term is used more generally in the sense of ‘pride; self-pride; an

exalted self which depreciates others’. What the Sixth Patriarch wants to express is that he regards the behaviour

of the monk as arrogant and respectable.

2045 xūn-sù 迅速 ‘fast, rapid’; here it rather has the meaning of ‘passing quickly’ or that death is

quickly arriving.

2046 On the term wū-shēng 無生 see a note above (p. 593).
對（對）曰：
“無生豈有意耶?”
祖曰：
“無意誰能分別?”
對（對）曰：
“分別亦非意。”
祖曰：
“如是如是。”
子時大眾千有餘人，
皆大驚然。
師却（卻）去東廊下掛錫，
具威儀，
便上禮（禮）謝，
默然（然）目而出，
便去僧堂（堂）參（參）眾，
却（卻）上來（來）坐（坐）師。
祖曰：
“大德（德）從（從）何方來?”
返太速乎?
對（對）曰：
“本自非動，249
豈有速也?”
祖曰：
“誰知非動?”
對（對）曰：
“仁者自生分別。”
祖師一跳下來（來），
撈背曰：
“善哉（哉），善哉（哉）!”
有手執干戈。”
小留一宿，
來（來）朝辭（辭）祖師。
禪師領眾送其僧。
其僧行十步來（來），
振锡三下曰：
“自徃（從）一見曹（曹）溪後，251
From now on, after having met C'ao Hsi (i.e. the

247 In Buddhist texts 分別 (TERM) is frequently used as technical term, being a translation of skr. terms such as vibhaaja, vibhaga parikalpana, vikalpa, ‘divide; discriminate; discern’ (Sothihh 139). Especially in the Ch'an School the term has quite negative connotations, referring to the discriminating activities of the human mind which is an obstacle to realization.

248 二目 (EYE) > see with one's own eyes’ (earliest example cited in HYCD: 3762c is from WUDENG.)

249 In the Yanagida edition 本自 (TERM) looks like 目 but 本自 makes more sense.

250 Note the usage of 小 here.

That is obviously the reason why he got the name Yi-si jue which lit. means ‘enlightened within the stay of one night’.

251 自從 (CONJ) ‘from that time onwards’ (glossed as 表示時間的開始 in Jiang/Cao 462; F:
Sixth Patriarch),
[I] understand that life and death are not contradictory with each other.”

After the monk had returned
his appellation was first disseminated among the assembly,
and one could truly say that he was a remarkable person.

Those who gathered around him where numberless
and those who made offerings were not one,2052 (i.e.
they were many)
From that time onwards,
From that time onwards,

all gāthās on his deeds and appraisals
were collected by his sister.

The master passed away on the seventeenth day of the
tenth month, in the second year of the xiān-tiān era,
at the age of thirty-nine,
and by imperial order [he got the appellation] Grand
Master Wūxiāng (‘No-mark’) and the Jīngguāng pagoda
[was erected for him].

11); see also the section on coverbs, pp. 365-366.

3.1.16 Preceptor Huairang

Preceptor Huairang succeeded the Sixth Patriarch; he was a resident of Nanyue, and his family name was Du; he was a person from Jin province.

In the beginning, when he was born, there was a white vapour with six layers (of color) appearing on the superior (or: above) [Buddha] image. [?]

He was born on the eighth day of the fourth month in the second year of the yi-feng era.

feeling this auspicious vapour [?]
The Prefect inspected it and reported it to [Emperor] Gaozong.

The Emperor said:

“What kind of auspicious sign is this vapour?”

A Grand Scribe said:

“The dharma-treasure of the country is not stained by neither the vulgar nor the honoured; it is situated at the dividing line between Ankang and Jin provinces.”

At that time the Grand Scribe of Jin province Hanjiu made a full report and presented it to the Emperor and the Emperor said:

“The auspicious sign of the monk is likely to add good fortune (or: good conduct and fortune) [to the country].”

He ordered Hanjiu to personally go there and take care of him, [?]

give generous presents and supply him with the

Preceptor Huairang heshang 懷讓和尚 (NPR). See the memorial-inscription Heng-zhou Bo-re-si Guan-yin Da-shi bei-ming 衡州般若寺觀音大師碑名 by Zhang Zhengtai 張正冉 (QTW, juan 619; for biographic information see also JDCDL, juan 9, SGSZ, juan 9, Yaganida 1990: 396, In. 268)

Nanyue 南嶽 (NPR, LOC). The ‘Southern Peak’ is situated at the southern border of Hunan 湖南 and the northern border of Guangdong 廣東. Also referred to as Mt. Heng 衡山, one of the holy mountains in Daoism.

Jin province 金州 (NPR, LOC) was established during the Western Wei; during the Sui the name was changed to Nanyu-jun 南陽郡, during the Tang alternately called Jin-zhou and Hanzhu-jun 漢南郡, situated in today’s Shaanxi 陝西, Ankang-xian 安康縣 district (see Diming 541).

yi-feng 乙 Féng era: 767-679 (during the reign of Emperor Gaozong).

ci-shi 刺使 (ITT) ‘Prefect’; from Sui period onwards head of a prefecture, often different ranks depending on the size and population of his jurisdiction (see Hucker: # 7567).

Gaozong 高宗 (NPR) reigned from 650-684.

tai-shi 太使 (ITT) ‘Grand Scribe’; “[...] from 662-670 the official designation of the head of the Orchid Pavilion (lin-tai 林臺), then the archaic official name of the Palace library.” (Hucker: # 6213).

Ankang 安康 (NPR, LOC). This district (xian 縣) is situated in today’s Shaanxi 陝西, Chenggu 城固 district (see Diming 307).

No reference found to cun-yu 存育, yu means ‘to nourish, to rear’. Maybe like cun-yu 存育 ‘comfort and nourish; sympathize with’.
是時杜氏名曰光奇（奇）
家內有三子。
於（於）三子中其應瑞生者，

年近五歲，
悄然殊異，
心懷感謝。

年始十五。

告光奇（奇）曰：
“此子出家之後當獲上乘，
至幽至微，
會於佛理。”

他並無與（與）父母 questo，

於於八年便懷感，

至通天元年四月十二日於（於）當寺受戒，

至於五歲，

At this time Dù was called Guāngqí [Light-wonderful]
and in the family there were three sons.

As for the one among the three who was born under
these auspicious signs,
at the age of nearly five years
he was bright and special,
and his heart harboured mercy and yielding,

and he did not compete [with others].

His parents gave him the appellation Ràng (‘Yielding’).
When the child reached the age of ten,
he exclusively liked the Buddhist scriptures.

There was the Tripitaka-master Xuānjīng who passed
the house [where the family lived] while he was
expounding upon the dharma;

he addressed Guāngqí, saying:
“This child, after having renounced home, will obtain
the Superior Vehicle,
in its utter depth and in every detail
he will understand the principles of Buddhism.”

After having spent four years without engaging in any
particular activity, he became 15 years old.

He said farewell to his father and mother

He spent eight years [with him]

in the first year of the tōng-tiān era he received the precepts,
ZTJ 1.143; WU: 87
至久現（習）入（元）年七月十八日自嘆曰：and on the eighteenth day of the seventh
month in the first year of the jiū-shī era, he exclaimed:

“我受戒（戒）今（今）經（經）五夏，
五 years as monk (lit. five summers)
have passed since I have received the precepts

廣學（學）威儀而嚴有表，
I have extensively studied the rules of [monastic]

欲思真理而難契（契）焉。”
wishing to reflect on the true principle I find it difficult

to realize.”

又曰：
He said furthermore:

“夫出家者為無為法，
“As for one who has renounced home, regarding

天下人間無有勝者。”
in heaven and among men there is nobody who is

superior.”

時有坦（坦）然禪師觀（瞻）諸（諸）公，
At that time there was Chán master Tǎnrán who

乃命雲遊（遊）
inquired everywhere about the knowledge of previous

博（博）問先知。
awakened masters.

至嵩山安和尚雲（處）
When he came to the place of Preceptor [Lǎo] Ān

坦（坦）然問西來（來）意話,
Tǎnrán asked the phrase on [the meaning of

Bodhidharma’s] coming from the west

2070 jiū-shī 久現 era: 700-701 (era in the reign of Empress Wǎ 與 who reigned 684-701).
2071 wěi-yīl 威儀 (TERM: "MAJESTIC-EQUITETTE(behaviour)", the origin of this term is pre-Buddhist and refers to right behaviour, proper demeanor, in the Buddhist context referring to the proper conduct of monks and nuns which is defined especially in vinaya texts and texts related to the precepts. Often the term refers to four specific deportments in daily life (shǐ-wěi-yīl 四威儀), i.e. when walking, standing, sitting, and lying down (representing the daily activities). See especially Muller (see also Nakamura 33b; Fuguiang: 3771). According to Yanagida yōu-bido 有表 "POSSESS-EXPRESSION" is a term typically used in the Vinaya School, referring to the concrete correct behaviour required in performing the ‘three actions’ (sān-yīl 三業, i.e. physical actions, oral expressions and thought processes). Often set in contrast to wǔ-bido jiē 無表 or ‘un-expressed precepts’ (see Yanagida 1990: 396, fn. 269, on yōu-bido and wǔ-bido see also Muller).
2072 qí 契 (VT) is often used as technical term in Chán literature. The original meaning is ‘AGREE, MEET, TALLY’. In the Chán context it usually refers to the the moment of realization in a concrete teaching situation. Realizing the essential teaching of a master or a particular school the disciple comes in ‘agreement’ with it and such becomes part of a concrete lineage:line of succession. The notion of realization (which is not present in the original meaning) is important in the Chán context (compare the term qí-wù 契悟, Nakamura: 167d).
2073 jiē-tàn 嘆言 (VI.ACT): ‘to sigh (in admiration)’; early examples in LIJI. Usually written jiē-tàn 嘆言 (see HYCD 16288b).
2074 yún-yóu 雲遊 (VI.ACT): this word refers to traveling around as itinerant monk in search for the dharma.
2075 xiān-zhī 先知 (N.AB) might refer to knowledge transmitted from former masters. Compare MENG 5801; tr. D. C. Lau 2.201: ‘Heaven, in producing the people,

天之生斯民也,

使先知

驚後知，

使先驚

驚後驚。

予

天民之先驚者也

予將以此道驚此民也。’

Heaven, in producing the people,

has given to those who first attain understanding

the duty of awakening those who are slow to understand;

and to those who are the first to awaken

the duty of awakening those who are slow to awaken.

I

am amongst the first of Heaven’s people to awaken.

I shall awaken this people by means of this Way.”

2076 This refers to Lǎoān (see above).
and Tânrân thereupon became enlightened and attended to Preceptor Ān.

The master thereupon went to Câoxī and took refuge in the Sixth Patriarch.

The Sixth Patriarch asked: "From which place did you recently come?"

[Tânrân] answered: "After leaving Mt. Sông

I came with the sole purpose of paying reverence to you."

The Patriarch said: "Which thing/being comes in this way?"

[Tânrân] answered: "Saying that it resembles a thing won’t fit."

He was among the disciples of the Sixth Patriarch for a period of eleven years in the second year of the jîng-yûn era he said farewell to the Patriarch.

The Patriarch said: "Saying that it resembles a thing won’t fit, is that not falsely practicing realization?"

[Tânrân] answered: "Realizing by practice then one certainly does not dare to defile.

The Patriarch said: "What the Buddhas protect is exactly what is not defiled, both you and I are like this.

The 27th Indian Patriarch Bôrêduôluc predicted you: The Buddha-dharma will come from you, afterwards horses and colts trample to death the people in the world; do not hurry to teach this dharma, disease will be at your side."

Preceptor Ma[zû] sat at one place in meditation when Preceptor Râng took a brick and rubbed it on the stone in front of him.

2077 Here 坦然 and not the variant 坦然! 2078 zuî-yû 左右 (N): ‘left-right > those to the left and right > followers; disciples’. 2079 The jîng-yûn 景雲 era lasted from 710 till 712 A.D. 2080 xiû-zhîng 修證 (TERM): skr. samâdâgama, Muller; "The realization resultant of practice; practice and realization"; see also Zengaku, 505c; Nakamura: 626a; Oda: 825-2; Fôguan: 4050. 2081 Note the complex negation pattern in this sentence, a double-negation which gives emphasis to a negated VP. 2082 Bôrêduôluc 般若多羅 (NPR.PHON) refers to the 27th Indian Patriarch Prajñâtâra who was a person from Eastern India (see Fôguan: 4308). For his biographic entry in ZTJ see ZTJ 1.062,07; WU: 38; FO: 75. 2083 The comparison of meditation practice with polishing a brick became a very famous story cited in
馬師問：
“作什摩?”
師曰：
“磨ERR（碑）作噶絃。”
馬師曰：
“磨ERR（碑）豈成噶絃?”
師曰：
“磨ERR（碑）尚不成噶，
坐噶豈成佛也?”
馬師曰：
“如何即是?”
師曰：
“如人駕車，
車着（若）不行，
打車即是，
打牛即是?”
師又曰：
“汝為學（學）坐噶，
為學（學）坐佛?
若學（學）坐（坐）噶，
噶非坐臥。
若（若）學（學）坐（坐）佛，
佛非定相。
於（於）法無住，
不可取（取）捨，
何為之乎?
汝若（若）坐佛，
却（卻）是殺佛。2086
若（若）執坐相，
非解脫（脫）理也。”
馬師問師於（所）說（說），
徧行（從）席（座）而起，
禮（禮）拜問曰：
“如何用心即合噶乞（定）無相三昧?”
“How to apply the mind in order to conform
with the samādhī of no-mark in Chán meditation?”
師曰：
“汝學（學）心地法門，
猶如下種。
我說（說）法要，
辟（譬）彼天澤。”

many later Chán works.  
2084 Lit. ‘LIKE WHAT THEN BE RIGHT’.
2085 zuó-jó坐佛 (TERM); see Nakamura: 442b.
2086 Here 殺 in its ‘standard’ form.
2087 wú-xióng sán-mèi無相三昧 (TERM): ‘samādhī of no-mark, formless samādhī’. This refers to a
state of absorption in which all differences of forms/marks (typical for constituents of existence) are transcended
(skr. anumittta-cetāb-samādhī; see Nakamura: 1338d).
2088 xìn-di心地 (TERM): ‘MIND-GROUND’; Muller: “Ground as a metaphor for the true mind that all
sentient beings are originally endowed with. It is the agent and locus for the production of the myriad
phenomena...” (see also Zengaku: 619c; Nakamura: 766a; Mochizuki: 2078b; Soothill: 150).
Because the [pre]conditions are fitting you are bound to understand the Way.”

He also said:

“When you see the Way, which Way should you see?”

Since the Way does not have any form how is one able to contemplate it?”

The master said:

“The dharma-eye\textsuperscript{2089} of the mind-ground is able to see the Way, is the samādhi of no-mark not also like this?”\textsuperscript{2090}

Master Mā said:

“Is there possibly completion and destruction?”

The master said:

“If one has become enlightened to the Way, [then] there is no beginning and no end, it is neither completed nor destroyed, neither gathered (concentrated) nor dispersed, it is neither long nor short, neither quiet nor confused, neither agitated nor slow. If you understand it like this then it properly is called the Way.

You received my teaching, listen to my gāthā.

The mind-ground contains all seeds

If they encounter moisture they all sprout. /māgā/

The flower of samādhi is without mark (characteristics) /sīgā/

How can it be destroyed and how could it be completed?” /sīgā/

There was a person of great virtue who asked:

“As for the image of a mirror, after the image is completed where does the brightness of the mirror disappear to?” [?]

The master said:

“It is like you, person of great virtue, at the time before you had renounced home, where did your shape\textsuperscript{2092} go?” [??]

\textsuperscript{2089} fū-yǎn 法眼 (TERM) ’DHARMA-EYE’: Soothill: 272. “The (bodhisattva) dharma-eye able to penetrate all things.” (see also Zengaku: 1127a, Fuguang: 3386, Nakamura: 1231b).

\textsuperscript{2090} yi-fū 亦復 (ADV) ‘also’ is a disyllabic adverb which originated in the Han period and became commonly used during the Six Dynasties period (see Song Yinsheng: 163-164). Song states that the usage and function is the same as in the Han period. However, yi-fū seems to be an adverb which was especially frequent in sūtra literature (see for example MIDDLE AGAMA or NIRVANA). In ZTJ its usage is quite restricted and it appears only before VP’s meaning ‘be like this’ (rán 然; rú-shí 如是; rú-rán 如然). This seems to be exactly the usage prevailing in sūtra literature. The morphem fū 亦在 yi-fū is usually regarded as structure word, fū 亦 (V.STRUCT).

\textsuperscript{2091} Here one of the few occasions where 處 appears it regular form.

\textsuperscript{2092} xiāng-zhuàng 相状 (N): Early occurrence of the compound in a work dating from the Northern
進曰：
“成像後為何不顯照?”
“After the image is completed, why is it not reflected?”

師曰：
“雖然不顯照，
謹他一點不得。”
“Although it is not reflected in the mirror
you cannot deceive other in the least!”

師天寶（寶）三年八月十二日終。
The master passed away on the twelfth day of
the eighth month in the third year of the 天寶 era
(744 A.D.),

勅（敕）謚大慧禪師寂（寂）勝輪之塔。
by imperial order he received the
posthumous name Chán master Dàhuī (‘Great
Wisdom’) and the Zuìshènglún pagoda [was erected for
him].

Wei. However, it is used as VI, meaning ‘be of similar shape’ (glossed as 相類似). There is no reference in
HYDCD. 4552c to the function as noun.

2093 天寶 era: 742-755 A.D. (during the reign of Emperor Xuántōng 玄宗).
3.2 TRANSLATION - SUPPLEMENTARY SECTION

3.2.1 THE SIX PREVIOUS BUDDHAS

ZTJ 1.007.09; WU: 1; FO: 15

祖堂集卷第一

第一毗婆尸佛，
姓拘樓。        
剎利王種。
父字槃袞，
母字槃頭末陀。    
所治國名剎利提。   

Zū-táng jū, fascicle 1

The first [Buddha] was Vipassin-Buddha. His family name was Koṇḍañña, and he was a member of the royal kṣatriya caste. His father’s courtesy name was Bandhumant, his mother’s courtesy name was Bandhumati. The name of the country they ruled over was Chămôti.

偈曰：

The gāthā says:

身從無相中受生，
喻如幻出諸形相。  

The body receives life (is born) from no-mark, comparable to an illusion that brings forth all kinds of shapes and images.

幻人心識本來空，
罪福皆空無所住。

The magician’s (i.e. Buddha's) mind and consciousness is originally empty; guilt and good fortune are both empty and without permanent dwelling place.

---

2094 According to Liang Tianxi 2000(b): 849 the biographic information on the seven Buddhas is mainly based the Qi Fó fù-mú xìng-zǐ jīng 七佛父母姓名經. The accounts and verses in JDCDL, LIANDENG are very similar.

2095 In order to make the translations of the biographies of the seven Buddhas easier to read, I will use the Pali or Sanskrit words whenever possible instead of following the regular policy of writing the proper names and terms in pinyin and giving the Pali or Sanskrit equivalents in the footnotes.

2096 Pípóshī Fó毗婆尸佛 (NPR.PHON): pali Vipassin; skr. Vipaśyin (Foguang: 3855b); Qi Fó fù-mú xìng-zǐ jīng 七佛父母姓名經. Weiwèi Fó维佛.


2098 On the four castes/classes in ancient India see the translation of the biography of Buddha.


2100 Pánbǐómòtúo 標頭末陀 (NPR.PHON): pali Bandhumatū. LONG AGAMA: Pántōupóti 標頭婆提; Fó shuò qí Fó jīng 佛說七佛經. Mǎndāmō满度摩.

2101 Châmôti剎利提 (NPR.LOC.PHON): no reference found.


2013 yù-rú ‘seem; be like’ (liang/Cao: 422, F: 3).


2015 zuì-fú 罪福 (TERM): fú 福 refers to the results from keeping the precepts and performing good deeds, whereas zuì 罪 is the result from the performance of the ten evil deeds (see Foguang: 5565b).
ZTJ 1.007; WU: 1; FO: 15
The second [Buddha] was Śikhin Buddha.  
His family name was Jūlōu  
and he was a member of the royal Kṣatriya caste.  
The courtesy name of his father was Aruṇa  
and the courtesy name of his mother was Pabhāvati.  
The country they ruled over was called Aruṇavatī.  

The gāthā says:

To produce all good dharmas is fundamentally an illusion;  
To create bad kārma is as well an illusion.  
The body is like an amassment of foam, the mind is like wind;  
What is produced by illusion is without base and substance.

---

2106 Shīqì Fó 尸棄佛 (NPR.PHON): pali Śikhin Buddha.  
Qī Fó fū-mǔ xīng-zǐ jǐng 七佛父母字經.  
Shì Fō 式佛.

2107 Alùnná 阿輪那 (NPR.PHON): pali Aruṇa.  
LONG AGAMA: Míngxiāng 明相.  
Fó shuō qì Fó jīng 佛說七佛經.  
Alùná wáng 阿輪那王.

2108 Pótiáohéyèlújí 婆羅呵越提 (NPR.PHON): pali Pabhāvati.  

2109 Alùnâhèlì 阿樓那和提 (NPR.LOC.PHON): pali Aruṇavatī.

2110 LIANDENG 相 instead of 法.

2111 LIANDENG 相 instead of 性.
The third [Buddha] was Viśvabhū Buddha. His family name was Jūlōu and he was a member of the royal ksatriya caste. The courtesy name of his father was Suppatītā. The courtesy name of his mother was Yasavatī. The name of the country they ruled over was Anopama.

The gāthā says:

Making use of the Four Elements, the body is produced; The mind is fundamentally unborn (not-produced) and only exists depending on external objects. As for the manifest object, if there is no mind then the object likewise does not exist. Guilt and good fortune arise and perish like illusions.

---

2112 Pishēfú Fó毗舍浮佛 (NPR.PHON) skr. Viśvabhū (see Foguang. 3851a); LONG AGAMA Pishēpó Fó毗舍婆佛 Qi Fó fù-mí xìng-zì jǐng七佛父母姓字經 Suíshè Fó隨業佛.

2113 Xībōlùshén须波羅提和 (NPR.PHON); pali Suppatīta. LONG AGAMA Shàndēng善燈.

2114 Yéshēyùlì耶舍毘提 (NPR.PHON); pali Yasavatī.

2115 Ānùyōunó阿耨憂摩 (NPR.LOC.PHON); pali Anopama.

2116 qián-jīng 前境 (TERM): “A manifest object (avabhāsa). An object apparent to the mind.” (Muller, see alsoNakamura. 844b).
The fourth [Buddha] was Krakucchanda Buddha.\textsuperscript{2117}

His family name was Kāśyapa

and he was a member of the Brahman caste.

His father’s courtesy name was Aggidatta,\textsuperscript{2118}

the courtesy name of his mother was Visākhā.\textsuperscript{2119}

The country they ruled over was called Khemavati.\textsuperscript{2120}

The gāthā says:

To recognize the body as unsubstantial is to see Buddha;
To understand that the mind is an illusion is to understand Buddha.

The one who is able to understand the fundamental emptiness of body and mind -
What difference is there between this man and Buddha?

\textsuperscript{2117} Jāliúsūn Fó拘留孫佛 (NPR.PHON): pali Krakucchanda Buddha.

\textsuperscript{2118} Āzhādādu 阿枝達兜 (NPR.PHON): pali Aggidatta.

\textsuperscript{2119} Súshējiā 隨舍迦 (NPR.PHON): pali Visākhā.

\textsuperscript{2120} Lànhērī 輪阿利提 (NPR.PHON): pali Khemavati
The fifth [Buddha] was Kannakamuni Buddha.\(^{2121}\)
His family name was Kassapa
and he belonged to the Brahman caste.
The courtesy name of his father was Yaññadatta.\(^ {2122}\)
and the courtesy name of his mother was Uttarā.\(^ {2124}\)
The name of the country they ruled over was Dhanavatī.\(^ {2125}\)

The gāthā says:

Buddha, although not seeing his body, one knows that it is Buddha;
If one really has wisdom, then one knows that there is no other Buddha.
The wise are able to know that the nature of guilt is empty,
Being at ease, not afraid of [the cycle of] life and death.

\(^{2121}\) Jînthâhámôñi Fó 枚那含牟尼佛 (NPR, PHON): Pali Kannakamuni Buddha.

\(^{2122}\) Yēshânhôduó 耶跋鉾多 (NPR, PHON): Pali Yaññadatta.

\(^{2123}\) 焚 orig. 焚.

\(^{2124}\) Yûduóluò 焚多羅 (NPR, PHON): Pali Uttarā.

\(^{2125}\) Châmôyâeti 差摩越提 (NPR, LOC, PHON): Pali Dhanavatī.
The sixth [Buddha] was Kassapa Buddha.\(^{2126}\) His family name was Kassapa and he was a member of the Brahman caste.

The courtesy name of his father was Brahmadatta\(^ {2128}\) and the courtesy name of his mother was Dhanavati.\(^ {2129}\) The country they ruled over was called Bārānasi.\(^ {2131}\)

The gāthā says:

The nature of all living beings is pure;
From the beginning (fundamentally) they are unborn (not produced) and therefore cannot be destroyed.

Since this body and mind are born from illusion,
In illusionary transformations there is no guilt or good fortune.


\(^{2127}\) WU has mistakenly 婆羅三種

\(^{2128}\) Ājīdvēpō 阿枝達耶婆: pali Brahmadatta.

\(^{2129}\) Tānmīngyūę́i yè 檔明越提耶: pali Dhanavati.

\(^{2130}\) WU has mistakenly 婆 for 波

\(^{2131}\) Bōluōsí 波羅私: pali Bārānasi.
3.2.2 Śākyamuni Buddha

The seventh [Buddha] was Śākyamuni Buddha; his family name was Śākya and he was a member of the Kṣatriya caste. The courtesy name of his father was Śuddhodana and the courtesy name of his mother was Māyā-Māyā. The name of the country they ruled over was Kapilavastu.

The gāthā says:

Illusionary transformations are without cause and unborn (not produced), although they all [seem to] appear naturally like this. /शत conoc.it

All the dharmas are not existing [but] born by transforming themselves (self-transformation), illusionary transformation is unborn (not produced) and there is nothing to fear.

This Śākyamuni Buddha was the fourth Buddha in the present Bhadra kalpa.

尼 orig. 居.

Shūjīmōuni 舍迦牟尼 (NPR.PHON): skr. Śākyamuni, pali Sakyamuni.

Shūjī Śākyamuni (NPR.PHON): skr. Śākyā.

刺 orig. 刺.

On chā-li 剥利 see p. 677 below (entry on xi-xing 四姓 ‘the four castes’).

Yuètútuán閻頭檀 (NPR.PHON): skr. Śuddhodana, pali Suddhodana; see footnote 2261 on p. 688.


Jiǎwéiwéi迦維羅衛 (NPR.LOC.PHON): skr. Kapilavastu, pali Kapilavatthu, below referred to as Jāpālu迦毗羅 (see footnote 2283 on p. 690 below).

huàn-huà 幻化 (TERM): ‘MAGICAL-TRANSFORM’ transform through magic’. This word often appears as a metaphor in Buddhist texts. The world as we perceive it is nothing but an illusion and the constituents of existence appear in it conditioned by many factors interdependent of each other. However, since all constituents of existence are in reality empty, their appearance is false, comparable to the show of a magician.

Compare Dà-zhì du lùn 大智論, T.251:509:101c: 講如幻化象馬及種種諸物，雖知無實，然色可見，聲可聞，與六情相對，不相錯亂，諸法亦如是。雖空而可見可聞不相錯亂。

wú féi 無非: ‘NOT EXIST NOT BE (DOES NOT EXIST ANY WHICH IS NOT)’. The double-negation gives an affirmative note to the phrase.

wú suǒ wèi 無所畏: ‘NOT EXIST PART FEAR’, wú-wéi 無畏, skr. abhaya; “fearless, dauntless, secure, nothing and nobody to fear” Soothill, 381).

Xiǎn-jíè 賢劫 (TERM), skr. Bhadra kalpa, refers to the present kalpa which is supposed to produce 1,000 Buddhas, Śākyamuni being the fourth of them; See also SHIJIAPU below and p.264, fn. 1854 above. On this kalpa see Fuguang, 6174c-6175a.
三劫之中，
初千佛（十者？），
花光佛為首，
下至毗舍浮佛，
於過去莊嚴劫中而得成佛也。
中千佛者，
拘樓孫佛為首，
下至樓至如來，
於現在賢劫中次第成佛也。  
後千佛者，
日光如來為首，
下至須彌相佛，
於未來星宿劫中當成佛也。
賢劫初時，
香水溢滿，
中有千葉大蓮華。

Among the three kalpas,²¹⁴⁴ [as for] the first thousand Bodhisattvas, Padmaprabha Buddha²¹⁴⁵ was the first, down to Viśvakarma Buddha,²¹⁴⁶ who in the past Vyūha kalpa¹⁴⁷ became Buddhas. Among the thousand Buddhas of the middle period (i.e. the present kalpa) Konḍañña Buddha²¹⁴⁸ was the first, down to Ruciṣa Tatthāgata,²¹⁴⁹ who in the present Bhadra kalpa one after the other will become Buddhas. Among the thousand Buddhas of the future period, the first will be Sūrya-prabha Buddha²¹⁵¹ down to Sumerulakṣaṇa Buddha [??]²¹⁵³;²¹⁵³ who in the future Naksatra kalpa shall become Buddhas²¹⁵⁴

At the beginning of the Bhadra kalpa²¹⁵⁵ which was overflowing with scented water,²¹⁵⁶ and in the middle there was a huge Lotus-flower with thousand stems,
王其第四禪。
觀見此瑞，
遙相謂曰：
“今此世界若成，
當有一千賢人出現於世。”
是故，
此時名為賢劫。

準《因果經》云：
“釋迦如來未成佛時，
為大菩薩，
名曰善慧，
亦名忍辱。
功行已滿，
位登補處，
生兜率天，
名曰聖慧，
亦名護明。
為諸天王說補處行，
亦於十方現身說法，
期其將至，
當下作佛。
覲諸國土何者處中，

The kings in the fourth dhyāna-level looked at this auspicious sign and one after the other said: “Now, when this world is formed, thousand wise (xián) men (i.e. Buddhas) shall appear in it.” Therefore, this time period is called the Badra (xián ‘Wise’) kalpa.

According to the Yin-guō jīng it is said: “Śākya Thāhagata, at the time when he had not yet become a Buddha, was a great Bodhisattva by name of Shànghū (‘Good Wisdom’), and he was also referred to as Rēnřū (‘Enduring Disgrace’). When he had already fulfilled his meritorious deeds (practices), and his rank had risen to ‘candidate for the next Buddha’,

he was born in the tusita heaven where he was called Shēngshān (‘Saintly Good’), or alternatively Hūmīng (‘Protecting Brightness’). To all the heavenly kings he taught the practice of a Buddha-candidate and he also appeared in the ten directions in order to expound the dharma.

The time of good fortune was soon arriving when he will descend and become a Buddha. He checked which of all the countries was the most central.
和 got to know that the country Kapilavastu was the center of the earth."

So the Běn-qi īǒng says:
"The supernatural powers (awe-inspiring numinosity\textsuperscript{2163} of the Buddha were highly honoured and regarded as of paramount importance and he could not be born at an out-of-the-way (remote) place on earth."

This city of Kapilavastu, is the center of heaven and earth\textsuperscript{2164} and the three thousand suns and moons.

All the past Buddhas were born here."

The Abidharmakośa śāstra says:\textsuperscript{2166} "[Kapilavastu] is the center of the Jambū continent."

The Shān-hài īǒng says:\textsuperscript{2168} "The country of Sindhu (Indus) is where the Xuányuán clan resides."

The Guópūi commentary says:\textsuperscript{2171} "Thus the center is India."

That country is naturally divided into five Indian states, Central India being the center of heaven and earth. Since the name suggests that it is not a side-region\textsuperscript{2173} the meaning ‘central’ is apparent."

\textsuperscript{2162} 最orig. 家.
\textsuperscript{2163} wēi-shén 威神 (TERM): skr. anubhāva; this refers to the unfathomable conduct and powers of a Bodhisattva or Buddha (see Faguang. 3770c).
\textsuperscript{2164} gūn-kūn 乾坤 (N): ‘HEAVEN-EARTH > the universe’.
\textsuperscript{2165} 願orig. 愿.
\textsuperscript{2166} The fū-shē lún 俱舍論 refers to the A-pī-dā-mó-jū-shē lún 阿毘達磨俱舍論 (Abhidharmakośa śāstra). T.29/1558. Also here the source of the citation is rather the SHIJIAPU.
\textsuperscript{2167} Yān (Shān)fu 剰浮洲 (NPR.LOC.PHON) translates skr. Jambū continent, situated to the south of Mt. Sumeru (Y anagītā 1990; 326).
\textsuperscript{2168} See SHIJIAPU, T.50: 87b. Shěndū 身道 (NRP.LOC): skr. Sindhu refers to the river Indus.
\textsuperscript{2169} 氏orig. 氏.
\textsuperscript{2170} WU: 注.
\textsuperscript{2171} Guópūi 郭璞 (NPR) lived from 276-324 and is famous for his commentaries on e.g. ERYA, Fāng-yǎn 方言 and SHANHAI. I was unable to locate the citation in SHANHAI. Compare: 郭璞云：「天竺国，贵道德，有文書、金銀、錢貨，浮屠出此國中也。晉大興四年，天竺胡王獻珍寶。」
\textsuperscript{2172} Tiānzhú 天竺 (NPR.LOC) refers to India.
\textsuperscript{2173} lit. NAME/COP/be/not/PERIPHERAL.
《因果經》云：
“中天大夏種姓有四，
謂刺利帝種、婆羅門種、
毗舍羅種、首陀種。

ZTJ 1.011; WU 3; F: 18
刺利王種為最貴高，
劫初以來，
相承不絕。
餘之三姓，
非此所論，
但明佛姓，
自分五別。”

《長阿含經》云：
“劫初成時，
未有日月光明。
諸天福盡下生，
皆化為人。
歡喜為食，

2174 This citation is rather based on the SHIIJAPU.

2175 四orig. m.

2176 zhong-xiong种姓 (TERM): skr. gotra The four castes are usually referred to as si-xing四姓
(TERM): skr. caturva varna; pali catthara varna; alternative terms are si-yu si-xing西域四姓; si zhong-xiong四种姓; si xing-zhong四姓; si-pin ren四品人. This refers to the four classes/castes in ancient India: (1) the pala-luoe-man婆羅門 (TERM.PHON) caste; skr. Brähmana; this refers to the highest class comprising priests and scholar-officials. (2) cha-dai刺利帝 (TERM.PHON), skr. Kṣatriya, is the second highest caste and refers to land lords (owners). This is the caste of royals (therefore referred to as wang-zhong王種 ‘royal caste’). Members of this caste managed political and military affairs. (3) The third caste is referred to as asfē-shē飞舍 (TERM.PHON), pi-shē-luo尾罗 (TERM.PHON), skr. Vaśya, other terms include jī-shi居士, shàng-jāi商贾, tōn-jū田家, gōng-shī工匠 The class refers to peasants, craftsmen, and merchants. (4) shūn-tuō-luō输陀羅 (TERM.PHON), skr. Śūdra, also referred to as shu-tuō-luō输陀羅, shou-tuo首陀, shi-dā-luō息达罗, shu-tuō-luo输陀罗, shā-shēng zhōng杀生种 (‘the caste which kills life’), è zhōng恶种 (‘the evil caste’). These terms refer to the very lowest caste, including slaves, butchers, etc. This class did not have the right to make offerings or engage in rituals. After death, members of the first three classes were supposed to be reborn as sentient beings whereas members of the fourth class were regarded as being incapable of being reincarnated (therefore the nameyi-shēng zhōng一生种 ‘one-life class’). On these terms see Fonguang: 1705b-1706b.

2177 但orig. fi.

2178 The names of the five clans arc: Qīnyún 翟雲, Gānshū甘庶, Shìjiā 释迦, Shèyì 舍夷, and Rìzhōng日种.

2179 See LONG AGAMA, T.1: 37b; see also T.1: 673b and T.1: 216b.

2180 On the five kinds of food seeZHONG-yì ā-hóng jàng增壹阿含经: T.2/125: 656c7-25 (see also Yanagida 1964: 78): ‘知是是。一時佛在舍衛國祇樹給孤獨園。爾時世尊告諸比丘。眾生之類有四種食長養眾生。何等為四。所謂葷食或大或小。更勝食及食膩食。是謂四食。彼云何名為蒜食。彼*蒜食者。如今人中所食諸入口之物可食者。是謂蒜為蒜食。云何名更勝食。所謂蒜是蒜食者。衣装蔬薑辛香華薰
火。及香油亦同蒜節。諸餘身體所更勝者。是謂蒜為更勝之食。彼云何名為蒜食。謂意中所念所思惟者。或以口說或以意語。及諸所持之法。是謂蒜為蒜食。彼云何為蒜食。所念蒜者。意之所知梵天為
首。乃至有無無想天。以蒜為食。是謂蒜名為蒜食。是謂諸比丘有此四食。眾生之類以此四食流轉生死。
從今世至後世。是故諸比丘。當共捨離此四食。如是諸比丘當作是學。
See also Qī-shì jìng 起世經, T.1/24: 362b17-22: 以蒜為食。自然光明。騰空自在。神色最勝。壽命延長。
and the light of their bodies illuminated afar.

They were flying and unrestrained,

there was no [difference between] men and women, exalted and low, family relations and cliques.

There was a natural flavour of the earth

which was like the honey of the Sū plants.

There was somebody who tried [to eat it]

and consequently [people] began to crave food;

The power of the light vanished in the end

and screaming and sighing they existed on earth. [?] 

The bodily appearance of those who had eaten very much was emaciated

and the shape of those who had eaten little was fat,

and [the notion of] gain and loss was coming into existence.

The flavour of the earth then disappeared.

In addition a ‘skin’ of the earth appeared.

Because they ate the ‘skin’ of the earth

all kinds of evils were accumulated.

Furthermore, forests, climbing plants, rice and hulled grains came into existence,

and all the flavours were sweet and delightful.

Because of this food the reproductive organs of men and women were implemented.

and like this they tossed and turned [made love to each other ?],

then they got married

and consequently for the first time a foetus was born.”

The Lokasthāna sūtra says:

“Naturally there was grain and rice,

in the morning it was mowed and in the evening it had ripened again.”

而為我等忽生地味。色香味具。食亦久壽。若多食者。色形則蠱。能少食者。顏色猶勝。爭勝劣故。起憐憫心。則成異別。由於此故地味漸失。次生地皮。次生地蔓。次生粳米。乃至皮柚。

2181 蘇orig. 蘇。

2182 shi-dàng試當 dāng當 (V.STRUCT) can function as a structure word in verbs (see Jiang/Cao 85); see 2.2.1.3.4.

2183 憎orig. 憎。

2184 YINBENJING T.1/25: 416c12-16: 若多食者。顏色即劣。若小食者。光相殊勝。當於彼時。形色現故。眾各相毆。言爭勝劣。勝者生慢。以我慢故。地味便沒即生地皮。色味具足。譬如成就獨鬼惡噓。

有如是色。又如淳蜜無漬。有如是味。

2185 粳orig. 粛。

2186 Hùn-téng林藤 possibly refers to grapes (according to Fó-zú tóng-jì佛祖統紀commenting on the passage in the Dà lòu-tán jìng大樓炭經). jǐng-mì粳米 is a kind of (highland ?) rice (see Feng. 524).

2187 熟orig. 熟。

2188 i.e. after it was harvested it grew back within one day; compare Dà lòu-tán jìng大樓炭經. T.1/23: 308a26-28.
TRANSLATION - ZTV - SUPPLEMENTARY SECTION
ŚAKYAMUNI BUDDHA 第七释迦牟尼佛

679

The Madhyamāgama says:
"The grains of rice were four ĉûn long, therefore the people competed with each other to be the first to get hold of them and like this they killed each other, and at the places where they got hold of [the rice] afterwards it did not grow again." 2192

ZTV 1.011: WU: 4; F: 19

The Dirghāgama says:
"At that time the living beings were already aware that the grain would not grow back [by itself] and therefore everybody felt sorrow; each of them demarcated their fields and houses and by means of this created property, [From that time onwards] they had their own storage rooms and they stole the grain from the fields of others. Fights arose because of this and there was nobody who could settle them (judge over the conflicts).

ZTV 1.012; WU: 4; FO: 19

Therefore they deliberated to install a person called pîng-déng zhû 平等主 ('master of fairness/equality'), who should give rewards to the good and punish the wicked and permanently be supplied (i.e. supported) by everybody 2197

Enjoy this moment,

At that time there was a person whose appearance and character was exceptionally good, who was awe-inspiring and affectionate towards living beings, and who was somebody the people trusted and obeyed. They consequently came and invited him to take over the position and after he had accepted he consequently was called min zhû 民主 ('ruler over the people'). 2198

2190 竅orig. 导.
2191 竅orig. 焱.
2192 I did not find this citation the MIDDLE AGAMA.
2193 竅is usually written in its abbreviated form 尧.
2194 互orig. 互.
2195 竅orig. 墟.
2196 竅orig. 墟.
2197 Compare Đà lòu-tân jîn 大樓撰經, T.1/23: 308b-c.
2198 The passage in LONG AGAMA, T.1/1: 38b10-c2 is quite different, compare: 徹此因緣始有田地名生。彼時眾生別封田地各立疆界。漸生盜心饗他禾稼。其餘眾生見已語言。汝所為非。汝所為非。自有田地而取他物。自今已後勿復爾也。其彼眾生猶未不巳。其餘眾生復重呵責而猶不已。便以手加之告諸
The Lokasthāna sūtra says:  
"The people deliberated to give him an appellation of respect and called him 'king'. Based on the law he collected taxes (cess) and therefore he was called Ksatriya which here is translated as तृण-दी हार त्रिधा राज (chief of land/landowner).

At that time, the Jambu-dvīpa world was prosperous and peaceful; the earth brought forth green grass which resembled peacock feathers. The villages of the 80,000 states were close to each other and there was nobody who suffered from [excessive] heat or cold, or sickness. The king ruled the world by means of a correct law and they held up ten good [commands] and [king and people] respected each other like a father and son.

The citation rather resembles a passage in the SHIJIAPU, T.50:2040: 2a2-6: "爾時眾生慷慨悲泣。各封田宅以分縷縷。其後眾生自藏己米。置他田穀。無能決者。議立一平等主。善彫人民。貧富齏釁。共各減儉以供給之。時彼眾中有一人。形質長大容貌端正。甚有威德請為主。於是始有民主之名。 Compare Dà lù-tán jīng 大樓炭經, T.1/23: 308c-309.

2201 This means that their number was very high which is sign of strength for a state. Compare LONG AGAMA: 524h23-25.

See also Dà lù-tán jīng 大樓炭經, T.1/23: 308c27-309a.

Compare LAO 80; tr. D.C. Lau 1982: 11:

2022 Note the conjunction 且 (CONJ) which coordinates the two parts of the object (consisting of two nominalized VP). The nominalizing particle 者 (PART.NOM) follows after the second VP.

2033  由此 situationally refers to the avoidance of the ten evils (ten cardinal sins); compare shì-shàn shèng-fā 十善正法 (TERM): "The ten good characteristics, or virtues, defined as the non-committal of the ten evils (shì-è 十惡)" (Soothill: 47); see also shì-shàn shì-è 十善十惡, skr. daśakusala-kāmaṇī (Fougou 1973: 107-8).
人壽極久，不可量計。後有餘王，不行正法，其壽遂減至千十歲。如是漸減，至今百年。先於劫初，創始為王，展轉相承。至菩薩身瑣候羅，正嫡便絕。2205餘族枝派今猶嗣位，故下廣列轉輪樹散紹續之相也。

The lifespan of people was extremely long and cannot be counted. After that there was another king who did not practice the correct law and consequently the life-span was reduced to 10,000 years. Like this the lifespan gradually diminished to the hundred years [common] nowadays. At the beginning of the kalpa, from the time on when there was a king for the first time, they succeeded each other until the Bodhisattva Rahula,2204 when the [succession of] legitimate heirs was disrupted; the other branches of the family are still continuing the position [of king] today. Therefore, there is a detailed list below with the line of succession of the Cakra-varti-rājan and the Sūsān [family branches].2206

初民主王號曰大人，2207
第二珍寶王，2208
乃至第三十三善思王。

The initial min-zhù 民主 king was called Dārén 大人 (‘Great Man’), the second was King Zhēnbǎo 珍寶 (‘Precious Treasure’), down until the thirty-third King who was called King Shànshì 善思 (‘Good Thought’).2209

The above mentioned thirty-three kings were continuously succeeded by their sons; they are the Sūsān and that is all there is to it.

次下並是轉輪聖王，嫡嫡相承，ZTJ 1.013; WU: 4; F: 20

Following below are the holy kings of the Zhuǎnhún [clan], legitimate heirs succeeding each other, down until the Bodhisattva [i.e. the later Buddha].

至於菩薩。

In the Lokasthāna it is said:

《樓炭經》云：“真鬚王有一太子，名波呌（～衍？）迦，譯云大魚王也。”

In the Lokasthāna it is said: “King Zhēnshēnhad a son who was called Bōzhè (yán)jià2210 which translated means ‘King Big-fish’.”

468b).

2204 Luòhóulùo 龍吼躍 (NPR.PHON) skr. Rahula, the son of Buddha; who became one of the ten major disciples of Buddha (see Fōguang: 6882).
2205 正 org. shì.
2206 Zhuǎnhún shèng-wàng 轉輪聖王: ‘the holy Zhuǎnhún kings’, skr. cakra-varti-rājan; paliraja cakkavattin; see Fōguang: 6624.

Sūsān 栗散 kings: the word derives its meaning from ‘unhulled-grain-dispersed’ uncountable’, referring to kings of minor importance who are uncountable in number. Chuān-fǎ zhēng-zòng 傳法正宗記: “其為聖神而有異德者，此謂之轉輪王；其德之不至者，此謂之栗散王。” (cited in Feng 524).
2207 號 is throughout written in its simplified form 号.
2208 珍 is usually written with the allograph 甄.
2209 I did not find any Sanskrit equivalents for these names.
《佛本行經》云：
“中天有城，名曰駱多那。
人民繁賑，其中有帝，名大魚王。”

The Fó-bên xíng jīng says:2211
“In Central India there was a city
that was called Băoduŏnā.2212
The people there were very prosperous
and there was an emperor,2213
who was called King Dàyu 大魚 (‘Big Fish’).”2214

從此王乃至大名稱王，
有子孫相承，
苗裔計有八萬四千二百七十二王，
and the number of descendants totalled (lit.
'counted') 84,272 kings;2216
and all of them were Jīnlūn (‘Golden Wheel[-turning]’)
kings.

最後有二王，
為魔提主，
名茆草王。
He had a son
who was called King Máocāo (King ‘Great Watershed-
Grass’).

草王有太子，
茅草王無子為王，
作是念言：
“My ancestors succeeded each other, generation after
generation
and all were descendants of Golden Wheel Kings.
Now I am without heir
and the clan is likely to be disrupted.
If I renounce home
then I am afraid that the royal clan will be discontinued;

2210 虽 is probably a mistake for 延; compare Dà lòu-tān jīng 大樓炭經 309a.
2211 Compare FOBEN: T3:190: 574a-b.
2212 Băoduŏnā 駱多那 (NPR:LOC): no reference found.
2213 qí-zhōng 其中 ‘there; at that place’. The pronoun is common in sūtra texts. Compare also bǐ-zhōng 彼中, nà-biàn 那邊, gē-zhōng 個中, gē-ǐ 個裏, etc. (see Koga 1989: 137).
2214 See FOBEN: T3:190: 672.
2216 jí yǒu 計有 lit. ‘COUNT HAVE’; yǒu 有 (V.STRUCT) probably functions as structure word here; compare zhī-yǒu 知有 ‘to know’; see 2.2.1.3.4.
2217 King Máocāo 茅草 (NPR) More common is King Máocāo 茅草 (NPR) According to the FOBEN
he gave up the throne and renounced his home. He attained the five supernatural powers and was therefore called wáng-xiān 王仙 ‘Royal Immortal’. When he had become old he could not walk anymore and when his disciples went out in order to beg for food they were afraid that Máocāo could be attacked by wild animals. Therefore they covered him with grass and reeds and hung him high up in a tree. When the disciples had left a hunter happened to come by, who mistakenly took him for a big white bird. The hunter shot at him with an arrow and killed him. At the place where his blood touched the ground, two sugar cane plants grew. Through the blaze of the sun these sugar cane split into two parts and gave birth to one boy and to one girl. Because of this the boy was called Gānzhè 甘澤 (‘Sugar Cane’) (see footnote below). Since his birth was also conditioned by the light of the sun he was also called Rìzhēng 日種 (‘Sun Clan’). An alternative name was Shānshēng 善生 (‘Good birth’). The girl was called Shǎnxuàn 蕭audi (‘Good Virtue’). Gānzhè eventually ascended the throne and took Shǎnxuàn as his wife. She gave birth to one son (see FOGUANG 2032).
若不出家，
則斷聖種。”

if I do not renounce home
then the clan of the sages will be cut off.”

思惟是已，
則持國事付諸大臣，
王乃入山修道，

After having thought this,2219
he entrusted all affairs of the state to the high officials
and he then went into the mountains in order to practice the
Way;

成五通仙，
名曰王仙。

he became an immortal with the five supernatural
powers2220
and was called Wángxiān (‘Royal Immortal’).

此王仙先有夫人，
名善橋，
在宮有娠，2221
後生一子，
是大薌草王之苗裔也。

This Wángxiān had a wife
by the name of Shànxié;
who became pregnant in the palace2222
and afterwards gave birth to a child
who was the descendant of King Dàmáo cáo.

後諸大臣知是王仙太子，
遂則重冊灌頂，2223

Afterwards all the great ministers got to know that it was the
son of Wángxiān
and they consequently legally (zhòng 重) and formally (cè
冊) performed the guàn- dìng ceremony.2224

紹承王位，
號為遮王，
又云鬱摩王，2226
亦曰鬱摩王也。2227

He continued the position of king,
and his appellation was King Ikṣvāku,2225
he was also referred to as King Yūmò
and as King Yìmó.

王有二妃。

The king had two wives (imperial concubines).2228

2218 斷 is usually written in its abbreviated form 斷.

2219 Probably influenced by Sanskrit grammar. On yí 已 in Buddhist scriptures see Zhu Qingzhi.

2220 See Fuguang: 1153.

2221 yóu-shēn 有娠 ‘be/become pregnant’.

2222 i.e. King Dàmáo cáo had already resigned from his duties at this time and his wife discovered her pregnancy after he had retreated into the woods.

2223 冊 guàn- dìng灌頂灌頂 ceremony: This term is of Sanskrit origin and denotes a ceremony at the occasion of a king’s ascending to the throne (see Fuguang: 6853). The ceremony involves pouring water on the forehead of the candidate.

2225 遮 is a loan (or mistake) for Zhè 謄. The complete name is King Gānzhè 甘遮 (NPR); skr. Ikṣvāku; pali Okkāka; alternative names are Yimómì 鬱摩靡, Yishímī 鬱師糜, Shèngmò 霸摩, Yìmó 伊摩. He is also referred to as King Shànsēng 善生 (‘Good Birth’), skr. Sūjata) and King Rìzhòng 目種 (skr. Suryavamsa) (see also footnote above). In Buddhist scriptures he is described as the ancestor of the Sākya clan. (see Fuguang: 2051c).

2226 鬱orig. 藩.

2227 鬱orig. 藩.
ZTJ 1.014; WU: 4; FO: 21

One was called Shànxián (‘Good Virtue’), and the other one was called Miàoduānzhèng (‘Handsome’).

The first was called Jūmiàn, the second Jūnsè, the third Xiàngzhòng, and the fourth Bìèchéng.

His [other] wife Shànxián gave birth to only one son whose name was Chángshòu (‘Long Life’). He was handsome and lovely.

But he did not have a good disposition (character) so he was not capable of continuing the position [of king].

Shànxián had the following thoughts: ‘The wonderful and handsome four children, Jūmiàn and the others...’

the elder and younger brothers are numerous.

Now, I have only this one son and even though he is handsome he is not capable of becoming king.

What kind of expedient means shall I apply so my son is able to succeed to the throne?’

At that time, King Ikṣvāku was riding his carriage to the imperial park.

Comforting (i.e. paying a visit to) his wives.

Shànxián came out and addressed the king:

‘I enjoy all kinds of commodities but I have only one wish.

I want to beg [something] from Your Majesty, ...

2229 This is based on FOEN, T.3/190: 674c. Note that the name of the second wife in the sutra text is not a proper name but a description of her beauty.

2229 Note that 正 is written in its variant form here, whereas in the line above the graph appears in its standard form.

2230 duān-yán (VI) can mean ‘handsome; beautiful’ (also appearing in Bianwen; see Jiang/Cao: 102).

2231 On dōng-bèi 等輩 see Liang Xiaohong 1991(b): 125; glossed as zhòng-rén 種人; early example also in Tiān-pìn mìão-fā liàn-huá jīng 添品妙法蓮華經 (tr. during the Sui); see also the citation from the FOBE below. In apposition to nouns and pronouns it indicates plural (earlier words indicating plural include shuí 誰, cāo 曹, dōng 等. Diisyllabic words with similar meaning in sutra literature are zhòng-lèi 種類, zhòng-bèi 種輩, qún-bèi 羣輩, chà-qì 雜器, bēi-lèi 被類, tū-lèi 土類, pǐn-lèi 品類. (ibid.: 123-125). These plural indicators are not used in ZTJ. On plural indicators in ZTJ see the section on personal pronouns (2.1.3.4).

2232 gōng-yuán 宮苑 ‘imperial garden’. Here probably referring to the palace compound for the king’s concubines.
願王賞我。”

王曰：
“從心所欲，
朕當與之。”

善賢曰：
“王不得違吾，
請王設誓。”

王言：
“若違吾者，
朕當破作七分。”

善賢白大王曰：
“炬面等四子，
宜可擯出。”

王言：
“比四子無犯，
云何擯出？”

王良久思惟，
為自設誓已不違願故，

遂判四子擯於他方。

and I wished Your Majesty would grant it to me!”

The King said:
“Whatever your heart desires
I shall give it to you.”

Shànxián said:
“So your Majesty cannot change his mind (regret),
I ask Your Majesty to make an oath!”

The king said:
“If I change my mind (regret)
I shall be torn into seven pieces!
Shànxián addressed the great king, saying:
“Your four sons, Jiǔmiǎn and the others,
should be expelled from the city!”

The King said:
“These four sons did not commit any offence,
why drive them out?”

The King pondered for a long time
and since he could not reject her wish after he himself had given an oath,
he then judged that the four sons should be exiled to another place.

At that time the four princes said to their father:
“We four people did not commit any excessive offence
and suddenly you expell us from the country (city).
What is the reason for this?”

The king said:
“I know that you four sons really are without offence
but innocently and unjustly you have to suffer [the fate]
I mentioned to you before.
This is not my intention
but the intention of Shànxián.”

After the four sons’ biological mother,
their followers (or: relatives) and others had heard about

2233 ān-yín 安隱: probably read ān-wén (安穩); see HYCD: 2006a.

2234 On mì (V.MOD.VOL) see the section on modal verbs (2.2.3.6.2).

2235 In these biographic entries 與 is usually written 与 but also appears in its standard form or in the variant form 与.

2236 Compare tòu pò qǐ fèn震破七分: To be punished by the spirits by tearing the head into seven pieces (LOTUS, T.9/262: 59b; see Fougang 6363).

See also FOBEN T.3/190: 為白王言。大王當知我今從王。乞求一願，願王與我。言。大妃。隨意不遂。從心所欲。我當與妃。時時復重語王言。大王自在若與我願。不得變悔。變悔者，我不須此。王語
妃言。我一與妃心之所願。後若咎者。當令我頭破作七分。

2237 面 is usually written 面.

2238 宜 usually written 宜.

2239 yì-kuò宜可 (V.MOD.OBL) ‘should’ (see also the chapter on modal verbs, 2.2.3.5.5). Note the directional complement chū 出 (V.COMP.DIR) (see 2.2.1.3.1).
疾至王所，
白大王言：
“我等四子奉王摽出，
我願隨去。”
王言：
“宜也。”
遼王有勅，
續告四子：
“若欲婚姻，
莫婚他族，
宜親內姓，
無令棄姓斷絕。”

此四童子敬王教勅，
則領眷屬面北而去。
至舍夷林，
其中水土寛平，
無諸坑坎。
將諸眷屬住此林中。
福德盛故，
遂成巨國。

後遼王思問群臣：
“朕昔拋出四子，
今在何方？”
大臣奏曰：
“今在香山之北，
雪山之南。
二山中間有林，
名曰舍夷。
地沃豐饒，
人民熾盛，
百姓歸之，

this event,2242
they hurried to the king’s place,
adressing the king with the following words:
“If our four children submit to the king [‘s order] of 
expulsion
we wish to follow them!”
The king said:
“It shall be granted!”2243
King Ikṣvāku gave the order
and after that he told his four sons:2244
“If you wish to be married;2246
do not marry anybody from another clan;
you should marry within the family;
do not let our clan be cut off!”

These four sons honoured the decree of the king
and thus they led their followers north.
They reached Kapilavastu2247 [?] where the landscape was open and level,
without any holes (low-lying areas) or mounds (i.e. the 
region was flat).
[They] led all followers to live amidst these woods.
Since good fortune [from past lives] was abundant
they consequently became a great city (state).

Later on King Ikṣvāku yearned after them and asked his
ministers:
“Formerly I drove away my four sons,
where are they now?”
The senior ministers formally answered:
“Now they are north of Xiāngshān (‘Fragrant Mountain’) 
and south of Xuěshān (‘Snow Mountain’) 2249
Between these two mountains there is a forest
which is called Shēyí.
The earth is fertile and productive
and the population became very numerous.
The people [from other places] submitted to their authority

2240 Note the coverbal construction wèi 為 (COV.REASON) + VP + gù 故. See p. 329.
2241 並 orig. 佉.
2242 suǒ-shēng 所生 (NP) refers to one’s ‘biological’ parents; shà-mǔ 斗母 (N) usually refers to the 
concubine of a king but here it refers to one of the above mentioned (main) wives of the king. juàn-shù 綱屬 
(N.PLUR) can refer to relatives of somebody but in Buddhist texts if often refers to the people living together 
with somebody or to followers/disciples in general (personal discussion with Zhu Qingzhi).
2243 Lit. ‘SUITABLE[TC DEPEND].’
2244 Note the usage of xū 續 (CONJ?) here. Compare German ‘anschliesslich’.
2245 姻 orig. 姻.
2246 yīn-píng 姻娉. No dictionary reference found.
2247 This probably refers to Shēyíyìqí 奢夷善卿 (NPR.LOC.PHON) (see T.3:675c), an alternative name for Kapilavastu, Jiāpīluōwěi 迦毘羅衛(NPR.LOC.PHON) (Foguang 9363).
TRANSLATION - ZTJ - SUPPLEMENTARY SECTION

ŚAKYAMUNI BUDDHA 第七释迦牟尼佛 687

猶如塵市，[and the place is busy] like a market place;
鬱成大國。they gather together to form a great country.
閻立為王，They are formally established as kings
名尼拘羅城，and the capital is called Nījūlu.
古仙迦毗羅得道之處，It is the place where the old immortal Kapilavastu attained
因兹立城名也。”the truth
and based on this they gave this name to the city.”

時暹王聞已，After the king Ikṣvāku had heard this
再三歎言：he gasped in admiration several times, saying:
“我子釋迦！我子釋迦！” “My children are virtuous! My children are virtuous!”
因此從德立姓，Because of this the family name was established from
姓釋迦254 virtue;
釋迦者，[and therefore] their family name was Śākya,
譯言能仁也。śākya
means in translation ‘able and benevolent’.255

ZTJ 1.016, WU: 5; FO: 23

大暹王三子已殁，After the three sons of great King Ikṣvāku had died
唯有別成，there was only Biéchéng left
號曰尼拘羅王，and he received the appellation King Nījūlu;256
是佛祖。This was his ancestor of the Buddha.
此王有大（～太？）子，This king had a prince
名曰拘盧王，whose name was King Jūlu;257
是佛高祖。and he is the great-great-grandfather of Buddha.
此王有太子，This king had a prince
名曰瞿拘盧王，whose name was King Qújūlu;258
是佛曾祖。This is Buddha’s great-grandfather.
此王有太子，This king had a prince
名曰師子頻王，whose name was King Simhahanu;259
是佛祖。that is the grandfather of Buddha.
此王有四太子，This king had four princes,

2248 德usually written 德

2249 Xuēshān 雪山(NPR.LOC) refers to the Himālaya(Foguang: 4828a).

2250 Orig. 僧 which is a variant of 郎 (early example in GUAN) which again is a variant of 郎.

2251 zài-sān 再三 ‘two-three > several times’, in Biamwen occasionally used as VI ‘hesitate and waver; cannot make up one’s mind’ (Jiāng/Cao: 425); see also the section on numerals, p.448.

2252 譯usually written 翻

2253 shì-jūá 释迦, Note this rare occurrence of a VI which is a transliteration of a Sanskrit noun! This usage here is probably motivated by the fact that shì-jūá is part of Buddha’s name.

2254 In WU and ZHANGHUA the phrase 因此從德立姓，姓釋迦 is missing!

2255 On nénɡ-rén 能仁 see the article by Zhou Yiliang 1962.

2256 No Pali/skr. transliteration found.

2257 I did not find any skr./pali version of the name.

2258 Qújūlu 瞿拘盧 (NPR.PHON): See Foguang 2052.

2259 婚orig. 順.
the first was called Bhuddhodana,²²⁶¹ that is King Jingfán.²²⁶²
The second was called Sukkodana,²²⁶³ that is King Báifān.²²⁶⁴
The third was called Dronodana,²²⁶⁵ that is King Hūfān.²²⁶⁶
The fourth was called Amrtodana,²²⁶⁷ that is King Gānlūfān.²²⁶⁸

King Jingfán had two princes one was called Siddharta,²²⁶⁹ that is Buddha.
He was born on the eighth day of the fourth month and his body height was one zhàng six [chǐ 尺].
The second was called Nanda,²²⁷⁰ he was the one ‘who sweeps the ground against the wind’; [?] he was born on the ninth day of the fourth month
and his body height was one zhàng five chǐ and four cùn.

ZTJ 1.016, WU: 6; FO: 23

White Deer had two princes,
one named Dūlù,²²⁷¹

King Báifān had two princes,
and one was called Devadatta²²⁷²

---
²²⁶¹ King Shìzhìjìā 師子頻 (NPR: skr. Simhamañj; pali Sīha-pani; this refers to the king of Kapilavastu which is the grandfather of Sākyamuni see YINBENJING, juàn 10; FOGUANG 4094b.
²²⁶² Shūtūtúwán 舜頭損那 (NPR.PHON): skr. Śuddodana; pali Suddhodana; this is the phonetic transcription for King Jingfán 淨飯, (NPR); other versions of his name are Shōtūtūwāna 首圖耽那, Yuētūtūn 尬頭謨, King Báijīng 白凈, King Zhēnjiāng 真堅. This refers to the King of Kapilavastu, the father of Sākyamuni, According to FOBEN the eldest son of King Shìzhìjìā 師子頻 (see above). On Suddhodana see FOGUANG 4708a.
²²⁶³ King Báifān 淨飯 (NPR: skr. Śukkodana; pali Sukkodana; also King Shèjiāng 涉潔, The younger brother of King Jingfán 淨飯 (FOGUANG 2099c).
²²⁶⁴ Túlùn 途盧損 (NPR.PHON): that refers to Tūlùtúwán 途盧損那 (NPR.PHON), see footnote below.
²²⁶⁵ King Hūfān 亨飯 (NPR: skr. Dronodana; the phonetic transcription is Túlùtúwán 途盧損那. A son of King Shìzhìjìā 師子頻, the youngest brother of King Jingfán 淨飯, and the uncle of Buddha (see e.g. YINBENJING, juàn 10; Wù-fēn Bǐ 五分律, juàn 15, Dà-zhì-dì lùn 大智度論, juàn 3; SHIJIAPU, juàn 1; see FOGUANG, 4612).
²²⁶⁶ Amādūfān 阿彌都損那 (NPR.PHON): This is the phonetic transcription for skr. Amrtodana (Gānlūfān 甘露損).
²²⁶⁷ King Gānlūfān 甘露損 (NPR) skr. Amrtodana; pali Amrtodana, also Gānlūfāng 甘露凈, the phonetic transcription is Amādūfān 阿彌都損那. The son of Shìzhìjìā 師子頻 and younger brother of King Jingfán 淨飯 (see FOGUANG 2055b).
²²⁶⁸ Xiádáhuì 恐達多 (NPR.PHON): skr. Siddharta.
是佛當（一堂？）兄，
四月七日生，
身長丈五尺四寸。
二名阿難，
是佛侍者，
四月十日生，
身長丈五尺三寸。

斛飯王有二太子，
一名釋摩男，
捉土成金者，
四月十二日生，
身長丈四寸。

甘露飯王有二太子，
一名波提，
出家竟，
四月十三日生，
身長丈四寸。

who is Buddha’s elder cousin on the paternal side.
He was born on the seventh day of the fourth month
and his body height was one zhàng five chǐ and four cùn.
The second was called Ananda\(^{2271}\)
and he was the personal attendant of Buddha.
He was born on the tenth day of the fourth month
and his body height was one zhàng five chǐ and three cùn.

King Hūfān had two sons.
One was called Sakkamahānāma,\(^{2272}\)
the one ‘who makes earth into gold’,\(^{2274}\)
He was born on the twelfth day of the fourth month
and his body height was one zhàng and four cùn.

King Gāṇḍāfān had two princes,
one was called Bōṭū\(^{2276}\)
after Gāṇḍāfān had renounced home,\(^{2277}\)
he was born on the thirteenth day of the fourth month,
his body height was one zhàng and four cùn.

\(^{2270}\) Tiādū 潭度 (NPR skr. Devadatta, More common is the transcription Tipóddādu 提婆達多 (Tipóddādu 提婆達多; Dípóddādu 地婆達多, Tipó 提婆, Dáduo 達多, etc.). He is an important figure in Buddhist sūtras, supposed to have committed the five cardinal sins and broken the harmony of the sangha. Being the brother of Ananda he engaged in various practices together with Śākyamuni, competing with him. After Śākyamuni had gained enlightenment, Devadatta became his disciple and practiced vigorously for a period of twelve years. Frustrated that he was unable to become enlightened, he wished to study the attainment of supernatural powers and use them for his own profit. Buddha opposed his plans, whereupon Devadatta separated from Buddha and studied the attainment of supernatural powers. Prince Adīśh 板代 of the state Mújītuo 摩揭陀 (Magadh?) became his supporter and Devadatta subsequently planned to replace Buddha as leader of the community of monks and nuns. When Buddha did not agree to this, Devadatta proclaimed himself master and managed to win over 500 disciples of Buddha. He based his teaching on ‘five dhārmas’ (there are different lists of these teachings; see Fougang 4960). The influence on Prince Adīśh 板代 gradually increased and he could finally convince the prince to get rid of his father and ascend to the throne himself. Devadatta himself was supposed to have tried several times to assassinate Buddha but without success. When several of his disciples wished to rejoi the followers of Buddha he repented his sins and accepted Buddha as his teacher. However, not able to control his evil impulses, he killed a nun and not long afterwards tried to kill Buddha. Having dipped his ten fingers in poison he grabbed Buddha’s feet. However, since Buddha’s feet had turned hard as a rock, Devadatta broke his fingers and poisoned himself. After his death he fell right into hell. Many scriptures elaborate on the relationship between Devadatta and Śākyamuni. Śākyamuni is described as predicting future Buddhism to Devadatta (after being submitted to all possible tortures in hell for several kalpas). Devadatta is an extremely important figure in Buddhist scriptures symbolizing the ultimate evil person who nevertheless attracts the compassion of the Buddha and in the end the attainment of enlightenment and Buddhism is even predicted to him (see e.g. Zú dà-hán jīng 澗阿含經, Juān 16, 18, 38, 48, Middle Agama, Juān 27, Yinbenjìng, Juān 10, 12, Xiǔ-xìng běn-qi jīng 修行本起經, Yinüoqìng, Juān 2; Chū-yuán jìng 出曜經, Juān 14, 15, 16, 25, etc.; see Fougang: 4960b-4961c).

\(^{2271}\) Anán 毘鄰 (NPR PHON) skr. Ānanda; the personal attendant of Buddha who according to tradition remembered all of Buddha’s sermons by heart. In the Chán tradition he is the ‘Third Indian Patriarch’.

\(^{2272}\) Shimóinán 釋摩男 (NPR PHON): skr. Sakkamahānāma, more common transcriptions are Možhēn 摩訶男, Možhēn 摩訶男, Možhēn 摩訶南, Možhēn 摩訶南.

\(^{2273}\) 擊 orig. 擊.

\(^{2274}\) On zhōu 擊 (COV DISP) see the section on coordinates/prepositions, p. 277 and 283.

\(^{2275}\) 擊 orig. 擊.
二名跋提子，
入道，
四月十四日生，
身長丈四寸。

《佛本行經》曰：
“爾時，
護明菩薩在兜率天上，
心念欲化一切眾生。
遂敕金國天子：
ZTJ 1.017, WU: 6, FO: 24
‘汝善觀察諸王種族，
則當為吾揵一生處。’
金國天子奉菩薩勅為其觀察。

観察已竟，
白菩薩言：
‘有剎利種，
姓瞿曇氏，
剎利帝後，
依瞿曇大仙學道，
從師姓瞿曇氏。
元本以來，
世世為金輪王之種族，
乃至遮王苗裔以來，
子孫相承，
住彼伽毗羅城，
釋種之所都也。
其中有王，
名師子顙王。

The second was called Bhadrika\textsuperscript{2278} who entered the Way (i.e. became a monk).
He was born on the fourteenth day of the fourth month
and his body height was one \textit{zhàng} and four \textit{cùn}.

The Fó-bên-xìng \textit{jing} says:
“At that time
Bodhisattva Hû-ming was up in the tuśita heaven
and in his mind he wished to convert (teach) all sentient beings.\textsuperscript{2279}
Consequently he ordered the god\textsuperscript{2280} Jántuán:
‘You are good at inspecting the families of all the kings
so you should choose a place of birth for me.
The god (deva) received the order of the Bodhisattva and
investigated [the royal families] for him.
After having finished his investigations
he told the Bodhisattva:
‘There is a Kṣatriya caste
with the family name of Gautama,\textsuperscript{2282}
who are the descendants of Emperor Kṣatriya.
One of the ancestors] studied the Way according to
the great immortal Gautama,
and the family name Gautama derives from this teacher.
From the beginning,
generation after generation they belonged to the clan of
Golden Wheel Kings
and since the time of the descendants of King Ikśvāku,
sons and grandsons succeeded each other
and resided in the city Kapilavastu,\textsuperscript{2283}
which is the capital of the Sākyamunī clan.
There was a king
by the name of Śimhahanu.\textsuperscript{2284}

\textsuperscript{2276} No reference found.

\textsuperscript{2277} Is there possibly a portion of text missing?

\textsuperscript{2278} Bátízǐ 跋提子 (NPR.PHON): skr. Bhadrika (Foguang. 3641).

\textsuperscript{2279} These three sentences are a summary from FOBEN, T.3: 676b-677c.

On huà 化 see Foguang: 1321.

\textsuperscript{2280} Jántuán tiān-zì 金國天子: see Foguang: 1335.

\textsuperscript{2281} 氏 is usually written with an additional stroke: 氏.

\textsuperscript{2282} Qūtán 瞿昙 (NPR.PHON): skr. Gautama, pali Gotama (see Foguang. 6580).

\textsuperscript{2283} Jiāpíluò伽毗羅 (NPR.LOC.PHON) skr. Kapilavastu, pali Kapilavatthu; the full name of the city is Jiāpíluò-wéi伽毗羅衛 (other phonetic transcriptions include Jiāpíluòpòsūdū伽毘羅婆娑陀, Jiāpíluòpòsūdū伽毗羅婆娑敧, Pōśūkhāsū伽毘羅婆娑敧, etc.). The name of the birthplace of Buddha is derived from the immortal Jiāpíluò 伽毗羅 who was supposed to have been living there. Towards the end of Sākyamunī’s life his clan was nearly eradicated through the attack of a neighbouring state and the city became deserted. When Fàxiàn法顯 visited the place during the Jin dynasty there were only a few people living there (the city is for example named in LONG AGAMA, juàn 2; FOBEN, juàn 7; see Foguang: 3963).
此王有太子，名輪揵那王。今此王子，於一切世間天人之中有大名稱，堪為菩薩託生之處。故善哉！

菩萨歎曰：‘善哉！善哉！’汝善觀察諸王種姓，如汝所說，我定生彼。’

又《經》云：‘爾時菩提欲降下時，摩耶夫人告淨飯王言：大王當知，我今欲受八禁清淨齋戒。’

**ZTJ 1.018, WU: 6; F: 24**

當齋戒已，遂則眠。於夢中見有一六牙白象，其首朱色，七支柱柱，以金裴牙。

天人乘之，從空而下，赴淨飯王宮。’

據《阿含經》日：‘推佛降神母胎，則當此土姬周第五帝昭王即位二十三年癸丑之歲七月十五日託陰摩耶。’

至二十四年甲寅之歲，摩耶夫人於毗羅苑中遊戲快樂，見波羅樹花可愛，

**TRANSLATION - ZTJ - SUPPLEMENTARY SECTION**

**ŚAKYAMUNI BUDDHA** 第七釋迦牟尼佛

691

This king had a prince

whose name was King Śuddhodana.

As for this king, he is famous among the gods and men of all the worlds and is fitting to be the place for you, the Bodhisattva, to be reincarnated in.’

The Bodhisattva gasped in admiration, saying:

‘Splendid! Splendid!

You are good at investigating all the royal families and according to what you have said

I have decided to be born there.’”

Furthermore, the scripture says:

‘When the Bodhisattva Hūming was about to descend [from Heaven] the wife Māyā, reported to King Jingfàn:

‘The great King should know that I wish today to undergo the pure fast of the eight prohibitions.'

After having fasted she then went to sleep.

In a dream she saw a white elephant with six tusks; its head had the colour of bright red cinebar and it was planted (i.e. stood) on the ground with his seven extremeties.

His teeth were decorated with gold.

Gods were riding it, descending down from the sky, hastening to the palace of King Jingfàn.”

According to the Dirghāgama it is said:

‘Calculating the Buddha’s descendence into the divine mother-womb.

This corresponds to this country’s fifth Emperor of the Jī Zhòu dynasty, King Zhòu, the 23rd year of his accession to the throne, the year gui-chhôu (1020 B.C.); the fifteenth day of the seventh month, he was reincarnated in the womb of Māyā.

In the twenty-fourth year, the year jī-rin (1019 B.C.) the wife Māyā was entertaining and enjoying herself in the Pīluō Park,

when she saw that the blossoms from the willow tree were

2284 King Shižìjiá (NPR) skr. Simhamahā; pali Sihahana; a king of Kapilavastu and the grandfather of Śākyamuni (Qi-shí jīng起世經, juàn 10; Wú-fén lù五分錄, juàn 15; Dà-zhì-dù lùn大智度論, juàn 3; see Fōguāng 4094).

2285 jīn 今 (TOP) has a topicalizing function here, a function which was already common in AC.

2286 詔 orig. 誇.

2287 que 欲 functions here like 將.

2288 yē 耶 has often the first tone in phonetic transcriptions: mò-yē-fū-rén 摩耶夫人 mahā-māyā.
TRANSLATION - ZTJ - SUPPLEMENTARY SECTION

SĀKYAMUNI BUDDHA 第七釋迦牟尼佛

692

舉右手攀枝，
she raised her right hand to grasp a twig

菩薩從右脅而誕生。 2292
and the Bodhisattva was born from her right ribs.

身真金色
His body had the color of real gold

相好具足。" 2293
and he was fully equipped with the [thirty two major]
marks and [eighty minor] auspicious [signs]. 2293

又《普曜經》云：
Furthermore the Lalitavistara says: 2294

“佛初生時放大光明，
“At the time when Buddha was born a great light emanated,

照十方界。
illuminating the realms of the ten directions.

地涌金蓮，
The earth gushed forth golden Lotus,

自然捧足。
which by itself surrounded Buddha’s feet.

東西南北， 2295
to the east, west, south, and north

各行七步，
he walked seven steps into each [direction]

觀察四方，
and inspected the four directions;

一手指天，
with one hand he pointed to heaven

一手指地，
and with the other hand he pointed to earth,

作師子吼：
performing the lion’s roar:

‘天上天下唯我獨尊。’
‘Above heaven and below heaven I alone am honoured.’

ZTJ 1.018, WU: 6; FO: 25

又偈曰：
Furthermore he said in the following gāthā:

我生胎分盡，
My fate of being born in a womb has come to an end,

是最後末身。 2296
This is my very last rebirth. 2296

我已得解脫，
I have already attained liberation

當復度眾生。 And shall in return deliver sentient beings. 2297

2289 On bā-quān zhāi-jīe 八闍齋戒 (TERM) see Foguang 317.

2289 qī-zhī 七支 refers to the four legs, trunk, penis, and tail (?) (Foguang 93).

2290 FOBEN, T.3:686b: 波羅叉. Compare Yanagida: 328 who interprets it as Bōzháli shì波吒釐樹
(Foguang 3437). See also Xiú-xióng běn-qí jīng 修行本起經 T.3: 463c: Lài-mín shì 流民樹.
Compare also YINGUO JING 過去現在因果經 T.3: 625a (wǔ-yóu 五憂).

2291 脊

2292 Sān-shí-ēr dà-rén xiāng 三十二大人相 (TERM) (skr. dvārīnāsadvaramāksa) refers to the
thirty-two marks of a Buddha. According to Southill: 60 those marks are: “level feet; thousand spoke wheel sign
on feet, long slender fingers, pliant hands and feet, toes and fingers finely webbed, full-sized heels; arched
insteps; thighs like a royal stag; hands reaching below the knees; well-retracted male organ; height and
stretch of arms equal; every hair-root dark coloured; body hair graceful and curly; golden-hued body; a 10 foot-halo
around him; soft smooth skin; the āchārī七處, i.e. two soles, two palms, two shoulders, and crown well
rounded, below the armpits well-filled; lion-shaped body; erect, full shoulders; forty teeth; teeth white even and
close; the four canine teeth pure white; lion jawed; salvia improving the taste of all food; tongue long and broad;
voice deep and resonant; eyes deep blue; eyelashes like a royal bull; a white māra or curl between the eyebrows
emitting light, an umṣa or fleshy protrubrance on the crown.” (The sources of Southill’s interpretation are:
Sān-zāng fā shù 十三藏法數, juàn 48; Dà-zhi-fù lún 大智度論, juàn 4; NIRVANA, juàn 28; MIDDLE AGAMA
and the Sān-shí-ēr xiāng jīng 三十二相經. Different lists appear in Wǔ-liàng yì jīng 無量意經 and A-hán-jīng
阿含經, juàn 11.)

On the bā-shī zhòng hào 八十八好 see Nakamura, 110b3c. Those are the 80 minor auspicious marks of a
Buddha in addition to the 32 major marks. See LONG AGAMA, T.1: 12b; Shì-sòng lù 十誡律 T.23: 99b and
the Yōu bù lù zá shì 有部律雜事, T.24, 212a.
After he had spoken this gāthā, nine dragons responded by spitting water, bathing the prince. After the prince had been bathed, he fell silent, did not speak, and reverted to being like a regular baby.

Furthermore, according to the Zhòu-yì, it is said:

昭王即位二十四年甲寅之歲， "In the 24th year of the King Zhāo’s ascension to the throne, in the year jiǎ-yín,"

四月八日， on the eighth day of the fourth month,

江河泉池忽然泛漲， and the rivers, springs and ponds were suddenly overflowing

宮殿人舍，山川大地咸悉震動。 and the palaces, houses of the people, mountains, plains, and the earth were all shaking.

其光有五色， The light had five colors,

貫入大微， penetrating big and small (i.e. everything)

迺於四方。 and permeating the four directions.

昭王問大史蘇由曰： King Zhāo asked the Grand Scribe Sū Yóu:

‘是何祥也？’ ‘What kind of auspicious omen is this?’

蘇由奏曰： Sū Yóu formally addressed the Emperor, saying:

‘有大聖人生於西方。’ ‘There is a great saint born in the Western region.’

又問： The king asked further:

於天下如何？ ‘How will this affect the world?’

由曰： Yóu said:

‘則時無也。’ ‘Though at this time there will be no effect,

他一千外聲教被於比土。’ after another thousand years his reputation and teaching will spread to this country.

即是佛初生西天竺國迦毗羅城淨飯王宮瑞應此土。 This is how the auspicious event of Buddha’s birth in the palace of King Jingfan in the city of Kapilavastu of Western India auspiciously influenced this country.

案《十二因緣經》云： According to the Nidāna sūtra, it is said:

“太子年登十九， "When the prince reached the age of nineteen

竝皇后宮。 he got fed up with the imperial palace.

父王恐畏出家， His father, the king, was worried that he would renounce his home

遂勸諸國倩樂太子。 and consequently he ordered to entertain him with flute-music. [?]

太子不樂。 But the prince was not pleased.

坐至三更， He sat until the third watch of the night,

五百宮人悉皆得眠。 until all the five hundred palace-ladies had fallen asleep.

淨居天子時在虛空中， At that time Sudādhivāsa-deva was in mid-air.

2284 Pā-yan jīng 普曜經 T.3/186: 494a-b.

2285 WU has mistakenly 東南西北.

2286 吐 has an additional stroke: 吐.

2287 1027 B.C.

2288 Note the temporal meaning of wài 外 (N.GR.TEMP) here; see also Jiang/Cao 364.

2289 原 orig. 原.
and he told the prince the [following] *gāthā*:

**ZTJ 1.019; WU: 7; FO: 26**

The world is not pure and there are many delusions
But nothing surpasses the nature (sex-appeal?) of the
women’s body.

Since wordly clothes are adorned*
Ignorance and unenlightenment produce wordly desire.

The person who is able to maintain the following view,
That everything is without reality like a dream and like
magic,

Quickly gets rid of his ignorance and does not act in an
unrestrained manner,

And without fail he will attain liberation and the
[dharma-]body of merit.

**ZTJ 1.020; WU: 7; FO: 26**

After that the deva at the window [showed his
reverence and] folded his hands, addressing the prince:
“It is the right time to leave now.”

After the prince had heard this *gāthā*
his mind produced [a feeling of] joy.

He secretly ordered Chandaka* to get ready (i.e. saddle)
the horse Kanthaka.

Four spirits supporting its feet,

---

2301 Jing-jūi-zi 淨居太子 Prince Jingjūi, skr. Šuddādhivāsa-deva.
2302 Feng 516 glosses *zhuànɡ-yán* 莊嚴 as *zhuànɡshì* 裝飾 ‘adorned; decorated’.
2303 This is based on *FOBEN*, T.3: 728a-729a and 729a9-19.
2304 *gōnɡ-dé fá-shēn* 功德法身 (TERM) is one of the five bodies of Buddha as formulated by the
Huáyán school. The ‘merit-body’ is the body which is produced by his countless virtuous acts (see *wǔ-shēn* 五
身, *Foguang*, 1099b).
2306 Lit. time V, MOD, CAP (OBL) LEAVE/SE.
2307 *huān-xì* 喜歡 (N) ‘joy’. Note that in modern Chinese dialects *xǐ-huān* 喜歡 (V/N) is more common
in the north whereas *huān-xì* is used in the south (e.g. Guǎngdōng 廣東 and Fújiàn 福建 dialects). On this word
see Kōsaka 2000: 261–263.
2308 Chēnì 車匿 (NPR), p. Channa, skr. Chandaka. He was one of the servants in the palace of King
踹城西北而去。太子念言：

太子念言：
“大（一大？）子去已，
至摩竭陀國曼茶（～茶？）山中，
於其石上結跏趺坐。
作是念言：
‘以何物剃除鬢髪’
纔起此念,
淨居天子即捧刀。
太子自把，
剃鬢髪已，
淨居天子更捧娑伽梨衣，
便脱舊日所著衣服，
並脱頭冠白馬等付與車匿，

将還王宮，並說偈言辭父王曰：

Jiāngfān and the horse-keeper of Buddha. He later became one of the six initial disciples of Buddha. Jiānzhì 鍵峙 (NPR), skr. Kanthaka (Foguang: 5521) is the name of the horse of Buddha.

2310 WU and ZHANGHUA have both mistakenly 逾 for 隆.


2312 Mójié 摩竭 (NPR.LOC), skr. Magadha. One of 16 great countries of ancient India. Bántú 班荼 (NPR.LOC) skr. Pandava, sometimes also written Pántú 紫壇 (NPR.LOC). This is one of the 5 mountains in the area of the capital Wángshè chéng 王舍城 (NPR.LOC) (see Feng 528).

2313 jìe-jìa-fu zúo 結跏趺坐 (TERM): ‘sit cross-legged (in meditation); Lotus position’ see Foguang: 5186.

2314 bìna-fū 髭髪 (N): ‘HAIR ON THI TEMPLES-HAIR ON THE HEAE > hair’.

2315 In WU 即 is missing.

2316 sēng-jìa-lí 僧伽梨 (TERM.PHON): phon. for skr. saṃghati: ‘ceremonial monk’s robe’.
假便恩愛久共處，
時至命盡會別離。

Even though lovingly we always could live together,
At the time when the end of life is reached (i.e. at the time of death) we have to be separated.

見比無常須臾間，
是故我今求解脫。

I understand that this [life] is impermanent and momentary
And therefore I now seek liberation."

爾時太子在於山中勇猛精進，
修無上道。

At that time the prince ferociously engaged in practice on
the mountain,
and cultivated the Supreme Way.

又謁阿藍迦藍處，
三年學不用處定，

Then he visited the place of Arādakālāma
where he studied the ‘samādhi of no-advantage’ for three years.

知非便捨。

When he found out that [this method] was wrong he discarded it.

復至鬱頭藍弗處，
一年學非想非非想定，

Next he went to the place of Udaka-rāmaputra
and for one year he practiced the highest state of

Note bīng 並 (CONJ) as a conjunction between VPs.
辞是 regularly written with the abbreviated graph 詞.
恩是 usually written with the graph 恩.
jū-biān 假便 is maybe a mistake for jū-shī 假使.
yǒng-měng 勇猛 (VI): ‘be brave; bold; powerful’; glossed as 佛教徒指修行勤堅定 (liǎng Cào: 419, F: 1); jūng-fén 精進 in Buddhism one of the six perfections of a Bodhisattva.
wū-shāng dào 無上道 (TERM): ‘Supreme Way’; see Foguang: 5073.
Alāṇjālān 阿藍迦藍 (NPR) phon. for skr. Arādakālāma in FOBEN he is called Aluḍulūjālān阿羅迦藍 (NPR) (T.3:190: 748c).

On wū-yōng-chū dīng 無所有處定 (TERM) see Si-fen lù 四分錄 (SIFENLÜ), T.22:1428. 780b7-c28 which is an account of Buddha’s practice withAlāṇjālān 阿藍迦藍 and Alūḍulūjālān阿羅迦藍: 有人名阿
藍迦藍。於眾人中為師首。其師弟弟子不用處定。時菩薩至阿藍迦藍所問言。時我以何等法。與諸弟子
說令得證。賢者瞿曇。我與諸弟子說不用處定。今其得證。時菩薩便作是念。阿藍迦藍而無有信。我今
有信。阿藍迦藍無有精進。我今有精進。我有精進。我今有智慧。我今有精進。我今有此法得證。而我靜坐思惟以
誓智漸。我今願可勤精進證此法矣。彼即勤精進。不久得證此法。時菩薩等盡已。在阿藍迦藍所語言。
汝但證此不用處定為人實耶。報言。我有此法。更無有餘。菩薩語言。我亦證此不用處定。而不為人
語。阿羅迦藍聞言。瞿曇。汝正有此不用處定。而不為人說。汝亦證此不用處定。而不為人語。我所
語汝亦知之。汝所語者我亦知之。汝比汝我比汝。瞿曇。願可共知諸事時。時阿羅迦藍。極生歡喜恭敬
心。承事菩薩。以之為匹。正與我等。時菩薩復作是念。此不用處定。非息滅。非去欲。非滅盡。作休
息。非故等正覺。非沙門。非得涅槃永寂之處。不樂此法。便捨阿羅迦藍而去。

An alternative expression iswū-suǒ-yōng-chū dīng 無所有處定 (TERM) (see Foguang: 5093).

Yuùduó̃nlǐ 鬱頭藍弗 (NPR, PHON): skr. Udaka-rāmaputra;
see SIFENLÜ, T.22:1428. 780b28-c19: 時有鬱頭藍弗。處大眾中為師首。其師弟終後。師教諸弟子。
與說有想無想定。時菩薩往鬱頭藍弗所問言。時我以何等法教諸弟子。報言。我有以有想無想定教諸弟
子。時菩薩聞言。瞿曇無信。而我有信。我有精進。我有精進。我有智慧。我有精進。我有智慧。我有精進。我
有智慧。我今願可勤精進證此法矣。彼即勤精進。不久得證此法。時菩薩等盡已。在鬱頭藍弗所語言。
汝正有此不用處定。更無餘法。報言瞿曇。我有此法。更無餘法。菩薩報言。我亦證此不用處定。而為人
語。阿羅迦藍聞言。瞿曇。汝正有此不用處定。而不為人說。汝亦證此不用處定。而不為人語。我所
語汝亦知之。汝所語者我亦知之。汝比汝我比汝。瞿曇。願可共知諸事時。時阿羅迦藍。極生歡喜恭敬
心。承事菩薩。以之為匹。正與我等。時菩薩復作是念。此不用處定。非息滅。非去欲。非滅盡。作休
息。非故等正覺。非沙門。非得涅槃永寂之處。不樂此法。便捨阿羅迦藍而去。
知非亦捨。

and after he had found out that this method was wrong he also abandoned it.

He then proceeded to Mt. Gayajasīra and together with the [other] heretics he daily ate one corn of hemp and one corn of wheat and carried on with this practice for six years. When the practice as ascetic was close to completion (i.e. when he was close to death?) he took a bath in the Nāraṇjana River. Since the days of ascetic practice had been many it was very difficult for him to come close to the river bank and when he nearly had succeeded an immortal pulled down a branch of a tree and handed it over to the prince.

Furthermore, the Yin-guō jīng says:

"After he had bathed [he had the following thought:]..."

涅槃永寂之處，不樂此法。便捨鬱頂蓋子而去更心勝法。

According to the account in FOBEND this practice did not take one but three years.

fèi-xiāng fèi-fèi-xiāng (chu) 非想非非想（地）is the state of meditation in the highest of the realms (in the fourth heaven of the formless realm). Muller: “It is not yet nirvāna, because there is still a very subtle kind of thought remaining” (see also Nakamura. 1125c; Fougoua. 3712).

Mt. Xiāngtōu 象頭山 (NPR.LOC): skr. Gayajasīra sometimes translated as Chēngjiāyéshān 成伽耶山 (NPR.LOC.PHON) (Feng 528).

See SIFENLÜ, T.22.1428: 780c19-c22: 時菩薩更心勝法者。即無上息法也。從摩竭界遊化南至象頭山。

麥ong. 等。

wài-dào (TERM): ‘OUTSIDE-WAY > heretic’ usually refers to practitioners of other religions than Buddhism (here to ascetics); in Chân texts occasionally also referring to practitioners of other forms of Buddhism than Chân.

má mài 嬰穢 appears in the Rìu yīng bēn qì-jīng 楞嚴本起經 and in the Dà-chí-dù lún 大智度論, fascicle 34 (T.25.1595: 311a). Sometimes written ‘yī má yì máì 一姪一歳’, Má refers tómá-zì 藤杖 ‘seed of hemp’. ‘Every day they only eat one seed of hemp and one grain of wheat’ (see also Feng 528). Compare yì má yì máì 一姪一歲 (Fougoua. 68) and YINGUOJING, T.3.189: 638b23-29: 鄭時太子。調伏阿羅羅迦旃延二仙人。即便前進枷臥山苦行林中。是僧記如等五人所住止處。即於尼連禪河側。靜坐思惟。觀眾生苦。宜僧六年苦行。而以度之。思惟是已。便修苦行。於是諸天。奉獻麻衣。太子為心正真道故。淨心守戒。日食一飯一米。設有乞者。亦以施之爾時師陳如等五人。已見太子。靜坐思惟。修於苦行。或日食一飯。或日食一米。或復二日。乃至七日。食一飯米。


Compare SIFENLÜ, T.22.1428: 781a1-19: 復作是念。不由欲不善法得樂法。復作是念。頗有習習欲捨不善法得樂法耶。然我不由此自苦身得樂法。我今寧可食少飯終得充力矣。爾時菩薩。於時食少飯矣。得充力矣。時菩薩食少飯五人各自飯食而去。自相謂言。此瞿曇沙門狂惑失德。豈有真實道耶。時菩薩充力已足。復詰尼連禪河側入水洗浴身已出水上岸。

shào 稀 (ADV.INT): ‘very’ (Jiang˨˩Cao: 332, # 1; examples in Bianwen and Tang poetry).

wān 撥 (VT): ‘to pull down’.
'我若以羸劣之身而取道者，’ 2336 ‘If I try to grasp the Way with an emaciated and weak body 
外道言自餓則是涅槃， 2337 the heretics say that to starve oneself is the same as nirvāṇa; 
故當受食。’ 2337 therefore I ought to receive food.’ 
太子繫起此念時， 2338 The moment the prince had this thought 
有難陀波羅奈姊妹二人捧上乳糜， 2339 the two sisters Nanda and Vāraṇāsī were 
and the prince furthermore thought: 
太子又自念言： 2339 ‘With what kind of vessel shall I receive the food?’ 2340 Just when he had this thought 
‘當問何器而為受食？’ 2340 four devas 2341 were each holding a stoneware bowl. 
繫起此念時， 2341 At that time, 
四天王各捧石缽。 2342 for reasons of a Bodhisattva’s being impartial (practicing equality) 
其時， 2343 he received (accepted) all of it 
菩薩為平等故， 2343 and for reasons of ceasing his desires 
並繫受之； 2344 he pressed them into one bowl to receive the rice-gruel with milk (porridge). 2345 'I need ‘pure grass’.
息貪欲故， 2344 The food restored his strength 2345 Just when he had this thought 
按成一缽以受乳糜。 2345 and he planned to travel to Mt. Zhèngjù,” 2345 he met a man on the road who was cutting grass;
食充色力， 2346 According to the Běn-xíng jīng it is said:
欲諸正覺山。’” 2346 ‘What shall I use in order to sit [in meditation]?

准《本行经》云：
‘太子思念：’ 2347 ‘I need ‘pure grass’.
‘當問何物而坐？’ 2347 Just when he had this thought 
應須淨草。 2348 he met a man on the road who was cutting grass;
繫起此念， 2348 he met a man on the road who was cutting grass;
路上遇刈草人，

2335 See also YINGUOJING, T.3/189: 639a23-b6.
2336 廢orig. 廢.
2337 繼is usually written 蠻.
2338 姊is usually written with the allograph 姊.
2339 Nántùō Bōluónǎi 難陀波羅奈. skr. Nanda Vāraṇāsī[?]; this is a mistake of the authors of ZTJ. Nántùōbōluónǎi is probably one person and not two sisters (compare T.3/189:639b6-7).
2340 I am not sure how to interpret the function of wéi 為 in this sentence.
2341 sì-diān wáng 四天王 (TERM): ‘Kings of the Four Heavens’. The notion of the kings of the four heavens is connected to Buddhist cosmology. According to Buddhism, the universe is divided into three parts: the world of desire (sū-jī 鬧界), the world of form (sè-jī 色界), and the world of formlessness (wú-sè jī 無色界) (see sān-jī 頥三界). The world of form is inhabited by the lowest forms of existence, i.e. residents in hell, hungry ghosts, animals, one kind of demons, and human beings. There are six kinds of heavens in the world of desire, the first one is the dwelling place of the four kings. According to some Buddhist scriptures the four kings reside halfway up Mt. Sumeru, each living on one of those four side peaks. Their duty is to protect the four directions of the world and its continents. (According to Buddhist cosmology the four directions (continents) are called Dōngshēngzhènzhòu 東勝神洲, Nánshānzhìzhòu 南赡部洲, Xīnīnzhèzhòu 西牛貨洲, Běijūzhìzhòu 北俱盧洲; see Yan Weizhong et.al. 2001: 316-318.)
2342 曯is usually written with the variants 曰and 曰.
2343 Compare Foguang: 3038.
2344 sè-lì 色力 (N.AB): ‘strength’.
2345 Mt. Zhèngjù 正覺山 (NPR.LOC) (Mt. ‘Right Awakening’): In Dà-Táng xī-yù 付大唐西域記.
he who was called Ji'an. 2546
The prince said to him:

"Could you kindly give me some of this grass
You are certainly not stingy?"

Ji'an then gave it to him.

[Buddha] leisurely continued his travel 2547
and arrived at Mt. Zhēngjué. 2548
Because of the prince's great virtue
the mountain was shaking
and a mountain spirit appeared,
addressing the prince with the following words:
"This is not the place where one accomplishes the Way."
The prince asked:

Which direction is suitable? 2549
The mountain spirit said:
"Leaving from here,
the thousand Buddhas of the bhadra kalpa all ascend this seat
and attain complete enlightenment that everything is equal.
[?]
You should go there."

At that time the prince then immediately descended from the mountain
and [on the way] he met Mucilinda (‘Blind-Dragon
fascicle 8 there is a note on this mountain:
波羅笈多菩提山(pragbidhi)於唐稱‘前正覺山’，如來佛為正
覺，乃先登此山…‘) (see Feng 528).

Ji'an 吉安(NPR): according to Feng. 529 the meaning is: ‘person who cuts auspicious grass’.

Compare FOBEN. T.3/190: 773a1-18. 藉時菩薩。復作如是思惟念言。我今至此菩薩道場。欲作何誓願阿耨多羅三藐三菩提。即自覺知應坐草上。是時淨居諸天子等。白菩薩言。如是如是。大聖淨者。所有過去諸佛如來前所作阿耨多羅三藐三菩提者。皆悉坐於諸草之上而取正覺時菩薩復作如是思惟。誰能與我如是之草。心思惟已左右前後。四顧觀看。是時忉利帝釋天王。以天慧知菩薩心已。即化其身。為金草
人。去於菩薩。不遠不遠。右邊而立。取於草。其草青綠。顏色猶如孔雀王頂。柔軟滑澤。而手觸時。猶如微細觸人膚衣。其狀如是。色妙而香。右旋宛轉時菩薩。見於彼人去已不遠在右邊如是草。見已漸近至彼人邊。到已緩緩。問彼人言。賢者仁者。汝名字何。彼人報言。我名吉祥。菩薩既聞彼人名字。如是思惟。我今欲心自三吉利。亦為他人以心吉利。此名吉祥。

SIFENLÜ. T.22/1428: 78a19-23: 时去树不远。有一人草。名曰吉安。菩薩前至此人所語言。我今須
草見惠少多。吉安報曰。甚善不為愛惜。即授草與菩薩。菩薩持草。更詣一吉祥樹下。自敷而坐。直身
正意稽念在前。

See also YINGUOJING, T.3/189: 639c.

2546 Ji'an 吉安: (ADV): ‘slowly; gradually; leisurely’ (see Jiang/Cao 413).

2547 Ji'yī 順逝 (TERM): skr. saṃyak-samādhi, syn. to sān-māda-sān-pū-ti 三藐三菩提 (TERM) (see Fuguang 2005). This term is used for the ultimate enlightenment of a Buddha (Nakamura: 1004a).

2548 Zhèngjué 正覺 (TERM): skr. samyak-samādhi, syn. to sān-māda-sān-pū-ti 三藐三菩提 (TERM) (see Fuguang 2005). This term is used for the ultimate enlightenment of a Buddha (Nakamura: 1004a).

2549 Möjitéi摩竭提 (NRP.LOC.PHON): skr. Magadha; one of the sixteen major states in ancient India (see Feng 528).

2550 Jīngāng-zuò 金剛坐 (TERM): skr. vajrāsana, the seat under the bodhi-tree where Buddha reached enlightenment. This seat appeared already at the beginning of the xián賢 kalpa and is situated in the middle of
盲龍語太子曰：
“菩薩欲求成道處也。”

大（～太）子問：
“汝何知我菩薩？”
盲龍曰：
“我昔於毗婆尸佛時，
為惡性比丘，”
遂罵三寶，

故《普曜經》云：

[King]’

Blind-Dragon said to the prince:
“Do you, Bodhisattva, seek after a place where you can
attain to the Way?”
The prince said:
“How do you know that I am a Bodhisattva?”
Blind-Dragon said:
“Formerly, at the time of Vipāśyn Buddha
I was an evil-natured monk
and I defamed the Three Treasures [Buddha, dharma and
sangha].
Consequently I was degraded to [the existence of] dragon;
and in addition my eyes were blinded.
When the last three Buddhas of the past appeared in the
world,
my eyes on that occasion gained sight (lit. opened)
but after they had vanished [into nirvāṇa] my eyes were
blinded again (lit. reverted to being closed).
Now, seeing you (lit. your body)
caused my eyes to regain sight (lit. open).
That is the reason why I know that you are a Bodhisattva.”

Then he guided the prince to the Diamond Seat,
spreading out the grass on top of it;
and then the prince ascended the seat.
The prince made a great vow, saying:

“若不成就無上菩提，誓不起於此座！”
而成正覺，
號之為佛。

So the Lalitavistara says:

all world-systems. At this place all Buddhas entered the Diamond-samādhi (Foguang: 3552).

2351 Mánglong (NPR) ‘Blind Dragon (King)’; more common is phon. Mùzhīlìnlǔlóngwáng 目支
龍龍王 (NPR) or Mùzhīlǐnlǔlóng 目真龍 (NPR) for skr. Mucilinda. This mythical dragon-king was
supposed to live in the state of Magadha in a lake near the ‘Diamond-seat’. When Buddha reached enlightenment
he is said to have been the first to pay reverence. He is already mentioned in the Hān translation of the Fǎ-jīng
jīng 法璽經 and later in the Dà-Tăng xi-yù jì 大唐西域記, fascicle 8 (Nakamura: 1366b).

2353 惠
2354 兼 is usually written 肼.
2355 Note the use of qí (其) here (instead of first person pronoun wǒ 我 or wú 吾).
2356 huán (VTV): ‘revert to’.
2357 託
2358 弘 is regularly written 弘.
2359 wú-shàng pái-ú 無上菩提 (TERM) ‘unexcelled/ultimate enlightenment’; see Foguang: 5073.
2360 而 (CONJ) ‘and; then’.
“The prince was fully enlightened on the eighth day of the second month, at the time when the morning star appeared.”

[Buddha] then composed the following gāthā.  

Because of the Morning-Star I reached enlightenment,  
But after I was enlightened there was no Morning-Star.  

I am not following [the way] of living beings,  
But I am not without sensation either (I am not non-sentient either).  

The time when he attained to the Way (enlightenment) corresponds to the third year of the sixth Emperor, King Mù, of our country’s Zhōu dynasty, the year guī-wèi, the eighth day of the second month.

According to this he attained enlightenment at the age of thirty.”

At that time, after Sākyamunī had attained the Way (i.e. gained enlightenment)

he taught the assembly, saying:

‘As for monks who have renounced home, they cut off their desires and give up [attaching] love and they realize the origin of their minds. They reach the fundamental principle of Buddha and are enlightened to the teaching (dharma) of non-action; inside there is nothing to gain and outside there is nothing to seek. The mind does not get attached (於情) to the Way (truth)

---

2362 Sec Yanagida 1990: 333.
2363 Compare Zōng-jīng lù 宗鏡錄, T.48: 444b: 如古佛悟道頌因星見眾，悟瞿非星，不逐於物，不是無情。 This is actually very interesting: Buddha defines himself somewhere in between sentient and non-sentient. For a thorough study of wù-qíng 無情 in the context of the Chán school see Anderl 2004.
2364 無orig. 無.
2365 999 B.C. !
2366 示is usually written 少.
2367 shā-mín沙門(TERM.PHON) skr. śramāṇa. Originally anyone who in India shaved his head and renounced the world. In Buddhist texts referring to Buddhist monks, chūn jiā出家 (TERM) ‘to leave/renounce home (one’s family)’ also refers to Buddhist monks and nuns. Often contrasted to yǒu jiā有家 (TERM) ‘lay practitioners’ who engage in Buddhist practice and at the same time continue to take responsibility for their worldly affairs (on the term see Muller). According to Feng 529 this passage is based on Si-shèr zhǎng jīng 四十二章經 The ZTJ citation is probably based on BLZ, the passage also appears in Zōng-jīng lù 宗鏡錄.
亦不業結；
無念無作；
非修非證；
不歷諸位。\textsuperscript{2370}

而自崇敬，
名之為道。”

ZTJ 1.023; WU: 9; FO: 29
有一比丘問：
“如何是清淨本性？”
佛言：
“畢竟清故。”
“如何是本性無知？”

佛言：
“諸法純故。”

外道問佛，
不問有言，
不問無言。

佛乃良久。
外道作禮讚曰：\textsuperscript{2374}
“善哉！善哉！
世尊有如是大慈大悲，
開我迷雲，

and is likewise not entangled by deeds (karma);
there is no conceptualizing and no assertive actions, no practice and no awakening.\textsuperscript{2369}
Not to pass successively through all the ranks [of a Bodhisattva]?
but respecting oneself?\textsuperscript{2371} [?]
that is called ‘Way’.”

There was a monk who asked:
“Why is it called ‘pure original nature’?”\textsuperscript{2372}
Buddha said:
“Because of its fundamental purity.”
“Why is it that there is no knowledge in the original nature?” (Why is it that one is ignorant of one’s original Nature?) \textsuperscript{[?]}\textsuperscript{2373}
Buddha said:
“Because all constituents of existence (all teachings?) are dull.”

A heretic asked Buddha
but he did not to ask with words (but he did not ask something which can be answered with words)
and he did not ask without words (and he did not ask something which cannot be answered with words).\textsuperscript{2373}
The Buddha thereupon [was silent] for a long time.
The heretic made a formal bow and said in praise:
“Splendid! Splendid! The World-Honoured One has such great mercy,\textsuperscript{2375}
dissolving the clouds of delusion

\textsuperscript{2368} On wú-wéi 無為 (TERM) in the Buddhist context see Foguang. 5112.
\textsuperscript{2369} On zhèng 證 (TERM) see Müller, “realization; actualization; awakening; witness; prove; to attain the fruit; to experience.” (see also Nakamura 736a).
\textsuperscript{2370} 歷 orig. 歎.
\textsuperscript{2371} Possibly this means that one does not depend on others or established practices but only concentrates on one’s own mental processes.
\textsuperscript{2372} qīng-jīng běn-xìng清淨本性 (TERM): ‘original pure nature’. This term is probably related to terms like qīng-jīng xīn 清淨心 ‘pure mind’ and refers to the original purity of the mind—one’s nature, which is unaffected by any defilements. Compare Jīn-gāng bù-lú-mí jīng 金剛般若波羅蜜經, T.8/235. 749c: “諸善知識菩薩應如是生清淨心，不應住名色心，不應住聲香味触法生心。”
\textsuperscript{2373} This phrase also appears several times in WUDENG and fascicle 1 has nearly the same phrase as in ZTJ: 世尊因有外道問：“不問有言,不問無言。” 世尊良久。外道歎曰：“世尊大慈大悲，開我迷雲，令我得入。”乃作禮而去。阿難白佛：“外道何道理,稱讚而去？” 世尊曰：“如世良馬，見鸚鵡而行。”
\textsuperscript{2374} 禮 is usually written with the abbreviated graph 礼.
令我得入。”
外道去後，
阿難問佛：
“外道以何所證而言得入？”
佛陀說：
“如世間良馬，
見鞭影而行。”

如是說法，
住世四十九年。
後於拘尸那城熾連河側娑羅雙樹間入於涅槃，

壽齡當七十九矣。
時周穆王五十二年壬申之歲二月十五日，

暴風忽起，

詭怪人舍，
傷折樹木。
山河大地，
悉皆震動，
西方有白虹十二道，

通胡此土，

ZTJ 1,024; WU: 9; FO: 29

徹夜不滅，
當此之時，
則佛入涅槃之祥應。

又《涅槃經》云：

Furthermore, the Mahāparinirvāṇa sūtra says:

2375 On dà-ci dà-bēi 大慈大悲 (TERM) see Liang Xiaohong 1994: 92.
2376 律 cru. 聚.
2377 suō-luó娑羅(TERM.PHON): skr. sāla; see Fuguang 4079. Compare NIRVANA T. 12/375: 853a+i-6  聚是我聞: 一時佛在拘夷城力士生城。照連河側娑羅雙樹間。與八億比丘前後围绕。二月五日瞿昙泥洹。
2378 Xīlánghé 熾連河(NPR.LOC.PHON): skr. Hīranya.
2380 950 B.C.
2381 Wu has mistakenly 含 instead of 舍.
2382 píáo-zūn 風損 (VT): ‘whirlwind-damage > damage through strong wind’.
2383 shāng-zhé 傷折 (VT): ‘damage-break > break off’.
2384 zhèn-dòng 震動 ‘shake-tremble > shake; tremble’. Note the high number of disyllabic verbs in this passage.
2385 lián 聚 (ADJ) ‘succeeding; several in a stretch’.
At the time when the World-Honoured One was about to enter nirvāṇa, Kāśyapa was not among the assembly of the monks. Buddha told his major disciples: ‘When Kāśyapa comes, you should cause him to promote the right dharma.’ [Buddha] said furthermore: ‘I transmit to you the pure dharma-eye, the wonderful mind of nirvāṇa; no-mark [that is the] true mark and the subtle right dharma that the true mark is no-mark; protect it well!’ And he also ordered Ānanda to teach (thuà 化) as the second successor (i.e. Second Patriarch) and not let [the dharma] be interrupted.

Then he spoke the following gāthā:

The fundamental dharma of the dharma is no-dharma; And the dharma of no-dharma really is the dharma. [?]

---

2386 Dà bùn niè-pán jīng hòu fèn大般涅槃經後分 (T.12/377). This text is probably apocryphal and was produced in China.

2387 Jiāshè 迦葉 (NP, PHON): skr. Kāśyapa; pali Kassa B. The ‘First Indian Patriarch’ according to the Chán tradition and famous for his wisdom among the disciples of Buddha. His biographic entry appears in ZTJ 1.027.03, WU: 11; FO: 32.

2388 See NIRVANA, juàn 6, see also FOGUANG 3386.

2389 清淨法眼 (TERM): This is an alternative expression for zhèng-fú yán-zǎng 正法眼藏 (TERM) which is a specific Chán term referring to the mind which is transmitted from Buddha to Buddha, master to master, independent of any scriptural teachings; it refers to the ‘eye’ of wisdom which can discern the ultimate truth and is as such synonymous with ultimate wisdom; this expression did not appear before Song times (although the phrase fú-yán jīng 法眼 is of early origin and appears in sūtra literature, see FOGUANG: 3388b-c) in Chán works such as LIANDENG, often in combination with niè-pán miào-xīn 涅槃妙心 (TERM); the two phrases are occasionally contracted into zhèng-fú miào-xīn 正法妙心 (TERM) ‘the wonderful mind of the right dharma’ (see FOGUANG: 1993c-1994a). ZTJ is either the earliest source for this term or the passage was interpolated during the Song. Shì-xiāng wǔ-xīn 實相五心 (TERM) refers to the true characteristic (mark) of all constituents of existence which have the nature of equality; therefore there are no characteristics which differentiate them and they share the same universal nature. The term is based on scriptural sources like the Wǔ-liàng yì jīng 五量義經: “其一法者即無相也，如是無相、無相不相，不相無相，名為無相。” (T.9: 385c). The above phrases, together with wèi-miào zhèng-fú 微妙正法 (TERM) ‘the subtle correct dharma’ appear in WUMENGUAN (T.48: 2005: 293c): “世尊云：‘吾有正法眼藏、涅槃妙心、實相無相、微妙法門，不立文字，教外別傳，付囑摩訶迦葉。’” “The World-honoured One said: ‘I am in possession of the storehouse [?] of the true dharma-eye, the wonderful mind of nirvāṇa, the true mark which is no mark, the subtle dharma gates, the separate transmission which is not based on words and is outside the scriptural teaching, which I [now] transmit to Kāśyapa.’” (on the above terms see also FOGUANG: 5789b). The whole passage looks interpolated to me.

2390 fá běn fǎ 法本法 ‘DHARMA ORIGINAL DHARMA’: Nakamura interprets this term very differently in his dictionary. He takes fá as referring to all constituents of existence (wàn-fǎ 萬物) and běn fǎ as the true and real characteristic/marking (miào 相) of all constituents. His interpretation is based on JDCDL, T. 51/2076: 205c (Nakamura: 1236d).

2391 Compare NIRVANA, T. 12/374: 513a29-b3: 善男子，空名無法無法名空。譬如世間無物名空。虛空之性亦復如是。無所有故名為虛空。善男子。眾生之性與虛空性俱無實性。
今付無法時，
法法何曾法？”

When I now transmit no-dharma (wú-fā 無法)
What dharmas have ever been dharmas?" [??]

爾時，

At that time

迦葉與五百弟子在善闡崛山，

Kāśyapa and five hundred disciples were at Mt.

Grūḍhakūṭā.

身心寂然，

their bodies and minds were peaceful

入于三昧。

and they entered deep concentration.

於正受中倏然心驚，

Suddenly they were startled from their state of

concentration,

舉身戰慄(～悸?)。

their whole bodies trembling.

從定中出，

Emerging from the state of concentration

見諸山地皆大振動，

they were aware that mountains and earth were heavily

shaking;

則知如來已入涅槃。

at once they knew that the Tathāgata had entered nirvāṇa.

告諸弟子，

[Kāśyapa] told the disciples:

“我佛大師入於涅槃，

“Our great teacher, the Buddha, has entered nirvāṇa;

經于七日，

seven days have passed

已入棺中。

and he has already been placed in a coffin.

苦哉！苦哉！

How painful! How painful!

應當疾往至如來所。

We should quickly travel to the Tathāgata’s place.

恐已茶（～茶？）毗不得見佛。”

I am afraid that the cremation ceremony has already

been performed and that we cannot see the Buddha [any

more].”

以敬佛故，

In order to honour the Buddha

不敢飛空往如來所，

he did not dare to fly through the air to the place of the

Tathāgata;

則將弟子尋路疾行，

he then led the disciples along the road, walking fast;

悲哀速往。

in sorrow they quickly hurried along

正滿七日，

Exactly after seven days had passed

至拘留城茶（～茶？）毗所。

they arrived at the place of cremation in the city of

Kusināgara.

ZTJ 1.025; WU: 9; FO: 30
問大眾言：

[Kāśyapa] asked the assembly, saying:

Note the function of yī 亦 (ADV) here, appearing preposed to a noun.

2392 時 is written with the rare variant 時.

2393 原作 聲.

2394 Mt. Gidūjū 映聞崛山 (NPR.LOC.PHON): skr. Grūḍhakūṭā; pali.Gujjha-kūṭa. Also referred to as Mt. Lūngqū 映聞山 since the shape of the peak of the mountain was supposed to resemble a stork (another explanation is that Quī birds used to perch on its peak). For a more thorough explanation of the origin of the word see Fuguang. 4287b-4288b.

2395 毳 is usually written 培.

2396 sān-mèi 三昧 (TERM.PHON): skr. samādhi.

2397 zhèng shòu 正受 (TERM) is another translation for skr. samādhi. Sometimes also the combination zhèng-shòu sān-mèi 正受三昧 is encountered (see Nakamura: 700c).

2398 tū-pī 茶毗 (TERM.PHON) refers to the cremation ceremony (skr. jhāpita).

2399 This would be an improper display of his supernatural powers.
“如何得開大聖金棺？”
大眾答曰：“佛入涅槃，已經七日。恐有損壞，如何得開？”
迦葉言：“如來之身，金剛堅固，不可損壞。德香芬馥，若栴檀山。”
作是語已，涕淚交流，至佛棺所。
爾時，如來大悲平等，為迦葉故，棺自然開，皆剝散，現出三十二相八十種好真金紫磨堅固之身。exposing an undecayable body of finest gold, equipped with the thirty-eight major auspicious marks and the eighty minor auspicious marks.

爾時，迦葉復重悲哀，與諸弟子繞佛七匝，長跪合掌。

說偈歎歎曰：

ZTJ 1,025; WU: 10; FO: 31

苦哉苦哉大聖尊，
我今差錯苦切心。

世尊減度一何速，
大悲不能留待我。

我於崛山寶定中，
遠觀如來不見。

又見觀佛已涅槃，
恍然心戰大振驚。

2401 On this usage of xín see Jiang/Cao: 397.
2402 zī-mó-jīn紫磨金, see Fuguang: 5197.
2403 guī跪 (VI.ACT): This refers to the Indian style of kneeling; see Fuguang: 3603.
2404 kù-qìè苦切 (ADJ-VI); qiè切 (V.STRUCT) has the function of forming disyllabic compounds; at
startled.

Suddenly I saw a dark cloud stretching over the world,
Furthermore I saw that mountains and earth were heavily
shaking.

I immediately knew that the Tathāgata had entered nirvāṇa.
Therefore I came hurrying but could not see [the Buddha]
anymore.

The great compassion of the World-honoured One did not
include me[^2405]? And he did not let me witness his [entering] nirvāṇa.

I did not receive a single word with which he instructed me,
Causing me to be orphaned - what shall I rely on?

World-honoured One - now I am in great pain;
My feelings are confused and my mind is beclouded.

Shall I now show reverence to the World-honoured One’s
head?
Or sadly show reverence to the Tathāgata’s chest?
Or respectingly show reverence to the great sage’s hands?
Or grievedly show reverence to the Tathāgata’s waist?
Or respectfully show reverence the Tathāgata’s navel?
Or deep-heartedly show reverence to the Tathāgata’s feet?

Why did I not witness the Tathāgata’s nirvāṇa?
I just wish to be instructed where to show my respectful
reverence.

When the Tathāgata was in this world the beings were at
ease and happy,
But now he entered nirvāṇa and all are in deep suffering.

Great Compassionate One - instruct us concerning the place
where we shall show reverence!

At the time when Kāśyapa had finished this gāthā
the World-Honoured One had great mercy
and he consequently exposed the thousand-spoked wheel

[^2405] pā (VT) "universal > include".
[^2406] 乱 is usually written with the abbreviated graph 乱.
[^2407] 胸 orig. 胸.
showing it to Kāśyapa.

From the thousand-spoked wheel a thousand beams of light were emanating,

illuminating the ten directions of all worlds.

After Kāśyapa and all the disciples had seen the feet of Buddha,

they at the same time payed reverence to the thousand-spoked wheel sign.

The two diamond feet of the Greatly Enlightened World-honoured One receded into the coffin

and [the coffin] was closed as before.

Then the Tathāgata, with the power of his great compassion, caused the fire in his chest to jump outside the coffin,

gradually being cremated;

this lasted for seven days,

and he burned with the marvellous odour of firewood,

and only [after that period] was he burned up.

[Since] the powers of the Buddha are supernatural,

the inner and outer layers of the white garments (dié 袞) were not damaged.

This expresses two things (i.e. this means two things):

That the outer layer of the white garment is not damaged

expresses that the relative (wordly) truth exists in it;

That the inner layer of white garment is not damaged,

expresses that the absolute truth is not destroyed.

The period in between the year rén-shēn when the Tathāgata entered nirvāṇa

until now, the tenth year of the bāo-dà era of the Táng, the year rén-zǐ (952 A.D.)

amounts to 1912 years.

[Since the time when] the teaching was transmitted to China,

until the rén-zǐ year now,

886 years have passed.

qián lún-fù xiàng 千輪軉相 (TERM) ‘thousand-spoked wheel sign’; skr. sahasrāra, one of the thirty-two auspicious marks of a Buddha.

Wu has mistakenly 千 instead of 千.

Then (TERM), inserted between subject and predicate, functioning as an adverb rather than a conjunction.

sú-dì 俗諦 (TERM) ‘wordly truth’ is contrasted with zhēn-dì 真諦 (TERM) ‘real, absolute, ultimate truth’.

WU has mistakenly 于 for 王.

凡 (TERM)
3.2.3 The First Chinese Patriarch Bodhidharma

The Twenty-eighth Patriarch, Preceptor Bodhidharma was the third son (prince) of Great King Xiängzhū of Southern Tiānzū (i.e. South India). When he attained the dharma of Bőrěduōluò, then told him: "Today you attained the dharma, but do not spread it afar; wait until sixty seven years after I have passed away, then you should travel to Zhèndān (i.e. China) to apply the dharma-medicine on a large scale;"

Bodhidharma (Pútítámó 菩提達摩) is traditionally regarded as the 'founder' and First Patriarch of Chán Buddhism and a number of works are attributed to him. However, there is little known about the life and actual teaching of this monk. For early biographic material see Luoyáng qié-lán jì 洛陽伽藍記, T.51/2092:1000b (tr. in McRae 1986: 17 and Wang 1984: 20-21) and YGSZ, T.50/2060: 551b-c (tr. in McRae 1986: 17-18). The only work which with some certainty can be attributed to him is the short Er-nú sì-xíng lún 二入四行論 [Treatise on Two Entrances and Four Practices], see Yanagida 1969 for an excellent annotated translation into Japanese). In addition there were a number of other works which traditionally had been attributed to Bodhidharma but which are of a later date, e.g. Dānú dà-shì wì-xìng lún 達摩大師悟性論 [Treatise on the Nature of Enlightenment by Great Master Bodhidharma], An-zi fà-nén 安心法門 [The Dharma Gate of Pacifying the Mind], Dānú chán-shì lún 達摩禪師論 [Treatise of Chán Master Bodhidharma]; Dānú dà-shì wì-xìng lún 達摩大師悟性論 [Bodhidharma's Treatise on the Nature of Enlightenment], Dānú dà-shì wù-mò lún 達摩大師悟脈論 [Treatise on the Blood Lineage of Bodhidharma], Jiè-guān lún 極觀論 [Treatise on the Transcendence of Cognition]. All these works are retrospectively attributed to Bodhidharma in order to firmly establish him as the First Chinese Patriarch.

Bodhidharma was established as 'First Chinese Patriarch' in early Chán transmission texts like Fārū's like epitaph (ed. in Yanagida 1967: 487-489; see also McRae 1986: 43-44, 85-86), the CFBJ and the LQSZL. On Bodhidharma's role in early Chán Buddhism see also Dumoulin 1951; for critical studies see Faure 1986(b); Faure 1993: 130-135.

The biographic entry on Bodhidharma is based on BLZ, juàn 7 and 8 (juàn 7, which must have included the first part of his biography, is not extant any longer).

Kānčipuraṃ This town is first mention by Xuàngōng 奚像 in his Dà-Táng xì-yǔ jì 大唐西域記 The Yogācāra teacher Hūfù 虜法 (Dharmapāla) was born in this town (Yanagida 1993-1994: 23).

Note the adversative function of ēr (ADV) in this clause; huà 化 (VT) ‘TRANSFORM > COVERT > teach’.

Bőrěduōluò’s death corresponds to the 4th year of the xiǎo-juàn 孝建 era of Emperor Wǔ of Sòng 宋 307 (457). 67 years later corresponds to the 4th year of the pú-tōng 普通 era of Emperor Wū 武 of Liáng 梁 (523). Thus, according to ZTJ, this is the date of the departure of Bodhidharma from India (Yanagida 1990: 364, fn. 141).

On fā-yào 法要 (TERM) see Guán-dìng jīng 欒頂經, T.21: 532c21-23; the section in this scripture deals with the Buddha Yāoshi Liǔlíngguāng 篤琉璃光如来 who, at the time when he was practicing as Bodhisattva, made twelve vows. The term fā-yào appears in the seventh vow: “第七願者。 [...]若有苦懹懐
汝勿速去，
當有難起，
衰於日下。”

Do not leave quickly (in a haste; prematurely), if you do, then difficulties are bound to arise and there will be a decline [of Buddhism] in the imperial capital (lit. “under the sun”).

達摩問曰：
“我去彼國行化，
有菩薩不？”

[Bodhidharma] asked:
“In that country to which I travel in order to teach, are there any Bodhisattvas?”

師云：
“彼國獲道者如稻麻竹葦，
不可稱計。”

The master said:
“Those who have attained the Way (i.e. believe in Buddhism) in that country are [as many] as rice plants, hemp, bamboo and reed,

不可稱計。
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

so numerous that] they cannot be counted.
Sixty-seven years after I have passed away, others will seize people [??]
and this country will be in difficulties [??]
and the patterned cloth in the water [??]
has to be well subdued by yourself. [??]
When you arrive in that state,
do not stay in the south;

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，

不可稱計。[Neg.Imp.]
吾滅度後六十七年，
各別著人，
此國留難，
中文布，
自善降之。
汝至彼國，
南方勿住，
彼國夫人不見佛理，
好作有緣而愛功德。  
principles of Buddhism

汝至彼國，
and likes to perform conditioned [deeds] and delights in

則出不住。  
merit.

聽吾讖言：
When you arrive in that state,

2432  
then leave immediately and do not settle there.

Listen to my prophecy:

2433  

Walking on the road, crossing over the water, then meeting sheep.  

Walking on the road

來也。  
means ‘to come’.

跨水者，
Crossing over the water

過海也。  
refers to crossing the ocean.

Meeting sheep

復達羊者，
refers to [the capital] Luoyang

洛陽也。  

達摩大師從南天竺國過海而來（～未？）。
Grand master Bodhidharma came,


crossing the ocean from India.

初到廣州，
First he arrived in Guangzhou,

次普通八年丁來（～未？）歲入梁國。
and subsequently he entered the state of Liang in the eighth year of the pu-tōng era, the year

2436  
ding-wēi (527 A.D.).

ZHJ 1.064; WU: 39; FO: 77

Walking on the road

獨自恓恓渡江。  
All alone, desolate, he secretly crossed the Yangtze.  

Chinese history. He himself took the Bodhisattva vows and in 504 he ordered the imperial family and the court officials to convert to Buddhism. In 511 he gave up drinking wine and eating meat. In 517 he ordered the distillation of Taoist temples and forced Taoist adepts to return to laity. Emperor Wū eventually ‘merged’ secular power and Buddhism and called himself ‘Bodhisattva’. During his reign, a large number of temples were constructed, the most important of which were the Tōngtǎi 同泰 monastery, the Diān 大殿 and the Dǎzhīdàn 大智殿 monastery. He organized great assemblies at these monasteries, often numbering several thousand people. Several times the emperor ‘gave’ himself to the temples and the court had to pay huge donations to ’ransom’ him. In the last years of his reign the emperor had to face much criticism concerning his style of government (especially his laxity in observing the criminal laws since he often delayed executions and pardoned a great number of offenders). On Emperor Wū see Wright 1959: 51 and Ch’en 1973: 124-128.

2431 gōng-dé 功德 ‘merit’ refers here to virtuous acts (i.e. carving Buddha statues, reading Buddhist scriptures, supporting monks and monasteries, etc.) performed by lay patrons in order to accumulate merit (which will guarantee a favourable rebirth). However, in Chán thought (at least in Chán rhetoric) this is considered to be ‘conditioned deeds’ which can inhibit the realization of the truth.

2432 聽orig. 聽.

2433 The prophecies also appear in the Tiān-shēng guǎng-dīng lù 天聖廣燈錄, edited in 1029.

2434 Yáng 羊 (NPR.LOC) refers to Guangzhou 廣州 which is also referred to as Yángchéng 羊城 (NPR.LOC) This place name was commonly used from Táng times onwards (HYDCD).

2435 The text in between {{...}} is written with small graphs in the original and probably consists of commentaries which were inserted when the text was being prepared for carving on woodblocks.

2436 In earlier texts Bodhidharma was described as having arrived by way of Central Asia. In Shénhuǐ’s Pǔtīdánmó nán-zōng dǐng shì-fēi lún 神會菩提達摩南宗定是非論 he is said to have come by the southern maritime route, arriving in Nánjīng 南京 (Yangagida 1993-1994: 28).

2437 qí-qí 悸悸 (VI.REDUP) ‘anxious; uneasy; alarmed; desolate’ (early example in
{{獨自者，
無伴侶也。}}

All alone

means ‘without companion’.

Qi-qi

is like qi desolate’.

Secretly crossed the Yangtze

means that Emperor Wǔ of Liáng was not enlightened to

the great principle,

his countenance changed and he did not say anything [when

confronted with Bodhidharma],

and the master knew that the right opportunity had not

come (the circumstances did not fit),

and he then secretly crossed the Yangtze

and headed towards the state of Northern Wèi.

日下可憐雙象馬，

Under the sun, a precious (fine) pair of an elephant and a horse.

{ {日下者，

京都也，

可憐者，

好。}

The two tender Laurel trees flourish after a long time.

雙象馬者，

志公傳大士也。}}

{ {雙株者，

二木也。

二木是林字也。

憐（憐）桂者，

少也，

Two trunks

refers to two trees (mù 木).

Two trees build the Chinese graph for ‘forest’.

Tender Laurel tree

refers to young (shào 少);

LUNHENG, HYDCD. 4284a).

2488 若orig. 善.

2489 国is missing in WU.

2490 憐orig. 憐.

2491 On ké-liàn 可憐 see the section on modal verbs, p. 394.

2492 Note the meaning of shuāng 雙 here: ‘one each’.

2493 According to Yanagida this refers to Bāozhù 寶誌 (NPR) (418-514) and Fù dà-shì 傅大士 (NPR) (497-569). Bāozhù’s is mentioned in GSZ, T.50/2059:343c17 and has a biographic entry in JDCDL, T.51/2076:429c18-430a23. Fù is mentioned several times in JDCDL, including a stele inscription Fù dà-shì xīn-wáng míng 傅大士心王銘 (JDCDL, T.51/2076: 456c23-457a17. See Yanagida 1990: 364, fn. 142. Fù refers to Fù Yī 傅奕 who wrote a petition to the emperor to banish Buddhism. In response to this, the monk Fǎlín 法琳 (see below) wrote the Pò-xié lín 論邪論 in defense of Buddhism (Buddhist Names. 426).

gōng 公 (ITT) “The Honorable or His Honor, polite term of indirect address applied to someone considered
deserving respect, used either alone or as a suffix appended to the surname.” (Hucker: # 3388); dà-shì 大士 (ITT?) is usually not used as concrete title and is tentatively translated with Great Scholar here. It sometimes also refers to ‘heir’ and in the Buddhist context to disciples of the Buddha. However, the last meaning is impossible here since Fù definitely was not Buddhist.

2494 In the phrase above zhū 株 (CLASS) is used as a classifier for trees.
and this refers to the Shàolín 少林 (‘Young Forest’) monastery.

Flourish for a long time

means that Bodhidharma faced the wall for nine years and he set out to vigorously practice the Buddha-dharma.

Bodhidharma furthermore asked the master: “Will there be any more difficulties after this?” The master said: “105 years after I have passed away there will be a minor disaster.”

Listen to my prophecy:

“Although auspicious in the mind, on the outside there is disaster.”

refers to the Chinese graph for Zhōu 周[dynasty].

Outside there is disaster

means that the King of Zhōu does not possess the Way and tries to extinguish the Buddha-dharma.

The monastery below the river - the name does not fit.

refers to the Chinese graph for yì 邑 (lit. ‘city’);

[b]the graph for city (yì 邑) below river (川) form the Chinese graph yōng 嚴.

The family name of the Emperor Wén of the Later Zhōu is Yǔwén 嬴文.

and his first name Qín yōng 秦邑.

Bù-zhōng

means that the persecution by the Later Zhōu extinguishes the Buddhist-dharma.

The Chinese graph for ‘forest’ consists of two trees 林.

The word usually refers to the practice of a Bodhisattva who vows to gain enlightenment practicing the paramāsāra and thereby gaining great merit. In the Tiāntái school (see Mó-hé zhì-guān 摩訶止觀) the word can also refer to one of four sāṃdhīs. In this passage I do not interpret dā-xìng as a term.

bù-zhōng 不中: ‘cannot; not be able to; do not accept; do not approve’ (glossed as bù néng 不能 and bù kěn 不肯 by Jiāng/Cao 39). See the section on modal verbs. However, I do not think it is used as a modal verb here.

Hòu Zhōu Wén 周文帝 (NPR) Emperor Wén of the Northern Zhōu. His original name was Yǔ Wén 庾文 (NPR) (505-556). He was a person from Wūchuín 武川 and served as provincial governor under the Northern Wei. When Emperor Xiāo Wú 孝武帝 (NPR)planned to eliminate Gēnghuān 盧桓 (NPR), the latter gathered an army and conquered the capital Lóuyáng 洛陽. Emperor Xiāo fled westwards and entrusted himself to Yǔ Wén, proclaiming the Western Wei 西魏. Eventually Yǔ Wén killed Emperor Xiāo and set up Emperor Wén as a puppet emperor. Yǔwén’s son Jiùchén 隋文 (NPR) changed the name of the dynasty from Western Wei to Northern Zhōu 北周 (see Renming 240c).

shā-tài (TERM): ‘sand/sift/elminate’ refers to the practice of early Chinese Buddhism of
因為毒龍生武子。Because it happened that the poisonous dragon gave birth to a belligerent son.

{{毒龍者，
武帝父王也，
生武子者，
生武帝也。}}

The poisonous dragon refers to the father of Emperor Wǔ.

To give birth to a belligerent son means that he gave birth to Emperor Wǔ.

If meeting a small rat - infinite stillness (vanishing completely).” [??]

{{小鼠者，
庚子也，
周武帝庚子崩。
寂無窮者，
盡滅無也。}}

Small rat refers to [the year] gēng-źǐ (580 A.D.). Emperor Wǔ of the Zhōu died in [the year] gēng-źǐ.2451

Infinitely refers to vanishing completely and not existing any more.

Furthermore Bodhidharma asked:

"Are there any more difficulties after this?"
The master said:

“106 years after my death there will be a minor disaster, fathers and sons succeed each other, this is bound not to last for a long time, one, two, three, or five (i.e. a few) years.

After this has passed there will be a person who will understand the significance,

I cannot elucidate [who this person is]. [?]" Concisely, I give you the following prophecy:

On the road suddenly encountering deep water.

{{路上者，
李字也。
深水者，
淵字也。}}

On the road refers to the Chinese character lǐ 李.2453

Deep water refers to the Chinese character yuān 深 (‘abyss; deep water”).

Gāozǔ of the Táng, the shēn-yáo Emperor2454 has the family Lǐ and the personal name Yuān.

Gathering monks for an examination in order to select the most capable ones. The monks who failed the test were forced to return to laity. The word is often used when referring to the persecution of Buddhist monks (see Nakamura 439c).

2450 寂orig. 窮.

2451 Emperor Wǔ actually died in 578. There are many unreliable dates in ZTJ.

2452 yìji is used for yì 已 here.

2453 I am not sure why.

2454 shēn-yáo 神堊 ‘NUMINOUS EMPEROR YAO’ is an honorary appellation given to Emperor Gāozǔ. Yao refers to a legendary predynastic ruler known for his virtues. The term also appears in Tang poetry (e.g. Đư'.$
等閨見虎又逢豬。

*By chance seeing a tiger, also meeting a pig.*

{{等閨見虎者，
寅也。
唐高祖戊寅年登位也。
又逢豬者，
亥也。
高祖丁亥年崩。}}

小小牛兒雖有角，

*Even a small calf has a horn.*

{{小小牛兒者，
高祖武德四年九月日，
有前道士太史今（～令？）博（～傅？）癸，
先事黃巾黨，
其所習遂上表廢佛法，
事十有一條，
大略而云：
‘釋經是損國破家，
未聞益世。
請胡佛邪教退還天竺’。

未聞益世。

凡是沙門放歸桑梓，

All ordained people shall be forced to return to their hometowns.

*HYDCD. 4438c.*

---

2455 *dēng-xiān* 等閨 (VII) has a variety of meanings in vernacular texts: 1. ordinary; 2. be casual; be relaxed; aimlessly; arbitrarily; as one pleases; 3. often; 4. for no reason; gratuitously (Jiang/Cao: 91). In ZTJ it is usually used in the second meaning. Compare: 萬事等閨，和尚子若實未得悟入，言須悟入始得：“Don’t be careless/idle! If you monks really have not yet attained enlightenment, it is absolutely necessary to get enlightened!” (ZTJ 2.101; WU: 164); “吾皆ergy strokes to the Director of a series of astrological agencies (see Hucker: # 6218).

2456 The year of the *tiger hū* 虎 is also called *yín-nián* 寅年 and the year of the *pig zhū* 豬 is also called *hài-nián* 亥年.

2457 *yín* 兀.

2458 *tài-shī-líng* 太史令 (TIT) The title refers to the Director of a series of astrological agencies (see Hucker: # 6218).

2459 The secret society of the Yellow-turbans originated during the later Han. They were adherents to theHuang-Lão 黃老 teachings and were one of the main initiators of the tumults at the end of the Later Han.

2460 The correct date of this memorial is the fourth month in the ninth year (九月四月; see ZIZHI TONGHAN).

2461 Note the emphatic function of *shì* 是 (COP.EMPHASIS) here; see also the notes on copula constructions (2.2.5.1.1).

2462 *竺 is usually written 竺.
then the country and the families will flourish and the teachings of Lǐ and Kǒng (i.e. Daoism and Confucianism) will prosper.

Gāozū accepted the memorial of Yī and consequently issued an imperial decree requesting all monks and nuns:

‘Throwing away the hair [received] from your father and mother,

abandoning the ornamented dresses of officials (i.e. withdrawing from official duties):

Wherein lies the profit of this?

In which actual fact does its advantage lie?

Disadvantage and advantage, both will do (as appropriate answer to this decree); [?]’

At that time there was a dharma-master Lín 聖 who presented a memorial and succeeded in delaying [the persecution] for five years.

Gāozū passed away and Tāizōng ascended the throne, he caused the Buddhist teaching to prosper again.

This is all according to the separate record 新 on Dharma Master Lín.

As for a small horn, 

Compare SHI 197.3 (LTS):

維桑與梓

As for the mulberry tree and the Catalpa tree,

必恭敬止

one must pay reverence [to them].

Lǐ 李 and Kǒng 孔 refer to Lǎozǐ 老子 and Kǒngzǐ 孔子. Lǐ was the surname of Lǎozǐ.

This hints at the practice of monks and nuns of shaving their heads when renouncing home.

dong 勝 (ADV) can have a number of meanings as adverb and adjective in vernacular texts: 1. ‘often’; 2. ‘then’ (glossed as biàn 便, jiù 戟); 3. ‘many’; 4. 不覺: 表示時間不多. 5. ‘completely; all’ (Jiang Cao 98). Here its usage seems to be similar to zǔo 作.

Dharma Master Lín 琳 refers to Fǎlín 瑞 (NPR) (572-640). In defense of Buddhism he submitted two treatises, the Pò-xiē lún 破邪論 (Treatise on Destroying Heresy) and the Biàn-zhèng lún 辯正論 (Treatise on Discussing the Correct). His biography is recorded in XGSZ, juàn 32 (see Yangqida 1990: 365, fn. 145). The Daoist Qīn Shǒuyīng 秦世英 (NPR) accused him of slandering the state with his Biàn-zhèng lún whereupon Fǎlín was imprisoned. Other works attributed to him include the Dà-shèng jiāo fà 大乘教法 and several works of poetry (see Buddhist Names: 426).

WU has mistakennly 即 for 登.

In reality Gāozū was abdicated from the throne.

bié-zhù 比 (N): ‘separate record’; this is an historian’s technical term referring to a section in historiographic writings (part of the section of zā shǐ 雜史 ‘miscellaneous histories’ or unofficial writings). Those parts of a biography are often based on non-official sources, oral sources, legends, etc. and are supposed to supplement the official part of a person’s biography (see HYDCI 1005c).
正當拯攬而無害即。}}^2472 just when it was striking there was no harm done, and this is what it means.

ZTJ 1.065; WU: 41; FO: 79
清溪龍出總須輸。 The Qingxi^2472 dragon appears and and is bound to be subdued.^[1]

{{清溪者，
山名也。
龍者，
琳法師護法之龍，
能令傳是等邪見之徒總須伏也。}}^2474 he was able to cause the adherents of heretic views like [Fù]Yí and others to be refuted.

又問師：
“於此後有聖人出不？”
師云：
“林下見有一人，
當得道，
亦契菩提。
聽吾讖曰：
震旦雖闊無別路，
{{震旦者，
唐國也。
無別路者，
唯有一心之法，
讓大師化導如此也。}}^2477

要假姪孫腳下行。^2477 Require^2478 the legs of nephews^2479 and grandsons to

---

^2472 半 is probably a mistake for 小.
^2473 On Qingxi 清溪 (NPR) see Yanagida 1990: 365.
^2474 Here 純 is written 純 whereas a few lines above the variant 純 is used.
^2475 On Lin-šia 林下 see Foguang 3311 林 (TERM) refers to a place of practice, i.e. a monastery or temple.
^2476 qi-wi 契悟 ‘contract-enlightenment > become enlightened’ (see Nakamura, 167d).
^2477 腳 orig. 腳.
^2478 According to Jiang/Cao 180 there is also a modal usage of jiā 假 (V.MOD.OBL)‘should’; it is therefore tempting to translate yāo-jīa 假要 as a compound modal verb. However, I did not find reference to this compound and it also does not fit into the structure of the sentence (there is not main verb following after the modal verb). There is also the function of jiā 假 (S1.COND) as sentence initial in vernacular texts but this function does not fit here either. I therefore translate jiā in its original meaning ‘to borrow’ although the sentence is still odd.
^2479 zhí 姪 (N) ‘nephew or niece’.
walk²⁴⁸⁰ [??]

Nephews and grandsons refer to the disciples of today to whom the dharma was transmitted.

Golden fowl refers to Jin (‘Gold’) province. Master Ràng is a person from Jin province. As for one corn of rice: the meaning conveys²⁴⁸¹ that ‘the Way is unified’.

The name of Mǎzū from Jiāngxī is Dàoyì 之道一 (lit. the Way is one/unified).

To make offerings to the luó-hàn (arhats) of the ten directions.

Master Ràng transmits the teaching to Dàoyì therefore it is said ‘to make offerings’.

Ten directions means, that the monk Mǎ(zū) renounces home at the Luòhàn monastery in Shǐfāng (‘Ten Directions’) county of Hānprovince.

There was a fellow student of Bodhidharma whose name was Fó Dàxiàn²⁴⁸²

This Fó Dàxiàn was the student of the Tripitaka master Fótuóbātuōluóhad in turn a student whose name was Náliányéshē²⁴⁸⁴

²⁴⁸⁰ I.e. many people must be ‘walking’ in order to call it a road (lù 路) which may here be a metaphor for the Chán school.
²⁴⁸¹ qù 取, ‘GRASP > convey’.
²⁴⁸² Fódàxiàn 佛大先 (NPR); Buddhastana (according to Yanagida: 365, fn. 147). Alternative Chinese transcriptions were Fótúóxiàn 佛頭先 (NPR) or Fótúóshān 佛頭山 (NPR). He lived during the 5th century and originally came from Kashmir. He was a famous dhyāna master and the teacher of Buddhahadra who arrived in China in the beginning of the 5th century and propagated monastic dhyāna practice (according to the Sarvāstivādin school). At Mt. Lú 山, Buddhahadra translated also one version of the NIRVANA. After having come in conflict with Kumārajiva’s school which was sponsored by the court, Buddhahadra was banished from Cháng’an. He arrived at Mt. Lú in 410 where he came in contact with Hūyuan 慧遠 (see Foguang, 2610-2611 and Zürcher 1972: 223).
²⁴⁸³ His Chinese name is Juéxián 覺賢 (NRP). He lived from 359-429. He was a disciple of Buddhastana.
²⁴⁸⁴ Náliányéshē 那連耶舍 (NPR.PHON) (490-589), skr. Narendrayās.as, came from Northern India; his name is usually transcribed Náliánlìyéshē 那連提黎耶舍 (NPR) or Náliánliyéshē 那連提耶舍 (NPR) He became famous as the translator of thirteen scriptures (e.g. Dà-jǐ jīng 大集經; Lián-huá miàn jīng 连华面经; Dà-bèi jīng 大悲經; see Yanagida 1990: 366. For biographic information see XGSZ, T.50/2060: 432a and
TRANSLATION - ZTJ - SUPPLEMENTARY SECTION
BODHIDHARMA 第二十八祖菩提達摩和尚

於南天大化，
後來此土東魏高勣廓都，
與五戒優婆塞万天懿譯出梵本《尊勝經》一部。 2486 Together with lay Buddhist Wăn Tiányì 2487 he translated the Sanskrit edition of the Zūn-shèng jīng in one section.

万天懿問：
“彼天有菩薩傳教不？”

那連耶舍答曰：
“西天諸祖二十七師悉說此法，
名般若多羅。亦有弟子，
名菩提達摩。
至此土後魏第八帝詔誡大和十年，

万天懿问：
“彼天有菩萨传教不？”

那连耶舍答曰：
“西天诸祖二十七师悉说此法，
名般若多罗。亦有弟子，
名菩提达摩。
至此土后魏第八帝詔誡大和十年，

至于洛陽少林寺化導，
至九年示滅，
續子一十五年矣。”

又問：
“比師後有人能繼不？”

三藏識曰：

尊勝今藏古。

The honoured 2492 is today hidden in the past.

{{尊勝者，}} Zūn-shèng

LDBJ. In reality he did not have any relationship to Bodhidharma.

2485 This refers to Gāohuán 高歡 (NPR) (496-547) who founded the Northern Qi. Yè 雲 was the capital during the Wei 魏, Western Wei 西魏 and Northern Zhou 北周. The capital was situated in today’s Henan 河南 province, in the west of the Linzhāng 林澤 district.

2486 僧orig. 僧.

2487 五戒優婆塞 (TERM) ‘lit. FIVE-COMMANDS-LAY PERSON’; this refers to lay persons who have taken the first five commands (skr. paśu verāmanā upāsaka).

On Wăn Tiányì 萬天懿 (NPR) see XGSZ T.50/2060: 432c. The Sanskrit original of the Zūn-shèng jīng 尊勝經 is not extant. Wăn Tiányì 萬天懿 assisted Nālāṇīṭṭhyāśīhe in the translation work (Yanagida 1990: 366, fn 147).

2488 This sentence is problematic.

2489 Emperor Xiàozōng Xiàomíng 隋文帝 (NPR) reigned from 515 till 528. However, during his reign there was no tāi-he 太和 era. The tenth year of the tāi-he 太和 was during the reign of the sixth Emperor Xiàowén 孝文, the year 486.

2490 huo-dào 化導 (VT): ‘TRANSFORM-LEAD > to teach; to instruct’. 2491 shì-miè 示滅 (VI.PROC): ‘SHOW-EXTINGUISH > to pass away’; this word is exclusively used in Buddhist texts and did not appear before the Tang dynasty (early occurrences in funeral inscriptions; HYDCC: 4418c).
妙智也。 refers to subtle wisdom.

古者。 Old

可大師。 refers to grand master Kē (i.e. the Second Chinese Patriarch Huǐkē).

本有妙高之性， Originally he had an exalted nature.
性被煩惱覆之， but his nature was beclouded by afflictions
未現了， so it was not yet manifest,
故言藏也。 所以 it is said cāng 藏 (‘to be hidden’).

無肱亦有肱。 Having no upper arm and also having an upper arm.

{肱者， Upper arm
手也。 refers to the hand.
可大師求法斷臂也。} When Grand master [Huǐ]Kē was seeking after the dharma he cut off his arm.

龍來方受寶。 The dragon came and only then [he] received the treasure.

{{龍來者， The dragon came
初祖西來也。 refers to the first [Chinese] Patriarch’s [Bodhidharma]
方受寶者， coming from the west.
二祖傳法。} Only then [he] received the treasure

捧物復嫌名。 means that to the Second Patriarch [Huǐkē] had the dharma transmitted.

{{捧者， Holding things with both hands
惠也。 refers to Huǐ[kē].
本名神光， His original name was Shénguāng.
復遇達摩， When he met Bodhidharma,
嫌之改名， he disliked his name and changed it,
言為惠可。} from that time on he was called Huǐkē.

又問： Furthermore [Bodhidharma] asked:
“此後誰當繼此耶？” “Who will continue [the lineage] after this?”
三藏識曰： The Tripitaka master told the following prophecy:

初首不稱名， In the beginning not having a name (not being famous).

{{後周第三主已卯之歲， In the yì-mào year (559 A.D.) of the third ruler of the later Zhōu.}}

---

2492 On zūn-shēng 尊勝 see Nakamura 892d. This can also refer to an appellation of Buddha.

2493 miào-gāo 妙高 (ADJ): ‘SUBTLE-HIGH > exalted’. There is also one example with an inanimate noun: ZTJ 5.022; WU: 383: “妙高山色青又青。” “The colours of the high-rising mountain were deeply green (lit. green and green again).”

2494 Note that object pronoun zhī 之 refers back to xíng 性. This is a frequent pattern in the early occurrences of the bèi 被 construction (see the section on covers, cover verb bèi 被).

2495 The interpretation of dāng 當 in this sentence is not quite easy; dāng could be regarded as part of the interrogative pronoun (on this function of dāng see Iriya1998: 25, Mair 1992: 273 (‘interrogative enclitic’). However, also the interpretation as a modal verb seems possible in the context.
有一居士不说年歲，
不稱姓名，
故言不稱名。}}
there was a lay Buddhist who did not tell his age
and did not say his name: 2497
therefore it says *not to say the name.*

ZTJ 1,066; WU: 42; FO: 81
The wind is violent.

{{風狂者，
三祖有風病。
有聲者，
遠近皆知有病，
故言有聲也。}}
*The wind is violent*
means that the Third Patriarch had the ‘wind’ sickness. 2499
*there was a reputation means*
that everybody far and near knew that he was sick.
Therefore it says *having a reputation.*

人來不喜見，
People came and were not pleased to see.

{{人來不喜見患風之形狀。}}
*People came and did not like to see* his appearance of
having the *fēng* sickness.

白寶初平均。
*The white treasure was in the beginning average.* 2500

{{白寶者，
玉也。
玉邊作祭？玉
琮也。}}
*The white treasure*
refers to jade.
*To write the graph祭 next to玉*
results into the [Chinese graph]琮.
*The Third Patriarch was called Grand Master [Sēng]Cān.*}

又問：
“此師後更有人繼不？”
Furthermore [Bodhidharma] asked:
“After this master will there be another person who continues [the lineage]?”

又譜曰：
[The Tripitaka master] told another prophecy.

{{起自求無言，
有一沙彌年十四，
名道信。
來禮拜問：
“唯願和尚教某甲解說法門。”
He came to show obeisance and asked:
“My only wish is that you teach me the dharma-gate of liberation.”

故言求無言。}}
*Therefore it says seeking non-obstruction.*

---

2496 Emperor Wǔ 武 (NPR) of the Later Zhōu (r. 560-578).
2497 *xing-míng* 姓名 (N): ‘FAMILY NAME-PERSONAL NAME > name’.
2498 *yǒu-shēng* 有聲: ‘HAVE SOUND’; early occurrences in the meaning ‘fame’ (SHI); here it more generally means ‘reputation’.
2499 This probably refers to a stroke and a subsequent paralysis of parts of the body. However, *風* might also refer to *fēng* 蠲 ‘mental disorder; insanity’.
2500 *píng-píng* 平平 (V1.REDUP) ‘be mediocre; be average; be regular; be in balance’ (early examples dating from the Jīn period; see HYDC.D: 1130a).
2501 琮 is written with the variant 琠.
2502 *shā-mí* 沙彌 (TERM PHON), skr. śrāmanera, refers to a novice who has vowed to obey the ten commandments.
師傳我沒繩。
The teacher transmits the robe of self-extinction.\textsuperscript{2503}[?]\

\{師者，
Teacher refers to the Third Patriarch.
三祖也。
Robe of self-extinction (or: extinction of the self): since there is nobody binding you
我沒繩者，
this is liberation.
既無人繫汝，
On the road, meeting a monk who is paying homage.
即是解脫。}\}

路上逢僧禮。

\{路上者，
On the road refers to the Way.
道也，
Reverence refers to belief (xin 信).
禮者，
四祖大師名道信。}\}

信也。
The Fourth Patriarch has the name Daoxin.

四祖大師名道信。

腳下六枝分。

\{腳下者，
Below the feet (i.e. among his disciples) there is the division into six branches.
門下也。
Under the Fourth Patriarch there originated the side-branch of one sect.
四祖下橫出一宗。
The six branches refer to Chán master Niutou Rong and the others [who considered themselves as] the Sixth Patriarch.

六枝者，

牛頭融禪師等六祖。}\}

又問：
Furthermore Bodhidharma asked:
“此師後更有人繼不？”
“After this master will there be any more people who continue [the lineage]?”

三藏又識曰：
The Tripitaka master told another prophecy.

三四全無我，
Three, four, completely without self.

\{三四者，
Three [plus] four is seven.
七也。
The Fifth Patriarch met Grand master Daoxin at the age of seven.

五祖七歲遇道信大師。
Not to have [the view that there is] a personal self refers to renouncing home.

無人我出家也。}\}

隔水受心燈。\textsuperscript{2505}
Close to water - receiving the mind-lamp.

\{隔水者，
Close to water means that the Fifth Patriarch in the county
五祖於新州薪水都得傳四祖心印，
Qishuĩ in Xin province got the transmission of the mind-

隔water.

\textsuperscript{2503} No reference found to wo mo 我沒 'SELF-DIE'. Or: The teacher transmits the self which destroys the robe.

\textsuperscript{2504} men-xia 門下 (N.PL): 'BELOW-CIATE > disciple'.

\textsuperscript{2505} 隔orig.隔.
Therefore it says receiving the mind-lamp.

The honorary appellation exceeds all limits.

Exceeding all limits refers to the graph hóng 弘 (‘vast’).

Meeting anger - not giving rise to hate.

Not giving rise refers to the Chinese graph rěn 忍 (‘to endure’).

Furthermore Bodhidharma asked: “After this master who is able to succeed him?” The Tripitaka master told another prophecy.

Holding a thing with both hands (as a sign of respect) - has it ever been held? (??)

Holding with both hands (pēng 捧) refers to the Chinese graph huì 惠.

Talking about diligence but not being diligent.

Diligent refers to néng (‘ability’).

The Sixth Patriarch is called Néng 能.

Only writing a verse with four lines.

Only writing a verse with four lines means that Preceptor Shénxiù 靳吊 presented a verse consisting of four lines;

Preceptor [Huì]néng 醒 also presented a verse with four lines.

---

2506 Xin province 新州 is situated in the north of the Jǐngshāndìstrict, Hūběi province and was established at the end of the Liáng 梁 dynasty. Qishú 汽水 county is situated in north-west of the Guǎngdōng 广东 province (Yanagida 1990: 366, fn.151). The graph 水 is a component in the name of the county.

2507 As in Hóngrén 弘忍, the Fifth Patriarch.

2508 One of the three poisons.

2509 Which is also used for expressing respect.

2510 This is expressed in the form of a riddle: Expressing ‘diligence’ (qín 勤) but not referring to the graph qín 勤, i.e., the word must be syn. or somehow related to 勤.

2511 □ symbolizes a graph which is blurred; WU adds 惠, ZHANGHUA does not indicate a blurred or missing graph.

2512 This alludes to the famous competition which was initiated by the Fifth Patriarch. He ordered his disciples to present verses demonstrating their understanding of the dharma. According to tradition only Shénxiù (who was highest in rank among the monks and was expected to succeed Hóngrén) and the Postulant Huìnéng dared to present their verses. See the biographic entry on Hóngrén and the story in PLATFORM.
Therefore it is said *verse with four lines.*

*Going to face a person from Rútiān.*

*Person from Rútiān*

refers to the fact that the monk Shénxiù was a person from Rútiān, [which is situated] in the Jiàhé district of Nánỳáng.

Furthermore [Bodhidharma] asked:

“After this master is there a person who understands the teaching and is able to succeed him?”

The Tripiṭaka master told another prophecy:

*In the mind one can store things.*

*Can store things*

refers to ‘cherish’ (huái 懐);

and that refers to Huáiráng 懐讓.

*Teaching at the shore of the Hànjīāng River.*

*To teach at*

refers to teaching the dharma.

*The shore of the Hànjīāng River*

means that Grand Master Ma[zū] is a person from Hán-province.

Grand master Mǎ searched for the mind-seal of the Buddha,


*In the waves of the lake searching for the moon [reflected] in the water.*

*The waves of the lake*

refers to CáoXiī.

*Searching for the moon [reflected] in the water*

means ‘to obtain’.

Grand master Ràng obtained the transmission of the mind-seal at the place of the Sixth Patriarch (CáoXiī).

*Going to illuminate (i.e. enlighten) two, three people.*

---

2513 WU mistakenly has 四 for 田.

2514 Hán province 漢州 was situated in today’s Sichuān 四川 province, Guǎnhǎn 廣漢 district (Yanagida 1990: 367, fn. 153).

2515 Xiī 溪 means ‘rivulet’.

2516 shèn-biān 身邊 lit. ‘body-smr’ in apposition to NPR is comparable to MM nàn 那儿 The word is used 19 times in ZTJ (sometimes also independently). Compare post-nominal chǔ 處.
Two [times] three is six.

The [number of] disciples to whom Grand master Ràng transmits the dharma, is six.\(^{2517}\)

Those six people are:

1. Dàoyì who obtains his heart,\(^{2518}\)
2. Zhǔdá who obtains his eyes;
3. Chãnghào who obtains his eyebrows;
4. Shēnhào who obtains his nose;
5. Tànrán who obtains his ears,
and the sixth is Yánjùn who obtains his tongue.

Those are the six people.

The Tripiṭaka master told another prophecy:

To receive precious and earnest words. \(^{2520}\)

To receive means that Grand master Mă received the words at Grand master Ràng’s.

To leave one’s home village, daily spreading

To leave one’s home village refers to the direction south.
Daily (reduplicated graphs for ‘day/sun’ rì-rì 日日) refers to the Chinese graph chàng 昌 (“to flourish”).\(^{2522}\)

Spreading refers to yàn 演 ‘elaborate on/explain’ (i.e. spread the teaching).\(^{2523}\)

It means that Grand master Mă returns to the Nánchāng monastery in Hóngzhōu and spreads the great teaching there.\(^{2524}\)

---

\(^{2517}\) With the exception of Dàoyì and Tànrán (see the translation of chapter three in this thesis) the biographies of the others are unclear. They do not have biographic entries in ZTJ and JDCDL (Yanagida 1990: 367, fn. 153).

\(^{2518}\) I.e. he obtained the very substance of the teaching.

\(^{2519}\) 珍 orig. 珍.

\(^{2520}\) Yanagida interprets zhên-qín 珍勤 as Millé 弥勒 (Maitreya) (Yanagida 1990: 367, fn. 154). However, Huáráng 懐謙 was referred to as Grand Master Guānyín 觀音大師 (Avalokiteśvara) and usually not as Maitreya.

\(^{2521}\) 離 orig. 禦.

\(^{2522}\) The graph 昌 consists of two 日.

\(^{2523}\) Compare: 僧宗皇帝詔入內，大敷玄教。(‘Emperor Xizōng ordered him to enter the imperial palace where he spread the subtle teachings on a great scale.’, ZTJ 2.00813; WU: 115). In ZTJ 4.099; WU: 344 there is also an instance of the disyllabic fā-yàn 敷演 (VT). Note the copula construction shì yě 是也 at the end of the sentence.

\(^{2524}\) The Nánchāng 南昌 monastery of Hóng province 洪州 is situated in today’s Nánchāng city in Jiāngxī 江西 province. Also referred to as Kāiyuán 開元 monastery.
移梁来近路，

Moving to Liáng - coming close to the road (lù 路).\textsuperscript{2525}

{{移梁者，

梁都也。

Moving to Liáng

refers to the capital of Liáng.

近路者，

Coming close to the road

refers to the Surveillance Commissioner\textsuperscript{2526} of Hóngzhōu with the surname Lù，\textsuperscript{2527} who then asked the Grand master to move from Nángēng district in Qián province to the Kāiyuán monastery in Hóng province.

遂請大師向虎（～矣？）州南庚縣移入洪州開元寺・\textsuperscript{2528}

Therefore it says \textit{coming close to the road}.

佘粲（～算？）脚天徒。

\textit{I count the disciples travelling by foot around the world.} \textsuperscript{[?]}\textsuperscript{2529}

{{佘者，

余字也。

Yuú (‘1’)

refers to the Chinese graph wǒ 我 (‘1’).

從馬大師二十年外，

From 20 years after [the death of] Grand master Mǎ onwards\textsuperscript{2530}

有契道者千万，

there will be countless who adhere to the Way (Buddhist teaching),

遁行天下。

and who will travel all around the world.

故言脚天徒。}}

Therefore it says \textit{disciples travelling by foot around the world}.\textsuperscript{2551}

三藏又譜曰：

The Tripiṭaka master told another prophecy.

良地生玄旨。

The \textit{gèn} land\textsuperscript{2532} brings forth the mysterious teaching.

\textsuperscript{2525} Liáng 梁 (NPR, LOC) refers to the capital Jìnling 金陵 (NPR, LOC). At the end of the Southern Tang it came under the attack of the Northern Sòng as the capital was moved to Nánchāng 南昌 (NPR, LOC) (Yanagida 1990: 376, fn. 154).

\textsuperscript{2526} guān-chá-shì 觀察使 (ITI) This is the title of an official whose duty consists of checking the government performance of local officials in the provinces and districts (see Guanzhì: 368). “Surveillance Commissioner, originally one of many delegates from the central government to province-size Circuits (diào 道), from the late 700s sharing regional authority as civil governors with Military Commissioners (jié-dù shì 節度使) as military governors. In late Tang superseded by the title guān-chá zhù shì 觀察使 (Surveillance and Supervisory Commissioner). In Song, one of several types of Commissioners supervising Circuits (diào 道, lù 路), but steadily transformed into Military Commissioners (ān-fù shì) [...].” (Hucker: # 3269).

\textsuperscript{2527} This refers to the official Lù Sīgōng 諸卿公 (NPR). He is mentioned in the stele inscription for Māzō 马祖 (NPR). On Lù Sīgōng see JIUTANGSHU, juàn 122 and XINTANGSHU, juàn 138 (see also Yanagida 1990: 367, fn. 154).

\textsuperscript{2528} Wū mistakenly has 自 for 向.

\textsuperscript{2529} No reference found to jiāo tiān 脚天.

\textsuperscript{2530} Note the unusual temporal verb construction cong 從...wài 外!

\textsuperscript{2531} That refers to the activities as itinerant monk (déng-jīāo 行腳).

\textsuperscript{2532} gèn 良 originally refers to one of the hexagrams of the YIJING and subsequently also refers to the direction north-east (see HYDCD).
通專媚亦專。

{{通專者，
謚號大通禪師也。
媚者，
秀也。
亦專者，
三帝所尊敬，
故亦專也。}}

通 is honoured, 媚 is also honoured. [?]"}

比肩三九族。

{{比肩者，
同學也。
三九族者，
十二人也。
秀大師同學十二人。}}

 Shoulder to shoulder, three - nine clans. [?]"}

足下一有分。

{{徒秀和尚足下各分宗旨，
南北有異。}}

 Among the disciples there is one division.2536"}

三藏又識曰：

 The Tripitaka master told another prophecy.

ZTJ 1.069; WU: 43; FO: 86

靈集魼天恩，2538

Líng ji 靈集 disgraces (kuì 委) the benevolence of Heaven. [?]"}

{{魼者，

Líng 獫 (‘soul’)

2533 Dàtōng 大通 (NPR) is the posthumous name of Shénxiù (probably the first posthumous name conferred by an emperor to a member of the Chán school); see Fuguang. 4248c.

2534 mèi 媚 ‘lovely’ and xiù 秀 ‘beautiful; excellent’ have somewhat similar meanings.

2535 The first was probably Emperor Gāozōng 高宗 (r. 650-684). It was actually Empress Wǔ Zětiān 武則天 (r. 684-701) who ordered Shénxiù to reside at her court. She constructed the Dūmén 度門 monastery at Mt. Yáng 阳 for him. Also Emperor Zhōngzōng 中宗 (r. 705-710) payed reverence to Shénxiù (Fuguang: 4248c).

2536 I interpret yǒu 有 as yòu 又.

2537 This alludes to the split within the Chán school into a ‘Northern’ (Shénxiù and his disciples) and ‘Southern’ (Hùnxíng) branch.

2538 委 orig. 委, 恩 orig. 恩.
神：
集者，
會也：
姨者，
荷也：
天恩者，
澤也。
神會大師住洛京荷澤寺。}}

生牙二六人。2540

{{生互（～牙）者，
師資也。
二六者，
會大師弟子十二人也。}}

法中無氣味。{

{{法中者，
佛法也。
會大師傳佛知見甚深法也。

無氣味者，
緣北宗秀大師弟弟子普寂於京盛行，
通其經教；
當此之時，
曹溪宗旨於彼未盛行，
故言無氣味也。}}

石上有功勳。

{{石上者，
秀大師弟子磨卻南宗碑，

__

2539 On Shénhùi 神會 (NPR) and the repeated criticism concerning his person and school, see the translation of chapter three in this thesis (especially the biographic entry on Huízhōng 慧忠).

2540 互qìng. 牙; Yanagida interprets as 牙.

2541 qi-wèi氣味 (N): ‘flavour, smell; scent’, can concretely refer to a sense impression or be used figuratively (early examples in Northern Wei texts; common in Tang poetry; see HYCD: 3816c).

2542 This is an inherent criticism that his teaching is not based on an actual personal understanding but on scriptural sources. This kind of criticism became the standard rhetorical procedure in Chán historiography - together with the claim that the teaching of the Northern School was only ‘gradualistic’ as opposed to the ‘sudden enlightenment’ of the Southern School. The early sources on the Northern School discovered in Dìhuáng give a rather different picture concerning the teaching of this school.

2543 Nán-zōng bēi 南宗碑 is preserved in Shénhùi’s Pútìdàmó nán-zōng dīng shì fēi lún 菩提達摩南宗是非論 (see Yanagida 1990: 368, note 156). The phrase probably wants to indicate that the disciples of Shénhùi tried to supress the ‘southern’ teaching.
神秀欲為六代，
何其天之不從，
乃得會大師再立實錄，
故有功勳。}}

ZTJ 1.069; WU: 44; FO: 86

三藏又譯曰：

本是大蟲男。2544

{{印宗法師本是小乘，
喻如大蟲不是師子。}}

遁成師子談。

{{遁者傳也，
遁小作大。

印宗法師禮六祖便悟上乘，
是成師子吼。}}

官家封馬嶺，

{{封者印也，
馬嶺者宗也。}}

印宗法師講經法師也。}}

同詣三十三。

{{同詣者同學也。
六祖弟子祥岑等三十三人，

2544 聲(虫) orig. 重.
2545 On Dharma master Yinzōng 印宗 (NPR) see the translation of Hūněng’s entry, p.771, fn. 2788.
2546 shī-zǐ 師子 (TERM) is the common way of writing shī-zǐ 獅子 in Buddhist scriptures, meaning ‘lion ’ “In Buddhism, this term is an epithet of the Buddha, as it refers to his being the greatest among human beings, as the lion is the king of beasts (simha). This term is used ubiquitously in such texts as the Sūmālā-sūtra and the Nirvāṇa-sūtra” (Muller).
shī-zǐ hōu 師子吼 (NP>TERM)(skr. simhākāra): The lion’s roar, referring to authoritative preaching, like the lion’s roar subdues all other animals, likewise Buddha’s teaching subdues all evil and incorrect teachings.
2547 guān-jī 官家 (N): (1) appellation of the emperor; (2) an official (Jiang/Cao 146).
2548 Māling 馬領 is maybe used for mào-ling 面領 which is a belt around the neck of a horse. The name for this is also zōng 頭 which is occasionally phonetically used for zōng 宗 (personal conversation with Zhu Qingzhi).}}

The Tripitaka master told another prophecy.

Originally it is a tiger-male.

Dharma-master Yinzōng is originally [an adherent of] the small vehicle.2545

He is comparable to a tiger and he is not a lion.

He returns (i.e. converts) and completes the speech of the lion.

To return (convert) means to transmit;

Convert the small [vehicle] into the great [vehicle; i.e. Mahāyāna].

Dharma-master Yinzōng shows reverence to the Sixth Patriarch and then gets enlightened to the Great Vehicle. Thus he completes the lion’s roar.2546

The official2547 was enfeoffed with Māling.

To enfeoff refers to the seal (of transmission) and Māling refers to the teaching.2548

In the past Yinzōng was a dharma master lecturing on the sūtras

[Those who] enquire together are thirty-three.

The students of the Sixth Patriarch were Xiáng, Cén,
altogether 33 persons.\textsuperscript{2549}

Chán Master Xiáng resided at Mt. Xiá.\textsuperscript{2550}

The Tripitaka master gave another prophecy.

Eight women go beyond mankind.

Eight women

Eight refers to the Chinese graph 安,\textsuperscript{2551} surpass mankind

refers to National Master [Lǎoān 老安].

Eight break up the marriage.

Eight

To brake up the marriage means

that the disciples of 安 had difficulties in succeeding him.

A rotten bed (or: meditation platform) - add six legs.

Rotten bed (meditation platform)

refers to the Chinese graph 老 (‘old’);
six legs

refers to [Empress] Zétiān and [Emperor] Zhōngzōng;

[Master] Téngténg, Tānrán and Yuánjü who resided in

the world for 155 years.

Preceptor Pòzhàoduò [and the above] six\textsuperscript{2554} dwelled at Mt. Sǒng.\textsuperscript{2555}

these are the six legs.

The Mind-Patriarch was honoured among the assembly (of

monks).

Mind-Patriarch

is the family name. \textsuperscript{[?]}

Master [Lǎo ān was enlightened to the Buddha-principle

therefore he was honoured among the assembly.

The Tripitaka master told another prophecy.

\textsuperscript{2549} See Yanagida 1990: 368.

\textsuperscript{2550} 峽 orig. 峽.

\textsuperscript{2551} The graph for 安 resembles somewhat 八 (‘eight’) above 女 (‘woman’).

\textsuperscript{2552} 姻 orig. 姻.

\textsuperscript{2553} 焚 orig. 焚.

\textsuperscript{2554} See the translation of chapter three.

\textsuperscript{2555} On these people see Yanagida 1990: 368.

\textsuperscript{2556} In WU佛理 is missing.
走戊與朝鄰。\textsuperscript{2577}
\{走戊者，
越字。
忠國師是越州人也。\}
鶴鳥子出身。

Zōu wù and cháo lin ('in the vicinity of the court'). [??]

Zōu 走 and wù 戌 refer to the Chinese graph yue 越.\textsuperscript{2558}
National Teacher [Hù] Zhōng\textsuperscript{2559} was a person from Yuè province.
Cháo lin ('in the vicinity of the court') means that he became National Master.\textsuperscript{2560}

The goose and bird are born.\textsuperscript{2561}

\textit{Goose (é 鵝) refers to Wú 鵝 province.}\textsuperscript{2562}
This is today’s Yuè province.
\textit{Niǎo 鳥 (‘bird’) refers to the Mínghè district.}\textsuperscript{2563}
That is today’s Zhūjì district.
The National Master [Hùzhōng] is born is this district.

Two heavenly beings have a response (are influenced)\textsuperscript{2564} [?]

\textit{Two heavenly beings refer to the two Emperors Sùzōng and Dàižōng. Have a response refers to the fact that the Emperors regarded [Hùzhōng] as their master.}

The three transformed into perfect nirvāṇa.\textsuperscript{2565}

This means that the two Emperors and the National Teacher all entered nirvāṇa.\}

三藏又譯曰：
The Tripiṭaka master gave another prophecy:

\textsuperscript{2577} 郡orig. 隰.
\textsuperscript{2558} Which is composed of the two above graphs.
\textsuperscript{2559} For the long biographic entry on this monk see the translation of chapter three, pp. 603-634.
\textsuperscript{2560} As National Master and teacher of the emperor he resided in the vicinity of the Imperial palace.
\textsuperscript{2561} chū-shēn 出身 (TERM) can also mean: 1. enter the career of an official; 2. renounce home to become a monk (Jiangi/Cao 64).
\textsuperscript{2564} The shapes of the two graphs 鶴 and 鵝 are quite similar (however, the LMC pronunciation was very different).
\textsuperscript{2563} The graphs 鴨 and 鵝 both have the ‘bird’ (鳥) radical.
\textsuperscript{2564} sui 雖 (ADV?) seems to be an adverb here, rather than a sentence initial. According to Jiangi/Cao 349 sui can function as a modal adverb.
\textsuperscript{2565} huà jì wú-chén 化寂無塵 (VP) lit. ‘TRANSFORM INTO STILLNESS (NIRVANA) WITHOUT DUST’; chén 境 (TERM) ‘DUST’ refers to all constituents of existence in the three worlds (sān-jìè 三界); wú-chén thus refers to the complete purity and liberation from all worldly dharmas (see wú-chén fà-jìe 無塵法界, Foguang 5127b).
說小何曾小。

Saying ‘being few (少)’ but where they ever few? [?]

{{希字是也。}}

That refers to the Chinese graph 希.²⁵⁶⁶

言流又不流。

Words are circulating (liú 流) but are also not circulating.²⁵⁶⁷

{{渠字是也。}}

This refers to the Chinese graph qiū 遲 ‘to move’.

草若除其首

Grass, if one removes the [radical on] top [艹]...

{{石頭無草。}}

Stone has no grass [radical].²⁵⁶⁸

三四續門修。

Three - four continue the practice of the teaching.

{{傳法弟子人數，}}

The number of his disciples to whom the dharma is transmitted;

准其傳法人數，²⁵⁶⁹

is exactly (according to ?) the number of people to whom the dharma is transmitted; [??]

應云：

one should say

十七繫門修也。}}

that seventeen continue the practice of the teaching. [??]

爾時那連耶舍說此讖已，

At the time when Nàliánỳèshè had finished telling the prophecies,

告萬天聶云：

he said to Wàntiānyè:

“今此國之滅後二百八十年中，

“In this country, in the 280th years after my death,²⁵⁷⁰

有大國王善敬三寶。

there will be a great king who honours the three treasures.²⁵⁷¹

此前諸賢悉出乎世，

Before this, all worthies appear in this world

化導群品約有千百億，

and teach and guide the living beings, approximately ten billion.

後所得法，

After that, the dharma which will be attained

只因一師，

will exclusively depend on a single master;²⁵⁷²

興大饒益，²⁵⁷³

and that will give rise to great benefits

開甘露門，

and will open the gate of sweet dew (i.e. the teaching of the

²⁵⁶⁶ The upper part of 希 resembles the graph 少.

²⁵⁶⁷ I.e. it must be a graph syn. to 流.

²⁵⁶⁸ This refers to the famous master Shitou 石頭 (NPR). For his biographic entry see ZTJ 1.147.01; WU: 89; FO: 175. He was a resident of Nányué 南嶽 (i.e. Mt. Sōng 聖); his canonical name was Xiqián 喜彌 (NPR) and he originally came from Gàoyào 嘉要 in Dùn 端 province. According to ZTJ he died at the age of 91 and Emperor Xizōng 優宗 (NPR) gave him the posthumous name Wújì 無際 (NPR) (‘Without Limit’) and erected the Jiànxīàng 見相 pagoda for him.

²⁵⁶⁹ WU has mistakenly 准 for 師. The graph is orig. 見.

²⁵⁷⁰ It seems like jīn 今 functions as a component of a demonstrative pronoun here: There are already examples of jīn-shì 今是 (NPRO DEM) jīn GUOYU: 今是何神也? (What spirit is this?) see HYCD. 456c, #4.

²⁵⁷¹ I.e. Buddha, dharma, sangha.

²⁵⁷² This means that the dharma will be exclusively transmitted from one master to one disciple.

²⁵⁷³ 輿 orig. 興.
At that time Preceptor Bodhidharma sailed across the ocean on his way to the East, spending a period of three years [on this travel]. In the eighth year of the pū-tōng era (527 A.D.) of the Liang, in the year dīng-wēi, on the 21st day of the ninth month, he arrived in Guangzhou and disembarked.  

The governor Xiǎoāng set out to welcome him and informed Emperor Liáng. On the first day of the tenth month he (i.e. Bodhidhamra) arrived in Shàngyuán and Emperor Wǔ in person rode a (hand-drawn) carriage, welcoming and inviting him to enter the great hall in order to make offerings. At that time Preceptor Zhīgōng was in charge of the construction of the Cāozūō monastery and he said to abbot Língguān: “Your name is Língguān, do you really observe the supernatural?”  

Língguān said: “I just wish you, the Preceptor, to instruct me.” Zhīgōng said: “There is a Mahāyāna Bodhisattva from India who entered this country.” If you do not believe me then listen to my prophecy.

Looking upwards - two fans (shàn 扇).  

Looking upwards refers to the sky (xiāo 霄). Two fans (扇 shàn) refers to Liáng. This is Emperor Xiāo of the Liang.

Lowering the waist (i.e. bowing down to the ground) and
taking up the hook

Lowering the waist and taking up
refers to the Chinese graph shí 十 ‘ten’;
Hook

refers to the Chinese graph for ‘moon’ (yuè 月). The half-moon can have the shape of a hook.

[He] arrived in the tenth month.

Nine birds are all shot down [with the bow].

Nine birds
refers to ‘sun’ (‘day’) (rì 日),
are all shot
refers to twenty-nine;
the end of the month. [??]

There is only one [bird left].

One [bird]
refers to the first day of the tenth month.
Summing up (all this means that), the First Patriarch arrived on the first day of the tenth month.

[He] arrived but [did] not [stay] for a long time.

He was in Liáng for a period of nineteen days,
then he crossed over to the North of the Yangtze.
Therefore it says did not [stay] for a long time.

Restricting (yào 要) the false one needs a knife. [??]

This refers to cutting off humaneness and righteousness.

Meeting the dragon - not staying.

The First Patriarch met Emperor Wū,
therefore it says meeting the dragon.

What the Patriarch answered did not conform to the emperor’s intention (expectations),
so [Bodhidharma] immediately crossed the Yangtze.
Therefore it says not staying.

2581 This is a play on words and probably refers to shí 拾 ‘pick up’ which has the same pronunciation as shí 十 ‘ten’.

2582 The half-moon can have the shape of a hook.

2583 According to ZHANGHUA: 68 jiù niǎo 九鳥 ‘nine birds’ refers to ‘nine suns’, based on a passage in HUAINAN. During the time of the legendary Emperor Yao 有 there were ten suns which rose simultaneously and all vegetation withered as a consequence of the excessive heat. Yao ordered nine of the suns to be shot down. In each sun there was one bird and nine of the ten birds were killed.

2584 I.e. the twenty-nine days of a moon phase.

2585 This probably refers to Confucianist virtues.
過水則逃。

{{過江入魏。}}

That means that Bodhidharma crossed the Yangtze and entered the state of Wèi.

雨時靈觀則以紙筆錄之。2886 At that time Língguān recorded this on paper with a writing brush.

爾時武帝問：
“如何是聖諦第一義？”
師曰：
“廓然無聖。”
帝曰：
“對朕者誰？”
師曰：
“不識。”
又問：
“朕自登五已來，
度人造寺，
寫經塑像，
有何功德？”
師曰：
“無功德。”
帝曰：
“何以無功德？”
師曰：
“此是天人小果。
有漏之因，
如影隨形。
雖善善因，

2886 As in other parts of ZTJ 爾 is written with the simplified graph 尔. Note the odd construction 灘于記之.

2887 dī-yī yì ‘paramount meaning’, referring to the ultimate truth (skr. satyā).

2888 This dialogue became a famous gōng-ìn (see BIYANJU, T 28/2003: 141): 達磨初見武帝。帝問。朕起寺度僧。有何功德。摩云。無功德。早是喫水冇頭流。若強得這箇無功德。許恠見達磨。且道。起寺度僧。為甚麼都無功德。此意在甚麼處。帝與契約法師傳大士證明太子。持論真俗二論。據教中說。真論以人為非。俗論以佛為非。真俗不二。即是聖諦第一義。此是教家極妙窮玄。帝便拈此極妙處。問達磨。如何是聖諦第一義。摩雲。廓然無聖。天上禪僧跳出不出。達磨與他一刀截斷。如今人多少諸會。欲去弄精魂。瞭眼睛云。廓然無聖。且喜波交涉。五祖先師雲說。這廓然無聖。若人得之。歸家穩坐。一等是打屁藤。不妨與他破滅想。達磨就中奇特。所以道。參得一句透。千句萬句一時透。自然坐得

2889 On yòu-lòu yín 有漏因 see Fuguang: 2453. Compare JDCDL, T 51/2067: 447b.

2890 Compare Fā-jìng 法句經, T 4: 462a and Lìu-dù fù jìng 六度集經, T 3.
非是實相。”
武帝問：
“如何是實功德？”
師曰：
“淨智妙圓，
體自空寂，
如是功德，
不以世求。”
武帝了達摩所言，
變容不言。

ZTJ 1.072, WU: 45; FO: 92
達摩其年十月十九日，
自知不契，
則渡過江北，
入于魏邦。
志公特至帝所問曰：
“我聞西天僧至，
今在何所？”
梁武帝曰：
“昨日逃過江向魏。”

志公云：
“陛下見之不見，
逢之不逢。”
梁武帝問曰：
“此是何人？”
志公對曰：
“此是傍佛心印觀音大士。”

武帝乃悔之曰：
“見之不見，
逢之不逢。”
即發中使趙光文往彼取之。

志公曰：
“非但趙光文一人，
闔國取亦不遲。”

ZTJ 1.072, WU: 46; FO: 92
大師自到東京。
有一僧名神光，
昔在洛中久傳莊老。

they certainly are not the true-mark [of merit].”
Emperor Wǔ asked:
“What is true merit?”
The master said:
“The pure wisdoms wonderfully perfected,
the substance is naturally empty,
this kind of merit
is not sought after by wordly means.”
Emperor Wǔ did not understand what Bodhidharma meant,
his countenance changed and he did say anything.

On the 19th day of the tenth month of this year
Bodhidharma knew by himself that the circumstances did
not fit (i.e. that the right opportunity had not yet come)
and so he secretly crossed over to the north of the Yangtze
and entered the territory of the state of Wèi.
Mr. Zhī came to the Emperor’s place for this very purpose
and asked:
“I have heard that a monk arrived from Xītiān (India),
where is he now?”
Emperor Wǔ of Liǎng said:
“Yesterday he fled and crossed the Yangtze in the direction
of Wèi.”
Mr. Zhī said:
“Your Majesty saw him but did not [really] see him,
met him but did not [really] meet him.”
Emperor Wǔ of Liǎng asked:
“Who is this person?”
Mr. Zhī answered:
“He is Guānyīn Bodhisattva who transmits the mind-seal
of Buddha.”
The Emperor then felt regret and said:
“I saw him but did not see him,
I met him but did not meet him.”
Instantly he dispatched the Imperial Envoy Zhāo
Guāngwén to travel after him there and fetch him.
Mr. Zhī said:
“Not only the one person Zhāo Guāngwén
even if the whole country were to fetch him, he would not return.

2592 shì-xiàng 實相 (TERM): ‘TRUE CHARACTERISTIC MARK’, refers to the truth (the way things really are).
2593 原orig. 舍.
2594 WU mistakenly has 方 for 所.
2595 In the Buddhist context dà-sī 大士 occasionally refers to ‘Buddhist disciple’ or ‘Bodhisattva’.
Daoist teaching) formerly in Luoyang for a long period of time.

When he was over forty years old
he managed to meet Grand master [Bodhidharma].

He politely served him as his master
and followed him to the Shaolin monastery.

Every time he asked the master
the master would not say anything.

[Shénguāng] sighed to himself and said:
“When men of the past searched for the dharma
they smashed their bones and took out their bone marrow;
they pierced themselves and painted pictures with their blood;
they loosened their hair and smeared it with mud;
they jumped from cliffs and offered themselves as food for tigers.”

If it was formerly like this,
what am I begrudging?”

On the ninth day of the twelfth month of the tài-hé era (486 A.D.),
in order to seek the dharma,
he stood through the night
and the snow subsequently reached up to his waist.

At daybreak the master saw him and asked:
“You are standing in the snow,
what are you seeking?”

Shénguāng was bitterly sobbing and burst into tears, saying:
“I only wished that you open the gate of sweet dew (i.e. the Buddhātthāna teaching)
and save [this one] sentient being!”

The master said:
“The supreme enlightenment of all Buddhas
has been practiced from distant kalpas onwards.
If you seek the great dharma with little determination
you cannot attain it in the end.”

After Shénguāng had heard these words,
he thereupon took a sharp knife and cut off his own left arm
and placed it in front of the master.

The master told Shénguāng:
“When all the Buddhās and Bodhisattvas searched after the dharma

2596 小林寺～少林寺

2597 WU mistakenly has 餐 for 歡

2598 剌orig. 炎血 orig. 血; 滿 orig. 滿.

2599 Here we have a vivid description of extremeself-denial and religiously motivated suicide.

2600 腰orig. 臀.

2601 qín-pln群体 (TERM): ‘sentient being’. More common is zhòng-shēng 累生 or yǒu-qíng 有情.

2602 臂orig. 臂.
they did not regard the body as their body
and not the life as their life.  

Although you cut your arm
it is acceptable when seeking the dharma.”

Subsequently he changed Shénguāng’s name to Hūkē.

[Hūkē] continued asking:

“i beg you to pacify my mind!”

The master said:

“Bring me your mind,
I will pacify it for you.”

[Hūkē] said furthermore:

“I have searched for my mind,
but could not find it.”

The master said:

“What one can find,
how could this be your mind?
I have already pacified your mind for you.”

Bodhidharma said to Hūkē:

“I have pacified the mind for you,
do you understand now?”

Hearing these words, Hūkē became fully enlightened.

He addressed the master, saying:

“Only from today on I understand that all dharmas (i.e.
constituents of existence) are originally empty.”

I have not understood before now that enlightenment is not
something distant.

Therefore the bodhisattvas without thinking (lit. moving
thoughts) reach the ocean of omniscience

without engaging in any thought they climb up the shore of
nirvāṇa”

The master said:

“So it is, so it is.”

Hūkē respectfully said:

“This dharma of yours, is it recorded with written words
(i.e. is is written down)?”

Bodhidharma said:

“My dharma is transmitted through the mind to the mind”

---

2603 I.e. they regarded their bodies as being bestowed on them and did not arbitrarily mutilate them.

2604 Earlier records on Hūkē state that he lost his arm through an attack by robbers. However, the story of cutting off his own arm fits better in the dramaturgy of Chán historiography.

2605 Lit. ‘seek and attain’.

2606 xià  (N.GR: N.CONOR(X) + xià  (N.GR.LOC) ‘under X’ > N.AB/N.ACT(X) + xià  (N.GR) ‘at the time of X; caused by X’.

2607 kōng-jū 空寂 (TERM): see note 1553.

2608 sà-bō-ré hǎi 聖般若海 (TERM): ‘ocean of omniscience’; sà-bō-ré hǎi 聖般若海 (TERM) is a translation of skr. sarvajñā which refers to Buddha’s all-embracing wisdom and knowledge; on the term see Faguang 6602.

2609 WU and ZHANGHUA both have mistakenly 日 for 云.

2610 yì xīn chuán xīn 以心傳心 ‘transmit the mind through the mind; transmission from mind to mind and bù lì wén·zì 不立文字 ‘not to depend on (lit. establish/postulate) written words/records’ are extremely
不立文字。”

and is not postulated in written words.”

大師語諸人言：

The Grand master addressed the assembly:

“有三人得我法。

“There are three persons who obtained my dharma:

一人得我骨，

One person obtained my marrow,

一人得我肉。

one obtained my bones,

得我體者道惠可，

The one who obtained my bone-marrow is Dao Hûkê,

得我骨者道育，

the one who obtained my bones is Dao-yû,

得我肉者尼縝持。

and the one who obtained my flesh is the nun Zôngchí.

我法至六代，

When my teaching comes to the sixth generation,

陵遲傳法之人。”

the person who transmits the dharma will be

惠可進曰：“何故第六代陵遲傳法之人？”

persecuted.”

Hûkê continued asking:

“何故第六代陵遲傳法之人？”

“For what reason will the person who transmits the
dharma in the sixth generation be persecuted?”

達摩云：

Bodhidharma said:

“為邪法競興，

“Because heretic teachings will arise, competing with it,

亂於正法。”

and confusing the correct teaching.

我有一領袈裟，

I have a monk’s robe,

傳授與汝。”

which I bestow on you.”

惠可白和尚曰：“法既以心傳心，

Hûkê addressed the master:

復無文字，

“Since the dharma is transmitted from mind to mind

用此袈裟何為？”

and there are also no written words

大師云：“內授法印，

what purpose does this monk’s robe have?”

以契證心；

The master said:

外傳袈裟，

“Internally, I bestow the dharma-seal

以定宗旨。

in order to approve of the realized mind;

雖則袈裟不在法上，

Externally, I transmit the monk’s robe

法亦不在袈裟於中。三世諸佛遞相授記。

in order to settle (determine) the doctrine of the teaching.”

我今以袈裟亦表其信，

Although the robe does not exist in the dharma (i.e. does

not have any connection to the teaching)

and the dharma does not exist in the monk’s robe.

all Buddhas of the three time periods bestow it successively

as a prediction [for becoming Buddha].

Now, I also give expression to this belief through the

important phrases in Chán Buddhist doctrine.

2611 疑orig. 疑.

2612 Hûkê (VT): ‘to defeat (SHH), to persecute (Bianwen)’ (HYDCD: 6931c).

2613 喜orig. 喜.

2614 There is a gap in the text (two graphs missing?).

2615 In WU it is missing.

2616 zông-zhî宗旨 (TERM): “(1) The basic meaning, aim, motive or gist. (2) In the Chán school, the

source of the Buddha-dharma. Original idea. The reference point of religious practice. (3) The main principle or

teaching of a particular sect.” (Muller, see also Nakamura: 645d).

2617 Here I would expect rather zhî 之 than yû 於. According to HYDCD yû 於 can occasionally function

similarly to 之.
 TRANSLATION - ZTJ - SUPPLEMENTARY SECTION

BODHIDHARMA 第二十八祖菩提達摩和尚

740

今後世傳法者有稟承，
學道者得知宗旨。
斷眾生疑故。”

惠可便頂禮，
親事九年，
晝夜不離左右。2619

達摩大師乃而告曰：
“如來以法眼並袈裟付嘱大迦葉，
如是展轉乃至於我。
我今付嘱汝，
汝聴聞偈曰：

ZTJ 1.074; WU: 47; FO: 94

吾本來此土，
傳教救迷情。

一花開五葉，
結果自然成。2622

師付法已，
ZTJ 1.075; WU: 47; FO: 95

又告惠可曰：
“吾自到此土，
六度被人下藥，
皆為拈出。
今此一度，
更不拈出，
吾已得人付法。”

 monk’s robe (i.e. now, I also express through the robe the same message/meaning)
and let those who in future generations transmit the dharma have evidence [of the transmission]
and let those who study Buddhism get to know the doctrine (tenets) of [our] school.”
[The transmission of the robe] is done for the sake of cutting off the doubts of living beings.”

Hûkê then bowed to the ground2618
and personally served him for nine years,
not leaving the side2620 [of the master] during day and night.

Grand Master Bodhidharma then said:
“The Tathāgata has transmitted the Pure Dharma Eye and the monk’s robe to Kāśyapa,
like this it was passed on from generation to generation (lit. revolved) until it came to me.
Now I transmit it to you;
listen to my gāthā:

Originally I came to this country
In order to transmit the teaching and save the deluded beings. āsājī/

One flower opens five petals2621
And the fruits ripen naturally. /sājī/

After the master had transmitted the dharma2623
he again said to Hûkê:
“Since I came to this country,
six times I was given poison by people,2624
but I took it all out (i.e. the poison).
This one time today
I will not take it out
since I already obtained a person to transmit the teaching.”

2618 dîng-hî 頂禮 (TERM) is an expression of greatest respect (see Foguang, 4842).
2619 Here 禦 in its standard form!
2620 zuî-yû 左右 LEFT-RIGHT > those to the left and right’ often refers to the disciples of a master. I think here it rather conveys physical closeness because of his function as the master’s attendant.
2621 According to the Chán tradition this refers to five major masters after Hûnâng who continued the teaching of Chán: Căodòng 曹洞, Linjû 临济, Yûnmén 龙門, Guîyang 惠仰 and Fâyan 法眼 and their respective schools (Foguang, 54). See also Liang Xiaohong 1994: 110.
2622 果 orig. 草.
2623 yi 己 (V.GR.CLAUSE TEMP) marks the relative anteriority of a VP (compare liăo 了, qî 訳, and jîng 竟 which also have this function; see 2.2.1.1).
2624 xià-yâo 下藥 can also mean ’to give medicine’ but here it refers to giving poison to somebody (orig. Tang; HYDCD: 141b).
爾時達摩領眾雲往禹門千聖寺，Once Bodhidharma led the assembly on a tour to the
止得三日。Qiānshèng monastery in Yǔmén,  
時有期城大（～太？）守楊衍問師曰： At that time there was the Grand Scribe
“西國五天，Yángyān from Qiéchéng, who asked the master:
師承為祖，
末曉此意，
其義云何？”
“In the western country of India”
師曰：
“明佛心宗，
寸無差誤，
行相應，
名之曰祖。”
The master said:
“One who understands the school of the Buddha-mind
is without the slightest mistake,
and practice and understanding harmonize with each
such a person is called ‘Patriarch’.”
又問曰：
“唯此一等，
更有別耶？”
又问：
“Must he understand
and know the past and present;
he does not detest being and not-being (i.e. the conditioned
知其古今；
不敬有無，
不敬有無，

2625  yín-yóu 雲遊 (TERM) ‘CLOUDLIKE-TRAVEL’ refers to the practice of monks travelling around for purposes of study and practice, not residing for long periods in the same place (see Foguang. 53:48).
2626  dé 得 (V. GR.TEMP?) is occasionally preposed to numerals in phrases indicating a period of time. On this function see Jiang/Cao 89, # 2. Compare ZTJ 2.092; WU: 160; 鄭共雲窮到山下觀山院。壓雪數日，
師每日闔睡，雲峰只管坐禪。得七日後，雲峰使喚： ‘The master arrived together with Xuéfēng at the
Bhān monastery below the mountain. It snowed heavily for several days and the master just slept every day
while] Xuéfēng throughout sat in meditation. After a period of seven days had gone, by Xuéfēng then shouted.’
2627  Qiéchéng 期城 (NPR.LOC) The more common name for this place is Shíchéng 温城 (NPR.LOC)
situated in Hénán; see Yanagida 1990: 372).
2628  Wǔtiān 五天 (NPR.LOC) refers to Xī-Tiānzhú 五天竺 (NPR.LOC); this is a name for India which
was considered to have been divided into five major parts at this time: Dōng-Tiānzhú 東天竺; Xī-Tiānzhú西天竺; Běi-Tiānzhú 北天竺; Nán-Tiān-zhú 南天竺; Zhōng-Tiān-zhú 中天竺 (see HYDCD. 146).
2629  xiǎo 晓 (VT. CAUSE): ‘BRIGHT > CAUSE TO BE BRIGHT > MAKE CLEAR > understand’.
2630  義 is here obviously used for 意.
2631  Fó-xīn zōng 佛心宗 (TERM) ‘Buddha-mind School’ is an alternative name for the Chánschool (see Foguang 2613). The origin of the phrase is probably VIMALAKIRTI 㤭薩梨竭帝 < The term fits well into the doctrinal framework of a ‘transmission from mind to mind’ and the rejection of a teaching only based on
written sources. The term also appears in PLATFORM, BIYANLU, etc.
2632  懇  傲 (orig. 傲.
2633  chà-wù 差誤 (N.AB): ‘fault; mistake’.
2634  See Foguang: 2563.
2635  In WU 日 is missing.
2636  I.e. he can read the thoughts of others, one of the supernatural powers attributed to a Buddha.
亦非取故：
and the unconditioned),
不賢不愚，
he is neither wise nor stupid,
無迷無悟,
neither confused nor enlightened;
若能是解，
if one is able to have this kind of understanding
亦名為祖。”
then one is also called ‘Patriarch’."

楊衍又問曰：
Yángyǎn asked furthermore:
“弟子久在惡業，
“I have been involved in (lit. be in) bad karma for a long
time.
不近知識，
and did not come close to a teacher (spiritual friend)
勤生恭敬，
diligently produced respect;
被小智慧而生纏縛，
created bondage by smallish wisdom
卻成愚惑，
and at last I developed ignorance. 2638
不得悟道，
not being able to enlighten to the truth，
而致於此。
I came here.
伏願師指示大道，
I humbly beg the master to instruct me concerning the great
道心，
Way，
修行用心。
the practice and how to apply the mind.
何名法祖？”
What is called ‘Dharma Patriarch’?”
師以偈答曰：
The master answered by means of a gāthā:
亦不觀惡而生嫌， 2639
Not to create dislike when seeing something bad
(repulsive);
亦不觀善而勤措，
Not to get whole-heartedly involved when seeing
something good (pleasant); /tuñjñā/ 2640
亦不慳愚而近賢，
Not to get close to the talented (or: talent) while rejecting
the ignorant (or: ignorance);
亦不拋迷而就悟。
Not to complete enlightenment through expelling
confusion; /āvāsā/ 2640
達大道兮過量，
Reaching the Great Way - it surpasses all measures;
通佛心兮出度。 Penetrating the Buddha-mind - it exceeds all limits. /tusā/ 2640
不與凡聖同騈， 2640
Not to walk together neither with commoners nor the sages，
超然名之曰祖。
Transcending [all this] is called ‘Patriarch’. /tsuñā/ 2640

楊衍作禮：
Yányǎng bowed [and said]:
“唯願和尚久住世間，
“I only wished that you would reside in this world forever，
化導群品！”
teaching and guiding all sentient beings!”

師曰： 2637
The master said:

2637  Note this preverbal usage of shì 是. More common in this function is yī-mó 與摩, rú shì 如是, etc.
2638  These phrases probably try to express that he engaged in practices typical for a devote lay Buddhist
but was unable to grasp any deeper meaning.
2639 嫌 orīg. 狀.
2640 蹇 orīg. 鬆.
江橘分玉浪，

管炬閼金鎖。2645

管炬光也。  
閼統也。  
金鍗者毒藥。}}2646

五口相共行，

\{五口者吾字也，

相共行者與吾爭行佛法，

生嫉法心。}}

九十無彼我。”

“The branches on the river divide the white waves.

The tube-torch shuts the metal lock.2644

Five mouths practice together.

Nine, ten - there is no ‘self there’.”2647
Nineteen (jiù 九) and ten (shí 十) refer to the graph 底 (to die).

There is no ‘self there’ means that there is no self here and there. [77]

楊衍而作禮曰：
“且辭尊長，
願善保慶！”

Yángyán thereupon bowed, saying:
“At sunrise [I say farewell to you, Honoured Elder,
Take good care of yourself!”

時後魏第八主孝明帝大和十九年入涅槃，
At the time of the eighth ruler of the
Later Wèi, Emperor Xiàomíng, in the nineteenth year of the
tāi-hē era (495 A.D.), [Bodhidharma] entered nirvāṇa,
at the age of 150.

壽齡一百五十，
He was buried in Wūbān at Mt. Xióng’ěr,
葬在熊耳吳坂也，
Emperor Wǔ ordered Prince Zhāomíng to write a funeral
tāi-hē era (495 A.D.), [Bodhidharma] entered nirvāṇa,
武帝勑昭明太子而述祭文。
ode.

時後魏第八主孝明帝大和十九年入涅槃，
At the time of the eighth ruler of the
Later Wèi, Emperor Xiàomíng, in the nineteenth year of the
tāi-hē era (495 A.D.), [Bodhidharma] entered nirvāṇa,
at the age of 150.

壽齡一百五十，
He was buried in Wūbān at Mt. Xióng’ěr,
葬在熊耳吳坂也，
Emperor Wǔ ordered Prince Zhāomíng to write a funeral
tāi-hē era (495 A.D.), [Bodhidharma] entered nirvāṇa,
武帝勑昭明太子而述祭文。
ode.

時後魏第八主孝明帝大和十九年入涅槃，
At the time of the eighth ruler of the
Later Wèi, Emperor Xiàomíng, in the nineteenth year of the
tāi-hē era (495 A.D.), [Bodhidharma] entered nirvāṇa,
at the age of 150.

壽齡一百五十，
He was buried in Wūbān at Mt. Xióng’ěr,
葬在熊耳吳坂也，
Emperor Wǔ ordered Prince Zhāomíng to write a funeral
tāi-hē era (495 A.D.), [Bodhidharma] entered nirvāṇa,
武帝勑昭明太子而述祭文。
node.
自魏丙辰之歲遷化，
Since the year bǐng-chén of the Wèi (536 A.D.), when he
迄今壬子歲，
until the year rén-zǐ now (952 A.D.)
得四百一十三年矣。
413 years have passed. 2656

淨修禪師讚曰：
Chán master Jìngxiū says in his eulogy:

菩提達摩，
Bodhidharma’s
化道無為。
method of teaching consisted of ‘non-action’ 2657 /yj/

九年少室，
Nine years [he spent] at Mt. Shàoshì 2658
六葉宗師。
He is the ancestor of the six leaves (i.e. Six Patriarchs).

示滅熊耳，
He passed away at Mt. Xióngér,
隻履西歸。
Returning with one sandal to the West. /kyj/

梁天不諱，
The Liáng dynasty did not last,
惠可傳衣。
[But] Hùnkē had the robe transmitted. /ǎi /

2656 This calculation seems to be odd (it should be 416 years).

2657 hù×ào  化道 (N): ‘teaching of receiving the Way (glossed as 受道的教化); teaching method; way of teaching (glossed as 教化之道)’; see HYCD. 472b.

2658 This refers to the Shàolián monastery.
3.2.4 The Second Chinese Patriarch Hùìkě 慧可

ZTJ 1.077,06; WU: 49; FO: 97

The Twenty-ninth Patriarch, Chán master Hùìkě was a person from Wǔláo and his clan name was Ji.

The father [’s name was] Ji

and in the beginning, when he did not have this child [yet], he was praying together with his wife, saying: “Now, we are a very good family but we do not have any childern;

we deeply wish for one,

which sage gives us protection?”

On the first day of the first month in the fifteenth year of the yǒng-yì era of the sixth ruler of the Later Wèi, Emperor Xiàowén,

there appeared a bright light at night which filled the whole room.

As a consequence of this [the mother] got pregnant and gave birth to a son who was called Guāngguāng 光光 (‘Light’).

At the age of fifteen [the son] could recite nine scriptures by heart (lit. throughout),

and when he reached the age of thirty he went to the Xiāngshān monastery in Lóngmén, where he served Chán master Bàojīng and practiced concentration and insight [meditation] on a regular basis.

After he had renounced home

he took the full set of precepts at the Yǒnghé monastery in the Eastern capital.

At the age of thirty-two

he returned to Xiāngshān (‘Fragrant Mountain’) and waited on the elders (superior monks) there.

After another eight years had passed

he suddenly in the silence of the night saw a ghost who addressed Guāng, saying: “If you want to receive the fruit, why do you stay here and do not travel south to get closer to the Way?”

Wǔláo 武牢 (NPR,LOC): no reference found in Diming.

Ji orig. 魏. 

Yǒng-yì era (永熹): no reference found.

There is no such nián-hào 年號 era name (yǒng-yì 永宜) during the rule of this emperor. Also the yǒng-xīng 永興 era recorded in the BLZ is wrong (Fèng 570).

Yǒnghé 永和 monastery: no reference found.

què-bù 選步 (VT): ‘step back-step(walk) > return’.
His original name was Guāngguāng
but since he had seen the appearance of a ghost
he was called Shèngguāng ('Numinous Light').
In the second night [after the ghost had appeared]
his head suddenly began to ache as if it was going to burst.
His teacher wanted to apply axiobustion to it,
but in the empty air there was a voice reprimanding [them]
‘Don’t, don’t!’
This is ‘changing the bones’ [pain]
and not a regular pain.”
The teacher then refrained
and subsequently he told the above story, that it was
because he had seen a ghost,
to Bāojīng.
Bāojīng said:
“That is certainly an auspicious sign.
Your forehead has changed
and is not the former head.
The five peaks665 hang from the jade-bar;
this mark is extraordinary!”
Thereupon he took farewell from the master and traveled south,
and when he got to meet Bodhidharma
his mind opened up and he was enlightened to the supreme vehicle (shàng-shěng 上乘).

The master [Bodhidharma] then said:
‘The one true dharma
you truly possess it completely;
protect it well
and do not let it be interrupted.
I transmit to you this robe of belief
as expression for this.”2668
Huīkē said:
‘What is expressed by it?’
Bodhidharma said:
‘On the inside I transmit the mind-seal
in order to approve of the realized mind;
On the outside you receive the monk’s robe2670

2664 炙orig.炙.
2665 銃orig.戥.
2666 Usually wǔ-guān 五管: the five sense organs of the face (HYDCD 166a). yù-zhěn 玉轸 ‘jade-
crossbar’ can also refer to the wooden bridge from where the strings of a Chinese zither are suspended. Here it
obviously refers to some kind of facial characteristic.
2667 諾orig.諾.
2668 Lit. each/one/pART/express; I am not sure about ge 各 ‘each’ in this sentence.
2669 契orig.契.
2670 jiā-shā 襲裟 (TERM PHON) skr. kasāka; this is the most important piece of cloth for a monk.
There has been a great variety of colours of monk’s robes throughout the history of Buddhism. After Buddhism
had come to China, the common colour during the Wei dynasty was red, in later periods black, greenish dark,
而定宗旨，
在 order to determine the teaching of the school (i.e. the
主要宗旨，
main principles of our teachings)
不該故。不
so it won’t be mistaken.
吾滅度後二百年中，
During the 200 years after my death
此袈裟不傳。
this monk’s robe will not be transmitted.
法周沙界，
The dharma will circulate in the countless worlds;
明達者多，
those who understand the Way will be many
行道者少；
[but] those who practice the Way will be few;
誦理者多，
those who expound the principle will be many
通理者少。
[but] those who thoroughly understand the principle will be

於後得道，
Those who afterwards attain the Way
還近千萬。 will be close to 100,000,000 (i.e. uncountable).
汝所行道，
[As for] the Way you are practicing
勿輕未學。
you should not make light of the students of later
generations.\textsuperscript{2672}

此人觀志，
These people will return to the aspiration (determination)
便獲菩提，
and then attain bodhi (i.e. enlightenment);
初心菩薩，
those who have taken the Bodhisattva vows\textsuperscript{2674}
與佛功等。”
are equal to the Buddha in terms of their merits.”

爾時可大師得付法已，
After Grand Master Kē had received the dharma
廣宣流布，
he spread the teaching afar
度諸有情。
and saved all the sentient beings.
於天平年中，
During the year tiān-píng，
ZTJ 1.079; WU: 49; FO: 99
後周第二主孝閔己卯之歲，
in the year yǐ-mǎo of the second ruler of the Later Zhōu,
有一居士，
Emperor Xiāolóu, (559 A.D.)
不誤年幾，
there was a lay Buddhist,
候有十四。
who, although he did not state how old he was,
ZTJ 1.078; WU: 50; FO: 99
及至禮師，
looked as if he was forty years old.
不稱姓名，
When he showed reverence to the master
云：
he did not mention his name
‘弟子身患風疾，
but said:
請和尚為弟子懺悔。’
‘I am suffering from the fēngsickness，

\textsuperscript{2671} 原意 nǐn.

\textsuperscript{2672} mò-xué 大學 (TERM): (1) being subject to the cycle of life and death (Dùn-wǔ yào-mén 頻遇要門), (2) students of later generations, (3) general appellation for students (Nakamura 1283b).

\textsuperscript{2673} 原意 nǐn.

\textsuperscript{2674} chū-xīn pú-sà 初心菩薩 (TERM): 'Bodhisattva of the initial mind'; chū-xīn 初心, chū-fā-xīn 初發心, chū-fā-yì 初發意, xīn-fā-xīn 新發心, xīn-fā-yì 新發意 are terms which originally translated skr. baya-yama-
sampradātha and refer to the initial determination to seek enlightenment (see Foguang 2789a).
師云：
“汝將罪來，
為汝懺悔。”
居士曰：
“見罪不可見。”
師云：
“我今為汝懺悔竟，
汝今宜依佛法僧寶。” 2675

居士問：
“但見和尚則知是僧，
未審世間何者是佛？
云何為法？”
師云：
“是心是佛，
是心是法，
法佛無二，
汝知之乎？”
居士曰：
“今日始知，
罪性不在內外中間，
如其心然，
法佛無二也。”

師知是法器而與剃發，

云：
“汝是僧寶，
宜名僧璨。” 2678
亦受具戒，
師告曰：
“如來以大法眼付嘱迦葉，
如是展轉乃至於我。
我今將此法眼付嘱於汝，
並賜袈裟以為法信。”

汝聴吾偈曰：

本來緣有地，
因地種花生。

本來無有種，
花亦不能生。”

The master said:
“Bring me your crimes
then I will repent for you.”
The lay Buddhist said:
“I am looking for my crimes but I cannot see them.”
The master said:
“I have already repented for you
and you shall now take refuge in the treasures of Buddha,
dharma, and sangha.”
The lay Buddhist said:
“Just when I look at you then I know that you are a monk
but I do not know what the Buddha is in the world,
and what the dharma is.”
The master said:
“The mind is the Buddha
and the mind is the dharma,
dharma and Buddha are not two, (i.e. they are identical)
do you understand this?”
The lay Buddhist said:
“Today I understand for the first time,
that the nature of crimes (guilt) is not inside, nor outside,
nor in the middle;
if the mind is like this (i.e. has this kind of understanding)
then dharma and Buddha are identical.”
The master recognized his potential for the dharma 2676 and
shaved his hair,
saying:
“You are the treasure of the sangha 2677
and I call you Sēngěăn (‘Assembly Jade’).”
He received the complete set of precepts
and the master told him:
“The Tathāgata has transmitted the great dharma-eye to
Jiāshè (Kāśyapa)
and like this it has circulated until it reached you.
Today I transmit this dharma-eye to you
and together with it I present you with the robe as
expression for the belief in the dharma.

Listen to my ghātā:
The original cause is the earth
Caused by the earth all flowers grow.
If originally there are no seeds
Then flowers also cannot grow.”

2675 宜orig. 宜.
2676 Lit. ‘RECOGNIZE/BE/DHARMA/VESSEL.’
2677 I.e. the assembly of monks.
2678 In contrast to a few lines above 宜 is written here with the more common variant 賞, 環 is regularly written 環.
說此偈已，
告謂曰：
“吾往雞都還債。”
便去彼所，
化眾群生，
得三十四年。
或在城市，
ZTJ 1,080; WU: 50; FO: 100
隨時任緣；
或為人所使，
事畢卻返。
彼所有智者，
每勸之曰：
“和尚是高人，
莫與他所使。”
師云：
“我自調心，
非關他事。”
時有辯和法師，
於薊都城南安縣匡教寺講《涅槃經》。  
At that place was a wise man
who each time urged him, saying:
“You, Preceptor, are a noble man
do not let yourself be sent by others.”
The master said:
“I myself control my mind
and am not concerned with other things (or: the business of
others).”
阿僧出界， 2679
遂往懸崖頂仲侃說之： 2680
“彼邪見道人，
打破講席。”
眾令不委事由，
非理損害而終。
葬在磁州滏陽東北七十餘里。  
He was buried seventy miles northeast of Túyáng in Cí
county. 2682
壽齡一百七歲，
示于時滅，
當隋第一主文帝開皇十三年癸丑之歲。  
His age was 107 years
and the time when he died

2679 僧orig. 僧.
2680 仲orig. 仲. In JDCDL his name is Zhāi Zhòngkǎn 濤仲侃 (NPR)
2681 jiāng-xī講席 (N,HUM) can either refer to an eminent monk or an eminent scholar (see HYDCD.
6660a).
2682 JDCDL: 磁州滏陽 Túyáng in Cí province.
唐内供奉沙門法琳撰碑文。

唐内供奉沙門法琳撰碑文。

德宗皇帝諡號大弘禪師大和之塔。

德宗皇帝諡號大弘禪師大和之塔。

自隋癸丑歲至化，
迄今唐保大十年壬子歲，

自隋癸丑歲至化，
迄今唐保大十年壬子歲，

得三百五十九年矣。

得三百五十九年矣。

浄修禪師讚曰：

浄修禪師讚曰：

二祖碩學，
操為堅確定。

二祖碩學，
操為堅確定。

心貫三乘，
頂奇五岳。

心貫三乘，
頂奇五岳。

天上麒麟，
人間鶴鶴。

天上麒麟，
人間鶴鶴。

斷臂立雪，
混而不獨（～濁）。

斷臂立雪，
混而不獨（～濁）。

kāi-huáng sir. The monk Fǎlín who acted as Religious Advisor to the Tang court wrote the stele inscription,

德宗皇帝諡號大弘禪師大和之塔。

and Emperor Dèzōng gave him the posthumous name Chán master Dàhóng, and the Dàhé ('Great Harmony’) stūpa [was erected for him].

自隋癸丑歲至化，
迄今唐保大十年壬子歲，

From the time when he died in the guī-chōu year of the Suí until now, the rèn-zǐ year in the tenth year of the bāo-dà era of the Táng,

得三百五十九年矣。

359 years have passed.

浄修禪師讚曰：

Chán master Jìngxiū’s eulogy says:

二祖碩學，
操為堅確定。²⁶⁸³

The Second Patriarch was greatly learned,

心貫三乘，
頂奇五岳。

His mind thoroughly understood the Three Vehicles

天上麒麟，
人間鶴鶴。

And his forehead had the wonderful ‘five peaks’.

斷臂立雪，
混而不獨（～濁）。

Standing in the snow he cut off his arm,²⁶⁸⁴

Confused, but not impure.

²⁶⁸³ 確orig.確.

3.2.5 The Third Chinese Patriarch Sengcan

The Thirtieth Patriarch Sengcan is the Third Patriarch of the Great Suí (i.e. China).

It is not known where he is from and he did not get a family name or courtesy name.

When he met Grand Master Hui.Kè he had the mind-dharma transmitted.

He gathered disciples on a great scale and even showered them with the correct teaching.

Among the assembly there was a monk who was only fourteen years old;

his name was Daoxin
and he came, showed reverence to the master and asked him:

"How is the mind of the Buddha?"

The master answered:

"What mind are you in today?"

[The young monk] answered:

"Today I am without mind."

The master said:

"If you are without mind
how could Buddha possibly have a mind?"

[The boy] also asked:

"I just wish that you teach me the dharma-gate of liberation."

The master said:

"Who is binding you?"

[The boy] answered:

"Nobody is binding [me]."

The master said:

"Since nobody is binding you then that’s the same as liberation,
why do you seek an additional liberation?"

Hearing these words Daoxin was fully enlightened and stayed with the Master for a period of eight, nine years.

Afterwards he received the full set of precepts in Ji province
and returned to pay his respects to the master.

The master transmitted the dharma [to him] and expounded the following gāthā:

Although the seeds of flowers depend on the earth,

The flowers grow from the seeds in the earth.

If there is nobody sowing the seeds
花種盡無生。  
The seeds of the flowers do not grow at all.

師自隋第二主煬帝大業二年丙寅歲遷化。  
From the time when the master died during the second year of the dà-yè era, the year bǐng-yán, under the second ruler of the Suí, Emperor Yáng, until now, the tenth year of the bǎo-dà era of the Táng, the year rén-zǐ.

迄今唐保大十年壬子歲，
340 years have passed.

大明孝皇帝諡號智鏡禪師覺寂之塔矣。  
Emperor Dàmíng Xiào gave him the posthumous appellation Chán master Zhìjìng (‘Wisdom Mirror’) and the Juéjǐ pagoda [was erected for him].

淨修禪師讚曰：
Chán master Jìngxiū says in his eulogy:

三祖大師，
The Third Patriarch and Grand Master

法王真子。
Was the true son of the dharma king. /tʂʰɿ/  

語出幽微，
His words came out from the mysterious and subtle

ZTJ 1.082; WU: 51; FO: 102

心無彼此。
His mind was without dualism [lit. that and this]. /tsʰɿ/  

或處出林，
Sometimes he lived in the mountain forests

或居郊市。
Sometimes in the great cities. /ʂɿ/  

因地花生，
Depending on the earth the flowers grow

枴檀旃橬。2687
The zhān-tán tree2688 is swaying. /nri̯/  

---

2687  yǐ-ní 枘旎 orig. 枘旎

2688  zhān-tán 枘檀 Muller. “A transliteration of the Sanskrit/Pali candana. It is a tree whose bark is used as a medicinal herb, as well as for incense.” See also Nakamura 838.
3.2.6 The Fourth Chinese Patriarch Dàoxìnn 道信

ZTJ 1.082,02; WU: 51; FO: 102

第三十一祖道信和尚者，
即唐土四祖。

姓司馬氏，
本居河內，
遁止亳州，
廣濟之所育也。

The Thirty-first Patriarch, Preceptor Dàoxìnn is the Fourth Patriarch of the territory of the Táng (i.e. China).

His family name was Mǎ
d and he originally lived in Hénèi.

He proceeded to settle in Qi province,
where he was educated in helping [the sentient beings] on a
great scale (i.e. where he received his education as monk).

得璨大師心印之後，

After he had obtained the mind-seal of Grand Master

忽於黃梅路上見一小兒，

he suddenly saw a little boy on the Huangmá road,

年七歲，

who was seven years of age,

所出言異。

and the words he uttered were unusual.

師乃問子何姓，

The master thereupon asked the child what his family name was

子答曰：

and the child answered:

“姓非常姓。”

“My family name is not an ordinary (or: permanent)

family name.”

師曰：

The master said:

“是何姓?”

“What family name is it?”

子答：

The boy answered:

“是佛性。”

“It is Buddha-nature.”

師曰：

The master said:

“汝勿姓也。”

“You refuse to tell [me your] family name.” (Or: You do not have a family name.)

子答曰：

The boy answered:

“其姓空故。”

“It is because the family name is empty.”

師問左右曰：

The master addressed his students, saying:

“此子非凡，

“This boy is not an ordinary person,

吾滅度二十年中，

twenty years after I have passed away

d作佛事。”

he will be fully engaged in the affairs of Buddhism.

子問曰：

The boy asked the master:

“諸聖從何而證？”

“From what do all the sages get awakened?”

師云：

The master said:


2689 Dàoxìnn 道信 (NPR) (580-651). This monk is regarded as the Fourth Patriarch in traditional Chán historiography. On Dàoxìnn see for example Chappell 1983.

2690 Hénèi 河内. This usually refers to the area on the east of the Yellow River as it flows inbetween today’s provinces Shānxi 陕西 and Shānxi 山西.

2691 Note this clear example of indirect speech.

2692 The use of prohibition marker wú 勿 feels strange in this sentence.

2693 zhēng 誠 (TERM): Muller, “realization; actualization; awakening; witness; prove; to attain the fruit; to experience.” See also Nakamura 736a.
“廓然，廓然。”
子曰：“與摩則無聖去也。”
師曰：“猶有這個紋緞在。”
師乃付法偈曰：
花種有生性，
因地花性生。
大緣與性合，
當生不生生。
師付法已，
時當高宗永徽二年庚戌之歲，
閏九月四日，
掩然而滅，
壽年七十二。
葬後二年四月八日，
塔門無故自開。
容貌端然，
無異常日。
自茲已後，
門人更不取閉。2700

“Wide open, wide open.”
The child said:
“If that’s the situation then sages do not exist.”
The master said:
“It is like having this patterned silk.”
The master then said in the ghāta called Transmitting the Dharma.

The flower-seeds have the nature of growing. Depending on the earth the flower-nature grows.

If a primary condition (indirect cause) and Nature harmonize
It is bound to grow, [although] growing without there being any growing.2696 [??]

After the master had transmitted the dharma, in the second year of the yǒng-huí era2697 of Gāozōng, in the year gěng-shǔ,
on the fourth day of the intercalary ninth month, the master unexpectedly died
at the age of seventy-two.
Two years, four months and eight days after the burial the gate of his stūpa opened by itself.
His appearance was peaceful2699
and not different from ordinary days (i.e. when he was alive).
After this the disciples did not [dare to] close [the stūpa] again. [??]

In the dà-li year2701
Emperor Dàizōng bestowed the posthumous title Chán master Dàiyī (‘Great Physician’) on him, and the Cíyún (‘Compassion Cloud’) pagoda [was erected for him].

ZTJ 1.083; WU: 52; FO: 104
至大歷年中，
代宗諡號大醫禪師慈雲之塔。

中書令太子賓客襄陽公杜正倫撰碑文。 The Palace Secretary2702 ordered the retainers of the crown prince, Xiāng Yánggōng and Dù Zhènglùn to write an inscription for the stone tablet.

2694 kuò-rán 廓然 (VI) ‘BE WIDE, EXTENSIVE’. In ZTJ this word is usually associated with the experience of enlightenment (‘wide and open like empty space’).
2695 wén cài 紋緞 紋 refers to patterns, lines and 緞 to coloured silk; I am not sure about the meaning of this sentence.
2696 I.e. according to the Mahāyāna doctrine of non-production (bù-shēng 不生) of dharmas.
2697 The yǒng-huí 永徽 era lasted from 650-656 A.D.
2698 貌orig. 貌.
2699 duàn-rán 端然 (VI) ‘peaceful; without movement’ (glossed as 安然不動觀 by Jiang/Cao 102).
2700 取～敵？
2701 The dà-li 大歷 era lasted from 766-780 A.D.
2702 zhōng-shū 中書 (TIT) ‘(Palace) Secretary’ (on this title see Hucker: #1606).
Chán master Jingxiū’s eulogy says:

The Fourth Patriarch was fourteen years old

When he was liberated through the master.

When he was living in the world the Way was (or: became) popular

And the degree of his compassion was extensive.

Constantly he cut off honour

Driving it far away for good.

When the fruits are few, the flowers are many,

And [Hóng]Rèn had the robe and bowl transmitted.

---

2703 hō (TERM): ‘bowl’; skr. pūra, originally referring to the bowl in which monks received donations during their begging excursions. More generally referring to the bowls used by the monks in a monastery during their meals; hō can also refer to bowls in front of Buddha and Bodhisattva images in which offerings are placed. In ZTJ and later Chán texts the bowl, together with the monk’s robe, are important symbols for the transmission of the dharma. For a detailed account on the origin and meanings of hō see in Yang Weizhong 2001: 219-222. For a recent study of the alms bowl in the cultural context of China see Kieschnick 2003: 107-112.
3.2.7 The Fifth Chinese Patriarch Hóngrên 弘忍

ZTJ 1.083.05; WU: 53; FO: 104

第三十二祖弘忍和尚 is the Thirty-second Patriarch, Preceptor Hóngrên
即唐土五祖也。 is the Fifth Patriarch of the territory of the Táng (i.e. China).

姓周氏・ His family name was Zhōu
本居汝南・ and he originally lived in Rǔnán
遷止蕲州。 He moved and settled in Qi Province.

黃梅誕生・ He was born in Huángméi
七歲出家・ and at the age of seven he renounced home
事信大師。 and attended to Grand Master [Dào]Xīn.
幼而聰敏・ He was young and bright
事不再問。 and did not inquire a second time about a matter.
母懷之時・ When his mother was pregnant
發光通宵・ a light was emitted throughout the night
每聞異香・ and everyone smelled an unusual fragrance;
身體安泰・ her body was peaceful
後乃生育。 and afterwards she then gave birth [to Hóngrên].
形貌端嚴・ His looks were handsome
哲者觀之・ [but] when a wise man observed him
云： he said:
“此子闕七種大人之相， “This boy lacks the seven kinds of characteristics of a great
不及佛也。” man (i.e. Buddha)

時有盧行者・ Once there was Postulant Lú
年三十二・ who at the age of thirty two
從頴南來・ came from the Pamir area
禮觀大師。 in order to formally visit the Grand Master [Hóngrên].
大師問： The Grand Master asked:
“汝從何方而來。 “From which direction do you come from?
有何所求？” and what are you seeking?”
行者對曰: The Postulant said:
“從新州來， “I come from Xin province
來求作佛。” and come for the purpose of becoming a Buddha.”
師云: The master said:
“汝頴南人， “You are a person from south of the Pamir (i.e. you are a

2704 On Hóngrên 弘忍 (NPR) and the teaching of the East Mountain school see McRae 1986: 118 ff.
2705 Rǔnán 汝南 (NPR.LOC): This county is situated in today’s Húběi 湖北 province, in the south-east
of Wǔchāng 武昌 county. However, there are several locations which have this name; see Diming: 323b.
2706 幼orig. 幼.聰 orig. 聰.
2707 I.e. he understood at once.
2708 No reference found to a compound shēng-yù 生育.
2709 I.e., the later Sixth Patriarch Hùnnéng.
2710 Note the three verbs in a row: come - seek - become Buddha!
無佛性也。”
行者云：
“人則有南北，
佛性無南北。”
師云：
“汝作何功德？”
行者對云：2711
“願竭力抱石，
舂米供養師僧。”
師便許之。

ZTJ 1.084, WU: 53; FO: 105
於一日一夜舂得一十二石米，
首末親事。
經八箇餘月，
行者又問曰：
“如何是大道之源？”
師曰：
“汝是俗人，
問我此事作什麼？”
對曰：
“世諦即有僧俗。道豈礙人耶？” 2716
師曰：
“汝若如此，
莫從人墮。”
進曰：
“與磚即不從外得。”
師曰：
“內亦非。”

大師遇終時， 2717
告眾云：

barbarian) and do not possess Buddha-nature.”
The Postulant said:
“Although people do have [the concept of] ‘south’ and ‘north’, there is no ‘south’ and ‘north’ with regard to the Buddha-nature.”
The master said:
“What kind of meritorious deeds do you perform?”
The Postulant said:
“I wish to exert my strength by carrying stones, pounding rice and serving it to the monks.”
The master thus allowed him [to stay in the monastery].

Within one day and one night he could pound 12 dàn 2712 of rice
and all the time he was concentrated on the task 2713 [?]
After more than eight months had passed the Postulant asked again:
“How about the source of the great Way?”
The master said:
“You are a lay person; 2714 why do you ask me about this matter?”
[The Postulant] answered:
“In the worldly truth 2715 there exist monks and lay persons, but how can the Way impede people?”
The master said:
“If you are like this then do not seek [the truth] from men!”
[The Postulant] continued saying:
“If it is like this then [the truth] cannot be attained from the outside.”
The master said:
“It is neither in the inside.” [?] 

When the master was approaching death 2718 he addressed the assembly, saying:

2711 WU has mistakenly 日 for 云.
2712 One dàn 石 (MW) corresponds to ca. one hectaroliter (of grain).
2713 shòu-mò qín shì 首末親事: lit. ‘BEGINNING-END/BE CLOSE/TO/MATTER’.
2714 Hongren points out, that he is a manual worker living in the monastery and not a proper member of the assembly of monks.
2715 shì-dì 世諦 (TERM): the secular or relative truth, contrasted with zhèn-dì 真諦, the absolute truth, in which there are no differentiations whatsoever. The two truths theory was especially important in the doctrines of the Tiāntái 天台 School (see Lai 1980 and Swanson 1989).
2716 磚 org. 磚.
2717 墬 org. 墬.
2718 qiān-huó 髮化 (VI PROC) ‘MOVIE-TRANSFORM’ is an elevated word for ‘to die’ used in the Buddhist context, referring to the transformation into nirvāṇa. Here it is contrasted to dào 道, ‘the Way’ or absolute truth.
“正法難聞，
盛會希逢。
是你諸人如許多時在我身邊，
若有見處各呈所見，
莫記吾語，
我與你證明。”
時眾中有神秀，
聞師頻訓告，
遂揮毫於壁。
書偈曰：
身是菩提樹，
心如明鏡臺。2720
時時勤拂拭，
莫使有塵埃。
師見此偈，
乃告眾曰：
“是你諸人，
若依此偈修行而得解脫。”
眾僧總念此偈。

ZTJ 1, 084; WU, 54; FO, 106
有一童子獨往裏念此偈，
行者曰：
“念什麼？”
童子曰：
“行者未知，
第一座造偈呈師，
大師曰：

他说了以下的gāthā:

He wrote the following gāthā:

The body is the bodhi-tree
The mind is a bright mirror-stand. /āj/

Always wipe it carefully2721
And do not let dust settle on it2722 /āj/

When the master saw this gāthā
he addressed the assembly, saying:
“All of you people,
if you practice according to this gāthā then you will attain liberation.4723
The monks in the assembly all recited this gāthā.2724

There was a boy who in the rice-pounding room recited this gāthā
and the Postulant asked:
“What are you reciting?”
The boy said:
“Does the Postulant not know
that the Head-monk2725 wrote this gāthā and presented it to the master,
and that the master said:

2719 huì hào 擺毫 (VI.ACT): lit. ‘wave/shake the hair brush’.

2720 応 ong 拭。

2721 jiù-shí 扶拭 (VT/VI.ACT): ‘remove (dust)’ also used figuratively for removing mental defilements.

2722 For these famous verses see also PLATFORM, ed. Yampolsky 1967: 3.

2723 jìé-tuo 解脫 (TERM): ‘liberation; salvation’; Müller. “Deliverance, especially from suffering, birth, old age and death, etc. The spirit becoming free from afflictions. Awakening to reality. Breaking attachment. The peaceful condition resulting from escaping the suffering and vexation of the world; nirvāṇa; Non-attachment to self.”

2724 niàn 念: lit. ‘be mindful of’; this involved audibly or inaudibly reciting the verses. In the context here the verses were obviously recited aloud.

2725 dì-yī-zuò 第一座 (TIT) ‘PREF.ORD-FIRST SEAT’ > the highest in rank among the monks in a monastery who engage in seated meditation; leader of the meditation hall’; ‘head-monk’ (see Nakamura 932b). This title is used 17 times in ZTJ.
’若依此偈修行而得解脱。’
’If you practice according to this gāthā then you will attain liberation.’

行者曰：
The Postulant said:

“某甲不識文字，
“I do not know Chineses graphs (i.e. I am illiterate),

請兄與吾念看，
I ask you, elder brother, to read [the gāthā] for me.

ZTJ 1.085; WU: 54; FO: 106

我聞願生佛會。
If I hear it I wish to be born among the assembly of Buddhas.” [7]

有一江州別駕張日用，
There was a person from Biéjiàn in Jiang Province by the name of Zhāng Rìyòng,

為行者高聲誦偈。
who read the gāthā aloud for the Postulant.

行者請議張日用：
The Postulant then asked Zhāng Rìyòng: 2726

“與我書偈，
“I have an awkward understanding (view) [I want to present].”

某甲有一個拙見。
Zhāng Rìyòng wrote the following gāthā for him:

其張日用與他書偈曰：

身非菩提樹，
The body is not the bodhi tree

心鏡亦非臺。 2727
The mind-mirror does not have a stand. /tāi/

本來無一物，
Fundamentally there is not a single thing;

何處有塵埃？
Where could the dust settle? 2728 /zī/

時大師復往觀之， 2729
At the time when the master again went by he personally saw the verses,

揮頥了，
and, after having wiped them away, 2730

舉顏微笑， 2731
he lifted his face and smiled,

亦不匾賞，
but in his mind he regarded them as superior [to the verses of Shénxìu]. [?]

心自詫嘆。

師又去碓坊，
When the master went to the rice pounding-room again

便問行者：
he asked the Postulant:

“不易行人，

2726 Zhāng Rìyòng 張日用 (NPR). No reference found to this person.

2727 Here 身 in its ‘standard’ form.

2728 There are two sets of verses recorded in PLATFORM (Dūnhuáng version) which differ from those above: 菩提本無樹, 明鏡亦無臺, 佛性常清淨, 何處有塵埃。”Bodhi originally has no tree, The mirror also has no stand. Buddha nature is always clean and pure; Where is there room for dust?”And, 心是菩提樹, 身為明鏡臺, 明鏡本清淨, 何處染塵埃。”The mind is the Bodhi tree, The body is the mirror stand. The mirror is originally clean and pure; Where can it be stained by dust?” (PLATFORM, ed. Yampolsky 1967: 4; tr. Yampolsky 1967: 132).

2729 WU has mistakenly: 親覩.

2730 que 卻 (V.COMP) is a verbal complement indicating completion of an action andliǎo 了 indicates relative anteriority to the VP in the following clause.

2731 WU mistakenly has 頭 for 顏.

2732 This clause is problematic: bú yì 不易 can mean ‘not easy’ or ‘not changed’ but yì can also refer to the cultivation of a field: ‘well-cultivated’. Maybe the Fifth Patriarch hints at the low level of education of Huánóng (concretely his being illiterate) who until that time just performed manual labour in the monastery and was not admitted into the monks’ assembly.
米還熟也未？”

對曰：

“米熟久矣，
只是未有人飯。”

師云：

“三更則至。”

行者便唱喏。

至三更，

行者來大師處。

大師與他改名，

號為慧能。

當時便傳袈裟以為法信，

如釋迦牟尼授彌勒記矣。

At the third watch of the night,

the Postulant came to the place of the Grand Master.

The Grand Master changed the name for him

and gave him the appellation Huineng (‘Wisdom

Capability’).

At that time he transmitted the monk’s robe as [symbol for

the] belief in the dharma

in the same way as Śākyamuni gave the prediction to

Maitreya. 2735

大師便偈曰：

有情來下種，

因地果還生。 2736

無情既無種，

無性亦無生。 2736

行者聞偈歡喜，

受教奉行。

師又告云：

“吾三十年方入滅度，

汝且莫行化，

當損於汝。”

行者云：

“當往何處而堪避難？”

The master then said in the following gāthā:

Sentient beings come to sow the seeds

And depending on the earth the fruits are growing.

Since non-sentient do not have any seeds,

There are without nature and are also unborn. 2736

When the Postulant heard this gāthā he was delighted

and received the teaching and practice.

Furthermore the master told him:

“Only after three years I will pass away

and you should not immediately proceed to teach,

because then you are bound to be harmed.”

The Postulant said:

“Where should I go to in order to avoid calamities?”

2733 熟 2734

orig. 熟.

2734 Here a metaphor of becoming enlightened.

2735 shōu-ji 授記 (TERM) refers to the prediction of becoming a Buddha; shōu-ji (skr. vyākaraṇa) is also one of the Buddhist scriptures in twelve divisions (see Nakamura 6586).

2736 wú-qíng 無情 usually refers to inanimate objects in contrast to sentient beings (yǒu-qíng 有情); however, in this context it rather refers to enlightened persons who do not have the defilements typical for sentient beings. For a study on the polysemic of wú-qíng and its meanings in Chán texts see Anderl 2004.

2737 miè-dù 滅度 (dual) (VI.PROC{DE}) ‘extinguish-crossover’ is another specialized Buddhist term for ‘to die’. There is a great variety of V{DE} in ZTJ, for example the above mentioned qiān-huà 輪化; other words for ‘to die’ in the Buddhist context are e.g. shān-shǐ 聖逝 (VI.PROC{DE}) ‘follow-world’ (see HYDCD: 7215c) chū-shí 出世 ‘leave-world’; xiān bān-niè-pǐn 現般涅槃 ‘to manifest pari-nirvāṇa’; shì-mìè 示滅 ‘show-extinguish’; guō-jì 告寂 ‘proclaim-stillness’, huà 化 ‘transform’, etc.; more general words are mò 死, zhōng 死 ‘END’, sāng 死 ‘LOOSE’ (usually referring to the death of the parents), miè 滅 ‘bei extinguished’, qù 去 ‘LEAVE’, shǐ 行 ‘PASS AWAY’, wáng 亡 ‘PERISH’, mín 泯 ‘DESTROY/VANISH’, bēng 坍 ‘collapse’ and bēng-ji 坍圮 ‘collapse-become quiet’ are usually used for the death of emperors and kings.
師云：

“逢懷則止，
遇會且藏。”

ZTJ 1.086; WU: 54; FO: 108

{{懷則州，
四則縣。}}

Huái refers to zhōu ‘province’
and sì refers to xiàn ‘district’.

又問：

“此衣傳不？”
師云：

“後代之人，
得道者恆河沙。
今此信衣，
至汝則住。
何以故？
達摩大師付囑此衣，
恐人不信而表聞。

法豈在衣乎？
若傳此衣，
恐損於物。
愛此衣者，
命若縣絲。
況達摩云：
‘一花開五葉，
結果自然成。’

是印此土與汝五人。

般若多羅云：
‘果滿菩提園，
花開世界起。’
此兩句亦印今時，

The master said:
“If you meet Huái then stop
if you encounter Huái then hide.”

Furthermore [the Postulant] asked:
“Shall this robe be transmitted?”
The master said:
“As for the people of later generations,
those who will attain the Way will be countless.
Now this robe of belief
reaches you and then ceases [to be transmitted].
Why is that so?

When Grand Master Bodhidharma transmitted this robe
he feared that people would not believe in it and express
their doubts [?][?]

How can the dharma be in the robe?
If one transmits this robe
I fear it will be harmful for the beings (i.e. those persons).
As for those who receive this robe,
their lives are as if hanging by a thin thread.

Compare it to what Bodhidharma said:
‘One flower opens five petals
and the fruits will ripen by themselves.’

This approves of that in this country [the robe] is given to
you five people.

Bōrēduōluò2744 said:
“The fruit is ripe and bodhi is complete,
the flower opens and the world arises.’

Those two phrases are also approved of in present times2745

2738 Wu has mistakenly 雲 for 云.

2739 It is not clear what 四 in the explanatory remark refers to; it might be a mistake for 會 or 四會. The line thus should read: 單則州，會則縣。或懷則州，四會則縣。Compare: ZTJ 5.063; WU: 405. 五祖云：
‘達摩師者’ 會則縣。’

2740 Lit. biǎo wén 表聞 ‘EXPRESS LISTEN’ . That does not seem to make any sense. Maybe 閱 is a mistake for 聞 ‘...would not believe in it and express doubts.’

ZHANGHUA: 82 punctuates as follows: 恐人不信而表聞法，豈在衣乎？

2741 Compare PLATFORM, ed. Yampolsky 1967: 5. 五祖言，惠能，自古傳法，法（仮）如懸絲，
若無此聞，有人害汝，汝即須棄去。（The Fifth Patriarch told me: ‘From ancient times the transmission of the Dharma has been as tenuous as a dangling thread. If you stay here there are people who will harm you. You must leave at once.’; tr. in ibid.: 133).

2742 果 orig. 菓.

2743 I.e. the five patriarchs after Bodhidharma.

2744 The 27th Indian Patriarch Prajñāpāramitā who transmitted the dharma to Bodhidharma; see the translation of the Bodhidharma biography above.

2745 yín (N) originally means ‘seal; stamp; mark’. In Chán Buddhism it usually refers to the stamp of approval given by the teacher which confirms that the student has reached a certain level of realization which
The Postulant received the teaching and then took farewell with the master. Next, the Grand Master arrived at the banks of the Yang-tze and boarded a small boat. The master himself took the oars and the Postulant said:

"I take the oars."

The master said:

"Do not be of annoyance!

If I say 'cross [me] over,' then it is you advising (urging) me;

If you say 'cross [me] over,' then it is me advising you."  

After they had crossed the River Jiāng he said to the Postulant:

"Good journey!"

The Postulant travelled to the South. [?]

The master [Hóngrén] spent three days without expounding the dharma.

When the fourth day came the assembly asked him:

"To whom did you transmit the dharma?"

The master said:

"My dharma has already gone to the Pamir."

Shēnxiǔ thereupon asked:

"Who attained it?"

The master said:

"If you are capable you attain it."

The assembly of monks thought for a long time and since they had not seen the Postulant for several days they were afraid that he had taken the dharma away.  

enables him to become a master. The technical term is yìn-kē 印可 (TERM). The term is used both verbally 'to sanction; to approve of; to certify (by seal)' and as a noun 'sealed approval; certification.' The word is already used in VIMALAKIRITI, T.14:475. 539c25-26 and it developed into one of the most important terms in Chán Buddhism (for an early usage in a Chán scripture see Lènqìé shì-sū ji 側伽師資記 T.85:2837:1290a14; see also LINJILU, T.47:1985. 506c12-13); yìn 印 in the Chán Buddhist context has the connotation of 'mind-seal' (xìn-yìn 心印) and is also closely related to the concept of transmission (chuán 傳), i.e. the transmission of the mind (chuán xīn 傳心) is approved of (yìn 印) by the master. (see also Muller, Nakamura: 68b; Fugouang 2204; Zengaku. 55a; App 1987: 331, fn.1031).

2746 船orig. 艘 WU has erroneously 升 for 昇.

2747 某orig. 其.

2748 I do not really understand the following passage and the translation is very tentative.

2749 According to Jiang Cao: 103 duàn 断 (VT) can mean 'cross over; send' in vernacular Chinese (Tang poetry). However, I am not sure about the exact meaning of this passage.

2750 This is a word-play on the meaning of the graphwendung 能 which means 'be capable' and at the same time is part of the name of Hûnêng 會能.
At that time there were more than 700 people all of whom pursued Postulant Lú.

In the crowd there was a monk who was called Hùmíng;

he took in the master on the Pamir mountain range.

He saw the robe and the bowl but he did not see the Postulant.

The abbot then came closer and lifted them with his hands, but the robe and the bowl did not move, so he understood that his own strength was maybe too slight.

He then went into the mountains in order to search for the Postulant and from a high place he remotely saw the Postulant sitting on a rock.

The Postulant recognized the abbot from the distance and he then knew that he had come to seize his robe and bowl.

[The Postulant] then said:

‘When the master transmitted the robe and the bowl I rejected it and did not [want to] receive it. I asked several times to have it transmitted [to me] so I had no choice but to accept it.

Although I brought it here they are now on the top of the mountain range, if the abbot wants them, go ahead, just take them away.’

The abbot [Hùmíng] said:

‘I did not come for the sake of the robe and the bowl, I exclusively came for the sake of the Buddha-dharma.

I wished that you would tell me!’

When the Postulant saw that [Hùmíng’s] mind was very distressed he thereupon told him:

‘Causing one’s thoughts to be calm, not thinking about good or bad, just at a moment like this, when thoughts do not arise,'
還我本來明上座面目來。” bring back your [original] face\textsuperscript{2755} to me.”

上座又問：

“上來密詰密意，

只有這個，
為當更有意旨？”

行者云：

“我今明明與汝說，
則是不密。
汝若自得自己面目，
密卻在汝。”

上座問：

“行者在黃梅和尚處意旨如何？”

The abbot asked furthermore:

“The secret words and the secret teachings which came (i.e. were transmitted) from above (from the past), is it just this one or are there any other teachings?”

The Postulant said:

‘Now I am speaking frankly with you so it is not secret. If you yourself attain your own [original] face then the secret is indeed inside you.”

The abbot said:

“When you were at the place of master Huángméi,\textsuperscript{2756} how was his teaching?”

The Postulant said:

‘When the Preceptor read my gāthā vis-à-vis abbot [Shěn]xiú’s he understood the meaning of my entering the gate\textsuperscript{2757} and then bestowed the seal of approval on [me]. Huìnéng:

‘Xiú is outside the gate you managed to enter the gate, and can sit [in meditation] wearing the robe. [?] Afterwards you have to be careful\textsuperscript{2758} that this robe and bowl which was transmitted from above (from the past)\textsuperscript{2759} definitely requires a person. [?]’

Now I transmit it to you, and you should make great efforts.\textsuperscript{2760} Do not propagate my teaching for more than ten years [because then] difficulties are bound to arise. After this [period] has gone by guide the deluded people well.’

I asked furthermore:

‘Where shall I dwell in order to avoid difficulties?’

The master said:

‘If you meet Huái then stop if you encounter Huì then hide.’”

慧明云：

“某甲雖在黃梅剃髮，
實不得宗乘面目。’’

Huímíng said:

‘Although I shaved off my hair at Huang Méi’s
I really did not attain ‘the original face’ of the teaching-

\textsuperscript{2755} miàn-mú 面目 (N/TERM) ‘FACE-ENVT > face’ refers to one’s ‘original face’, i.e. one’s true nature.

\textsuperscript{2756} I.e. the Fifth Patriarch Hóngrén.

\textsuperscript{2757} rù-mén 入門 (TERM) ‘ENTER-GATE > realize the true teaching; become enlightened’.

\textsuperscript{2758} zhī-kàn 自看 ‘SEE ONESELF > pay attention; be careful about’.

\textsuperscript{2759} cónɡ-shānɡ 從上 ‘before; formerly; in the past’ (Jiang/Cao 72; F: 39).

\textsuperscript{2760} Note that jiānɡ-qù 去 functions as verbal complement to mǔ-hū 努力.
vehicle

Now I have received the instructions of the hiding Postulant
and also found an entrance [into the teaching],
like a person drinking water who [only] knows himself
whether it is cold or warm.

From now on
the Postulant is the master of Hùmíng.
I shall change my name
and call myself Dàomíng.”

The Postulant thereupon said:
‘If you are like this
then I am also like this
it is not different from being with you together at Húáng
Méi’s,
take care of yourself.”

Dàomíng said:
‘Make sure to quickly proceed to the south of the Pamir,
because behind you there are a many monks pursuing you.”

Dàomíng asked furthermore:
‘Where shall I go?”
The Postulant said:
‘If you meet Méng then stay,
if you encounter Yuán then stop.”

Dàomíng took respectfully farewell with the Postulant
and then returned to the North.
When he arrived in Qián province
he indeed saw more then fifty monks who had come to
search after the Postulant.

Dàomíng addressed the assembly, saying:
‘On top of the Pamir mountain range I pledged
alliance (changed my mind) and searched for several
days in the garrisons/cities [??]
and asked at all gates and fords (ferry crossings) and all
those who had searched after the Postulant in the north,
[they all] said that they had not seen him.”
All the people returned.
Dàomíng stayed alone on Mt. Lú, Bùshūi terrace.
After three years had passed
he returned to Mt. Méng in order to practice.
He used to instruct his disciples to cross over south of the
Pamir to the place of the Sixth Patriarch
and today the Ling pagoda of Mt. Méng [still] exists. [??]

After the Grand Master had transmitted the dharma

2761 zōng-shēng 宗乘 (TERM) is a term which is often used in Chán texts referring to the teaching of
Chán in contrast to other Buddhist teachings; see Nakamura 646a-b.

2762 There is a short entry on huái-huà 懷化 in HYCD. 4400b, glossed as歸服向化 ‘come over and
pledge alliance’ [?].
高宗在位二十四年壬申之歲，
二月十六日滅度。
春秋七十四。
代宗諡號大滿禪師法雨之塔。

he passed away on the sixth day of the second month in the 24th year of the rule of Gàozōng, the year rén-shēn, his age was seventy-four.

Dàizōng bestowed on him the posthumous name Chán Master Dàmàn [and] the Fáyǔ (‘Dharma-rain’) pagoda (stūpa) was erected for him.

自上元壬申歲繼化，
迄今唐保大十年壬子歲，
得二百八十年矣。

From the year rén-shēn, when he had passed away, until now, the tenth year of bāo-dà era of the Táng, the rén-zǐ year, 280 years have passed.

淨修禪師讚曰：

淨修禪師 says in his eulogy:

五祖七歲，
洞達言前。

The Fifth Patriarch, at the age of seven
profoundly reached what is prior to words. 2763

石牛吐霧，
木馬含煙。

The stone-oxen spits out the mist,
The wooden horse holds the vapour in its mouth. 2764

身心恆寂，
理事俱玄。

Body and mind are eternally at rest,
Principle and phenomena are both mysterious. 2764

無情無種，
千年万年。

Non-sentient, no seeds2764
A thousand years, ten thousand years. 2764

---

2763 yán qián 言前: lit. ‘WORD-IN FRONT/BEFORE’. I am not certain what this means. Possibly the phrase refers to something which is more fundamental (‘prior to’) than expressions in words, maybe referring to the ultimate truth, ultimate reality which cannot be expressed by words.

2764 I have not find any direct reference to wú-zhǒng 無種 ‘NOT HAVE-SEED’. However, there is an entry on wú zhǒng-xìng 無種性 in Fōguǎng 1180a. It is syn. with wú-xìng 無性 (skr. a-gotra), referring to somebody which does not have the inherent nature/disposition to reach the ultimate truth and liberation.
3.2.8 The Sixth Chinese Patriarch Hūnèng 惠能

The Thirty-third [Indian] Patriarch Hūnèng is the Sixth Patriarch of China.

His secular surname was Lú, and he was a man from Xīn province.

His father had the personal name Xīngtāo and originally they came from Fānyǎng, but then moved their home to Xīn province.

The father died early and the mother was on her own. They lived in dire circumstances and were poor, and Néng sold firewood at the market-place to provide [for his mother].

One day, when he was selling firewood there happened to be a customer whose surname was Ān and whose personal name was Dàochéng. He wanted to buy firewood from Néng [because] his price was fair (lit. corresponded/matched).

When he came to the shop to pick it up Dàochéng gave him the money for the firewood.

Hūnèng got the money, and just before he went out through the door Hūnèng suddenly heard Dàochéng recite the Jīn-gāng jīng (Diamond-sūtra).

As soon as Hūnèng heard it his heart opened and he thereupon experienced enlightenment.

Hūnèng consequently asked: “Director, which sūtra is this?”
道誠云：
“此是《金剛經》。”

恆能言：
“從何而來，
讀此經典？”

道誠云：
“我於肅州黃梅縣東馮母山禮拜弟五祖弘忍大師，
於時道誠勸惠能往黃梅山禮拜五祖，

恆能報云：
“緣有老母，
家乏作資，
如何捜母無人供給？”

其道誠遂與恆能銀一百兩，
以充老母衣糧，

便令恆能往去禮拜五祖大師。

恆能領其銀分付安排老母話，
便辭母親。

不經一月餘日，
則到黃梅縣東馮母山。

禮拜五祖，

He paid obeisance to the Fifth Patriarch.

Daocheng said:
“This is the *Jin-gang jing* (Diamond-sutra).”

Huneng said:
“Where do you come from, reciting this sutra?”

Daocheng said:
“At Mt. Dông Fengmǔ, situated in the Huangmei district of Qi province, I showed reverence to the Fifth Patriarch, Grand master Hongren.

He is presently teaching the dharma on this mountain and his disciples count more than a thousand;
He has heard the sutra at this place and the Grand master encouraged his monks as well as the laymen.

to hold on to this sutra, so they could get an understanding of their [Buddha-] nature, and directly realize how to become a Buddha.”

That Huneng heard these words was conditioned by his former deeds (karma).

At that time Daocheng encouraged Huneng to travel to Mt. Huangmei and show reverence to the Fifth Patriarch.

Huneng answered:
“Since I have an old mother and the family is utterly poor, how could I desert my mother without there being any person supporting her?”

Daocheng consequently gave Huneng 100 liàng of silver in order to supply the old mother with clothing and provisions.

then he ordered Huneng to leave and show reverence to the Grand master, the Fifth Patriarch.

After Huneng had received the money and spent it to provide for his mother, he then said farewell to her.

Not more than one month and some days had passed when he arrived at Mt. Dông Fengmǔ in Huangmei district.


2774 Mt. Dông Fengmǔ 東馮母 is also referred to as Mt. Fengmào 鳳茂. The name of the mountain is derived from the name of a person. The mountain is situated 30 miles north of the province (Huangmei); on its summit there was supposed to be a lake where white lotus flowers grew. Therefore the summit was also called Bâlián fêng 白蓮峰 ‘White Lotus Summit’. Usually the mountain is referred to as Mt. Wûzú 五祖山 ‘Mt. Fifth Patriarch’. In the *LQSZL*, in the chapter on Hongren 弘忍, it is said that he was buried on this mountain and there is still a pagoda in memory of him. The mountain is also often referred Mt. Huangmei 黃梅 or Dongshên 東山 ‘Eastern Mountain’. Because of this the early Chán School was often referred to as ‘East Mountain School’ (see Yanagida 1990: 381, fn. 205).

2775 Note this unmarked nominalized topic.

2776 粮 orig. 粮.
五祖問：
“汝從何方而來？
有何所求？”
慧能云：
“從新州來，
來求作佛。”

Hūnēng said:2777
“I am coming from Xin province
in order to seek to become a Buddha.”2778

The master said:
“You are a person from south of the Pamir
and do not have Buddha-nature.”2779

[Hūnēng] answered:
“For men there is [a difference between] South and North
but in terms of the Buddha-nature there is no South and
North.”

The master said:
“[If you are from] Xin province then you are a Géliáo
person,”2780
how can you possibly have Buddha-nature?”

[Hūnēng] answered:
“The nature of the Tathāgataagarbha2781
extends to insects,
how can it be that only the Géliáo (barbarians) do not
possess it?”2782

The master said:
“Since (Supposing that) you have Buddha-nature, why do you seek my instructions?”

[Hūnēng] considered his words as deep and unusual
and did not ask any further [questions].

From this he attained the mind-seal2783
and after he had inherited the robe and the dharma
he then said farewell to the master.2784 [??]

The passage in the PLATFORM runs as follows: [...]今故遠來，禮拜和尚，不求諸物，唯求佛法作（一）（Kōshōji edition: 唯求作佛）。大師遂令惠能曰：汝是嶺（嶺）南人，又是獨獠，若為堪作佛。惠能答曰：人皆有南北，佛姓（性）即無南北。獨獠身與和尚不同，佛姓（性）有何差別。大師欲更共議，見左右在傍邊，大師更不言，遂於惠能，令隨眾作務。時有一行者，遂差惠能於碓房，踏碓八箇餘月。2785

I.e. enlightenment through the transmission from mind to mind.

Note that the authors use Hūnēng here although he did not yet have this appellation at the time of the speech act.

Note the usage of qiú 求 (VTV) ‘seek to VERB’.

I.e. since he is from the south he does not possess Buddha-nature as a ‘barbarian’.

The Géliáo 惠獠 are a minority people from south of the Pamirs. The word also served as a general derogatory appellation for people coming from the South, meaning ‘barbarian’, in status close to a wild animal.

Rǔlái-zǎng-xíng 如來藏性 (TERM): on this term see LANKA and Bào-xìng lín 實性論.

The passage in the PLATFORM runs as follows: [...]今故遠來，禮拜和尚，不求諸物，唯求佛法作（一）（Kōshōji edition: 唯求作佛）。大師遂令惠能曰：汝是嶺（嶺）南人，又是獨獠，若為堪作佛。惠能答曰：人皆有南北，佛姓（性）即無南北。獨獠身與和尚不同，佛姓（性）有何差別。大師欲更共議，見左右在傍邊，大師更不言，遂於惠能，令隨眾作務。時有一行者，遂差惠能於碓房，踏碓八箇餘月。2785

I.e. enlightenment through the transmission from mind to mind.

cí-róng 慈容 lit. ‘COMPASSION-CONTAIN’; no reference found.

shǒu-wéi 首尾: ‘HEAD-TALE > BEGINNING-END >from the beginning to the end’.
至儀鳳元年正月八日。2786
南岸縣制旨寺遇印宗。
印宗出寺迎接，
歸寺安下。
印宗是講經論僧也。

有一日正講經，
風雨猛動。2790
見其幡動，
法師問眾：
“風動也，
幡動也？”
一個云風動，
一個云幡動。
各自相爭，
就請主證明。
講主斷不得，
卻請行者斷。
行者云：
“不是風動，
也不是幡動。”

ZTJ 1.091; WU: 58; FO: 113

不是幡動。
講主云：
“是何物動？”
行者云：
“仁者自心動。”

On the eighth day of the first month of the first year of the yì-sù era (676 A.D.),
he met Yinzōng at the Zhìzhǐ monastery in Nánhǎi district.2787
Yinzōng came out from the monastery in order to greet him
and returned into the monastery to stay there for a while.2789
Yinzōng was a monk who lectured on scriptures and commentaries.

One day he was in the middle of lecturing on a scripture
when a thunderstorm was violently blowing.
When he saw the banner moving
the dharma master asked the assembly:
“Does the wind move
or does the banner move?”

One said that the wind was moving,
another said that the banner was moving.
All were arguing with each other
so the Lecture-master had to clarify [the matter].
The Lecture-master could not decide,
so he asked the Postulant to decide.
The Postulant said:
“Neither the wind
nor the banner moves.”

The Lecture-master said:
“What is moving?”
The postulant said:
“Your own mind is moving.”

2786 WU mistakenly has 凤 for 鳳.
2787 Nánhǎi 南海 province is situated in the south-east of Guǎngdōng, Fǎnyù 番禺 district. The Zhìzhǐ 法性 monastery is also known as Fānxìng 法性 monastery and was later renamed Guǎngxǐao 光孝 monastery. On the above story on the predictions connected to this monastery see Wángwéi’s 王維 Lù-zú Néng chún-shì bēi-míng 六祖能禅师碑銘 and Cáo xù dài zhì zhuàn 曹溪大师傳 (Yanagida 1990: 382, In. 207).
2788 On Yinzōng 印宗 (NPR) (627-713) see SGSZ, juàn 7. He was a person from Jiāngdōng 江東 and a representative of the vinaya School of (江左律學), he was especially versed in the NIRVANA. See also JDCDL: 235 (see ibid.).
2789 ān-xià 安下 ‘reside temporarily’ (Jiang/Cao 6); appears also in Bianwen.
2790 見 after there is a blank space in the text, possibly a graph is missing.
2791 fān 輪 ‘flag’ (skr. pañcā); originally a symbol of military power used in battle fields, it was already in India used as a symbol for the power of Bodhisattvas (referring to their power of subduing the demons of illusion). In China there is evidence that banners were already used during the end of the sixth century in the Buddhist context. There was a great variety of banners concerning shape, size and material, and occasion for usage (e.g. ordination, funerals, offerings to the hungry ghosts, etc.). For a detailed account of fān see Yang Weizhong et. al. 2001: 226-229.
2792 See also WUMENGJUAN, juàn 29.
2793 傢 is regularly written with the simplified graph 个.
Because of this Yinzōng abdicated\textsuperscript{2795} from his position as lecture master.\textsuperscript{2796}

On the fifteenth day of the first month he shaved his head and the eighth day of the second month he asked the vinaya-master Zhi guāng\textsuperscript{2797} to bestow the precepts.

\textbf{ZTJ 1092; WU: 58; FO: 114}

The ordination-platform\textsuperscript{2798} was established during the Sōng dynasty (420-479) by Tripiṭaka master Quīnǎbámō\textsuperscript{2800} who once (in the past) said: “Afterwards there will be an embodied\textsuperscript{2801} Bodhisattva who will receive the precepts here.”

At the end of the Liúgōng there was Tripiṭaka master Zhèndì\textsuperscript{2802} who at the side of the platform planted a
云：“一百二十年，有肉身菩薩於此樹下說法。”
he said: “In 120 years there will be an embodied Bodhisattva who under this tree will expound the dharma.”

師果然於此樹下演無上乘。
The master indeed elaborated on the supreme vehicle under this tree.2003

至明年二月三日便辭，
On the third day of the second month in the following year the master then said farewell

去曹溪寶林寺說法化道，
and went to the Bāolín monastery2004 in Cáoqī to expound the dharma and convert people to the truth;

度無量眾。
he saved uncountable beings.

師以一味法雨普濟學徒，
The master evenly showered his disciples with the dharma-rain of a ‘single taste’;2005

信衣不傳，
[although] he did not transmit the robe of belief

心珠洞付。
he thoroughly transmitted the Mind-pearl.2006

得道之者若恆河沙，
Those who attained the Way were like (i.e. as numerous as) the grains of sand of the River Ganges

遍滿諸方，落落星布。
and they filled all directions, spreading like shooting stars.

時神龍元年正月十五日，
On the 15th day of the first month of the first year of the shén-lōng era (705 A.D.)2007

則天孝和皇帝詔大師云：2008
Emperor Tiānhào by imperial decree addressed the Grand Masters:2009

“朕虔誠慕道，
“if the Emperor reverently and truly admire the Way (i.e. Buddhism)

渴仰禪門。 VL
and I long to encounter the Chán teaching.

詔諸山禪師集內道場，
I order all Chán masters who live on mountains to gather at the court’s place of practice2010

the QIXINLUN) were of great importance for the formation of Chán thought.

2003 guó-rán 果然 (ADV) ‘indeed, in fact’ indicates that the prophecy has become true.

2004 Bāolín 寶林 monastery: This refers to the Guǒníng 國寧 monastery at Mt. Bāolín 寶林山 in Cáoqī (NPR.LOC), Shānxi 祁 province (situated in today’s Guǎngdōng in the southeast of Shàogūn 睡鴨). Alternative names are Nánhuá 寶華 monastery 南華寺, Zhōngxīng 寶興 monastery 中興寺, Bāolín 寶林 monastery 寶林寺, and Fǎqūn 寶雲 monastery 法雲寺. The story about the prophecy is also based on Cáoqī dà-shī zhōuán 曹溪大師傳 (Yanagida 1990: 382).

2005 yī-wěi 味 (TERM): Muller. “(eka-rasa), ‘Single taste’. The equality of principle and phenomena, taken from the metaphor of the ocean having a singularly salty taste. Non-discrimination” (see also Nakamura. 54a; the term appears in the LOTUS).

2006 In this sentence xīn-yī 心依 (TERM) ‘robe of belief’ which according to Chán tradition was transmitted successively until the Sixth Chinese Patriarch and which served as external evidence for the transmission of the dharma is contrasted with xīn-zhū 心珠 (TERM) ‘Mind-pearl’ which is a metaphor for the transmission from mind to mind.

2007 204 Emperor Tiānhào (NPR) refers to Emperor Zhōngzōng 中宗 (NPR) who reasserted the throne in 705 after he had lost it in 684.

2008 WU mistakenlly has 王 for 天

2009 See QTW, jùàn 17.

2010 dàocháng 道場 (TERM): Muller. “(1) Literally, ‘site of enlightenment’; the place where enlightenment is achieved. This refers initially to the ground under the bodhi tree, where the Buddha was seated
the two men of virtue [Lǎo] Ān and [Shén] Xiù shall act as the head (i.e. leaders) of the monks. Every time I enquired about the dharma several times they made excuses, saying:

'In the South there is the monk [Huí]Néng who received the prophecy of Grand master Hóngrèn and who got the robe of Bodhidharma transmitted as [a symbol of] belief; having suddenly been enlightened to the superior vehicle and clearly seeing his Buddha-nature, he now dwells at Mt. Cáoxi in Shào province, instructing and enlightening the living beings that the very mind is the Buddha.'

I the Emperor have heard that the Tathāgata transmitted the mind-dharma to Mōhējiāshè (Mahā-Kāśyapa) and like this it was successively transmitted until it came down to Bodhidharma. The teaching reached the Eastern country and was successively transmitted generation by generation and was not interrupted until now.

The master (i.e. Hūnèng) has received it and in addition he is in possession of the robe [as a symbol] of belief; he should hasten to the capital in order to teach [here].

at the time of achieving his full enlightenment (bodhi-maṇḍa). (2) A place where religious practice is carried out, where the Buddha is worshipped. A place where the precepts are given. In his work on the Lotus Sutra, Gene Reeves has identified the following translations of the term: seat of wisdom; wisdom throne; truth-plot; platform of the Path; place of practice; place of enlightenment; terrace of enlightenment; and place of awakening.” (see also Nakamura: 1015c).

nèi-dào-chāng 内道場 ‘inner site of enlightenment’, this refers to the place for Buddhist practice inside the imperial palace. This institution was initiated by Emperor Wēi of Liāng who ordered the monk Hǔchāo 慧超 (NPR) to act as scholar-monk in the Shōu-guāng palace 蒞光殿. Many monks were invited to engage in discussions on the dharma. This institution was re-established during the Tang in the capital of Luòyáng by Empress Wǔzìdiān 武則天. Emperor Zhōngzōng 中宗 and Emperor Ruìzōng睿宗 followed this practice. Under Emperor Gāozōng 高宗 the institution gained even more importance. At times he invited hundreds of monks to come to the imperial palace to display Buddha statues, recite scriptures and pray for the protection of the country (see also Hū-guō rēn-wàng zhēng 懿國仁王經 (HYCD: 429b)).

2011 最 is usually written with the popular variant 最.

2012 zuì 最 (ADV.TEMP) is probably used here as temporal adverb ’just when; exactly when’ (see also Jiāng/Cao 464).

2013 jī xīn shì佛 > this very mind is the Buddha’ developed into one of the key phrases in Chán/Zen Buddhism and in particular became the trademark of Preceptor Mǎzǐ 馬祖.

2014 被 (VT) can mean ’to reach; stretch to’ (HYCD: 5325c, # 5; early example in SHU).

2015 噱 orig. 噶.

2016 京 orig. 京.

2017 ké 可 (V.MOD.OBL) probably indicates obligation here.
Ordained and lay people, those who took refuge in the teaching of Buddha, 2\textsuperscript{819} 
gods and men [alike] look forward to it.
Therefore I will send out the Imperial Commissioner Xuē Jiān 2\textsuperscript{821} to welcome (i.e. invite) the master, 2\textsuperscript{822} 
i wish that he arrives [as] soon [as possible].

Grand master [Hūnéng] expressed his views in a memorial, saying:
**“I, the monk Hūnéng, was born in a side region;**
growing up I yearned for the Way.
I was in favour of getting the mind-seal of the Tathāgata transmitted from Grand master [Hóng] Rēn
who transmitted the monk’s robe and alms-bowl of the Western country (i.e. India) [to me];
[like this] I received the Buddha-mind of Dōngshān (i.e. Hóngrēn).
I have humbly received the imperial mercy sending off the Imperial Envoy Xuējiān to order me,
Hūnéng, to enter the court.
I, Hūnéng, have lived in the mountain forest (i.e. monastery) for a long time,
my age is advanced and I have the fēng sickness. 2\textsuperscript{824} 
Your Majesty’s virtue comprises all beings, and his Way penetrates to the ten thousand countries;
he nourishes the common people

2\textsuperscript{818} WU mistakenly has 衣 for 依; 歸 orig. 繳; appear both in its regular and variant form.
2\textsuperscript{819} guī-yì 歸依 (TERM): Muller: “Same as guī-mìng 歸命. To trust in absolutely; to rely upon without any trace of doubt. To have full and perfect trust in the Buddha’s teaching. To ‘turn to and rely upon.’ (śarāṇa). (2) To venerate the Three Treasures of Buddhism (the Buddha, the dharma and the sangha).” (see also Nakamura 215a).
2\textsuperscript{820} 薛 orig. 謝.
2\textsuperscript{821} Xuējiān 薛簡 (NPR) This figure is based on the LDFBJ and the Cáo xi dà sī zhūn 曹溪大師傳 (see Yanagida 1990: 383, fn. 209);
zhōng-shī 中使 (TT) refers to anyone specially dispatched as a representative of the Emperor (Hucker: # 1600).
2\textsuperscript{822} fā-qùan 發遣 (VT): (1) 'to send out; dispatch' (Tang poetry); (2) 'marry off' (Bīnwen); see Jiang/Cao 112.
2\textsuperscript{823} biān-fāng 辦方 ‘SID-DIRECTION(REGION)’. This is a hint that he was born in the South and strictly speaking is a ‘barbarian’.
2\textsuperscript{824} It seems like having the fēng 風 (風) sickness (which can also refer to a mental illness; since the fēng sickness is often mentioned in combination with advanced age it might refer to a reduced mental and physical condition, even to being senile) was one of the favourite excuses used by monks in order to avoid moving to the capital. Emperors frequently ordered popular masters to move to the capital. This was not only an expression of devotion to the Buddhist teaching but these measures probably also served the purpose of exercising a certain control over powerful religious leaders.
2\textsuperscript{825} Note that 萬 is written here in its abbreviated form whereas two lines above it appears in its regular form.
仁慈黎庶，
恩旨弥天，
鈇仰誡門。
懇懇應山養疾，
修持道業。
上答皇恩及諸王太子。
謹奉表陳謝以闕。
釋沙門惠能頓首頓首謹言。”

At that time the Imperial Envoy Xuējīăn said:

“京城禪師大德教人要假坐禪，
然方得道。”
師云：
“由心悟道，
又在坐也？
故雲：
‘若有人言如來若來若去，
若坐若臥，
是人行邪道，
不解我所說義。’
如來者，
無所從來，
亦無所去，
故名如來。
諸法空故即是如來，
畢竟無得無證，
豈況坐耶？”

and treats the masses of people with benevolence and compassion;
graciously instructing all in space he respectfully looks up to monks.
Forgive my dwelling in the mountains, being sick, practing the deeds of the Way.
With the above I answer to His Grace the Emperor and all the princes.
Diligently present the memorial and excuse myself according to what you have heard.
The monk Hûnâng of the Shù [clan] knocks his head on the ground again and again, circumsetrally utters [the above memorial].”

和: 2826
恩: 2827
鈇: 2827
懇: 2827
誡: 2827
謹: 2830
釋: 2831
師: 2832
云: 2832
雲: 2832
故: 2833
若: 2833
若: 2833
是: 2833
不解: 2833
故: 2833
名: 2833
諸: 2833
空: 2833
故: 2833
是: 2833
如: 2833
畢竟: 2833
無: 2833
無: 2833
豈: 2833
況: 2833

2826 原orig. 呈.
2827 在orig. 旨orig. 旨: 彌orig. 弥.
2828 Onmi-tián 弥天 see Nakamura: 1295c.
2829 yāng-ji寓疾 lit. ‘NOURISHDISEASE’.
2830 Here 恩 appears in the variant form 恩 and not 恩 as a few lines above.
2831 Shù 禪 (Śākya) is a general ‘surname/clan name’ for monks. This practice originated probably with Dàoān 道安 (NFR) (314-385).
2832 yāo-jiă要假 (SI.COND): ‘if’. Note that the conditional clause is embedded in indirect speech.
Xuējiān said: "When I will arrive at the emperor’s court the holy men there are bound to ask [me questions]. I beg you to teach me the mind-essential and transmit it to the holy men and to those who study the Way in the capital. It is like one torch which lights a hundred thousand torches; everything which is dark will be illuminated, and there will be infinite light."
The master said: "There is neither light nor darkness in the Way. light and darkness have interchangeable meanings. Shining infinitely it at the same time is also finite, this is because one establishes names based on opposites."

The sūtra says: "Constituents of existence are without comparisons, because there are no opposites."

Xuējiān said: "[As for] making an analogy between light to wisdom and comparing darkness with afflictions: If the people studying the Way do not use wisdom to illuminate the afflictions of [the cycle of] life and death how can they escape [from this cycle]?

The masters said: "Afflictions are enlightenment (bodhi) because there is no dualism and there are no differences. Those who illuminate afflictions through wisdom are those who have the understanding of people [following the] Two Vehicles; those who have wisdom are ultimately not like this."

Xuējiān said: "How is the understanding of the followers of the Great Vehicle?"

---

2834 tiān-ting天庭 refers to the court of the emperor (Jiang/Cao: 355; appears also in Bianwen).
2835 譬原. 譬.
2836 See VIMALAKIRTI, T.14/476: 566b25-26: 譬如一燈然百千燈。覩者皆明明終不盡亦無退減。
2837 dà-xiè代謝 seems to be used here as a rather technical term. Originally it was used in the sense that the old is replaced by something new (see e.g. WENXUAN/HYDCD: 482b); here is seems to be used more generally in the meaning of ‘interchangeable’.
2838 xiāng-dài相代 (N,AB) `<MUTUALLY-REPLACE> (pairs of) opposites’.
2840 Note the negation of yǒu 有: wú yǒu 無有 which is quite common in ZTJ.
2841 ěr-shēng二乘 (TERM): In Mahāyāna perspective the two 'inferior' vehicles of Hinayāna followers and Pratyeka-buddhas.
The master said:

"The Niè-pán ùng says: "Enlightenment and ignorance are regarded as two [different] things by the ordinary person."

The wise understands that the nature (xìng 性) does not have any differences; and the nature which does not have differences is the Real Nature (shì-xìng 實性)."

Dwelling in the ordinary [the Real Nature] does not decrease;
being in the holy it does not increase.
Staying in the afflictions it does not get confused and dwelling in deep concentration it is not tranquil.
It neither gets cut off nor is it permanent,
but does not come and does not go,
it does not exist in the middle, nor on the inside or outside.
It is neither produced nor destroyed;
the characteristic of Nature (xìng-xiàng 性相) is permanent (lit. permanently dwells),
is eternal and does not change,
it is called the Way."

When the master speaks about not getting produced and not getting destroyed,
how does it differ from heretics speaking about not getting produced and not getting destroyed?"

The master said:

"When heretics speak about not getting produced and not getting destroyed
then they regard production as the stopping of destruction,
and destruction as being like non-destruction. [?] If I talk about ‘not getting produced and not getting destroyed’
then [I mean that] originally there is no production
and consequently there is also no destruction,therefore it is different from [the arguments of] the heretics.
If the Imperial Envoy wants to attain the Mind-essence (xīn-yào 心要)
then do not spend any thought on all the good or bad (i.e. avoid a dualistic view)
and naturally [you] can enter the Mind-substance (xīn-tì 心體),
and you will deeply be in permanent tranquility."
and the excellent functions will be as numerous as the sands of the Ganges.”

When Xuějiān heard what the master had said [his mind] opened up and he was enlightened. He bowed several times to the master, saying: “Today I, the disciple, know for the first time that from the very origin I was in possession of the Buddha-nature (佛性).

In former days I thought it was very remote, only today I understand that the deepest truth is not distant, practising it, that’s it. Today I understand for the first time that nirvāṇa is not remote

and that everything is bodhi (菩提). Not before today I understood that Buddha-nature does not reflect about good or bad, there is not thinking nor pondering, no creating and no doing, no dwelling and no activity.

Only today I understand that Buddha-nature is permanent and does not change, and that it is not affected by the [sense] objects.

The Imperial Envoy took politely farewell from the master,
then he took the memorial and arrived at the capital.
This was on the eighth day of the fifth month of the first year of the shên-lóng era (705 A.D.).

Nine months and three days after he had arrived he returned with an imperial order, which said:
“The master has excused himself on grounds of old age and sickness.
He is practicing the Way for me, the Emperor
and is] the country’s field of blessings.
If the master gives the pretense of sickness like
Vimalakīrti
proclaims and spreads the great teaching,
and transmits the Buddha mind,
talking about the non-dualistic dharma,
silencing the Piyē,
the followers of the small vehicle are scolded
and the Bodhisattvas retire from their positions.

If the master is like this, then Xuējiān will transmit the teaching of the master,

having received the understanding of the Tathāgata
that, if everything good or bad is not thought about,
then one naturally can enter the mind-substance
being deeply in permanent tranquility,
and the excellent functions will be as numerous as the sands of the Ganges.
I, the Emperor, amass the good and excess in celebrations,
and the dormant (i.e. former) seeds are the cause for [future] blessings (prosperity).
Since the master happened to be born in this world
the Buddha-mind of the superior vehicle of sudden enlightenment has become the most exalted.
I am moved by the kindness of the master
bowing and practicing
eternally not decaying, (i.e. not getting tired of it)

2851 ㄈú-tiān 福天 (TERM): Muller. "Field of blessings", ‘field of merit’ (1) A reference to the three treasures the Buddha, the sangha and dharma, also, one’s parents and the poverty-stricken. These are the objects toward which one should direct his/her religious practice. (2) The place where people nurture and develop their meritorious virtues. (3) The practices which lead to enlightenment.” (see also Nakamura 1187c; VIMALAKĪRTI, pì-sà pín 普賢品). Here used in the second meaning. The term implies that through the performance of good deeds one prepares the ground for fruits (i.e. good circumstances) in the next life. See Yampolsky 1967: 128 and Tokiwa 1943., vol. 2: 473-498.

2852 ㄈíngmíng 淨名 (NPR) refers to Vimalakīrti (the phonetic transliteraton is Pimóluójíé 瞽摩羅讖).

2853 See Chū-tíng shì-yuàn 祖庭事苑, juàn 3 and Shi-mén biàn-hù lùn 十門弁惑論.

2854 Piyē 般耶 (NPR) usually referring to the home of Vimalakīrti, i.e. Vaisāli (Nakamura 1135d). It is not quite clear to me what is meant by this expression here.

2855 Ōndōng-dài 聲戴 (TERM) see Nakamura 964b.
I present the Grand master with a robe and one golden bowl, offering it to the Grand master. Afterwards he ordered to present him with the Ch'ongxing monastery and at his old home in Xin province he had the Guoên monastery built.

The master frequently addressed his students, saying: "All of you, your own mind is the Buddha do not have any more doubts! Outside there is not a single thing one can establish (postulate); everything is the 10,000 kinds of dharmas that are produced by the original mind. Therefore the sūtra says: 'When the mind is born then all kinds of dharmas are born, when the mind vanishes then all kinds of dharmas vanish.'

You should realize the 'One-mark samādhi' and the 'One-practice samādhi'.

---

2806 mō-ṇā摩納 (TERM.PHON) is probably mō-ṇā摩納 (TERM.PHON) (māna); usually referring to a young person of pure conduct; a young student (Nakamura: 1280b); according to Yanagida mō-ṇā摩納 refers to a kind of high-quality silk material produced in Korea; however, the origin and meaning of the word is not quite clear today (see Yanagida 1990: 384, fn. 215).

2807 jīā-shā袈裟 (TERM.PHON) skr. kaśāya refers to the monk’s robe (see footnote 2670 on p. 747).

2808 jīng濯 (CLASS) is used here as classifier for garments and kōu口 (CLASS) for eating utensils.

2809 The Guo-ên國恩 monastery is situated in today’s Xinxiang city in Guângdōng; this monastery still exists.

2810 See LANKA, juàn 1 and QIXINLUN, T.32:1666: 577b21-23: 唯心臕妄。以心生則種種法生。心滅則種種法滅。「It is only the mind which is deluded. Because the mind is produced, all kinds of dharmas are produced. If the mind is extinguished then this entails also the extinction of all dharmas."

2811 See Fâ-huá 金華法華, Yào-cǎo yú pín藥草喻品.

2812 On yī-xíng sān-mèi 一行三昧 (TERM) ‘One practice-samādhi; samādhi of oneness’ (skr. ekavyūha; ekākāra samādhi; see Wên-shū shuo bō-ré jīng 文殊說般若經 and QIXINLUN, this samādhi played an important role in the teachings of the Fifth Patriarch Hôngnên.

Wênshúshí shuo shāo mó-hè-bō-ré-bō-lù-mù jīng 文殊師利所說摩訶波羅蜜多經, T.8:232: 731a22-b27: 佛言。文殊師利。如是若波羅蜜多般說。能護得阿耨多羅三藐三菩提。復有一行三昧。若善男子善女人修是三昧者。亦得護得阿耨多羅三藐三菩提。文殊师利言。世尊。云何名一行三昧。佛言。法界一相。所縛法界是名一行三昧。若善男子善女人。欲入一行三昧。當先聞般若波羅蜜多說修習時然後入一行三味。如法界縛不退不壞。不思議佛無相佛。善男子善女人欲入一行三味。應於空際捨諸執著。不取相繫裴心一切佛難稱名。隨佛方所眾身正向。能於一佛念念相續。即是念中能見過去未來現在諸佛。何以故。念一佛功德無量無邊。亦與無量諸佛功德。無二不思議。佛等隨方。各以如來成正覺。悉具無量功德無量辯才。如是入一行三昧者。盡知諸有諸弟子等。及諸佛所行由來。若如是行。能得入一行三昧。如是次第修學。則能得入一行三昧。不可思議功德作證。除諸正法不能違背摩醯首羅等諸神天。所不能入。復次文殊師利。譬如有人得摩尼珠而示其珠寶。珠寶答言。此是無價真摩尼寶。即便言。為我治飾勿失光色。珠寶治而錐其摩尼。珠色光明映蔽表裏。文殊師利。若有善男子善女人修學一行三昧。不可思議功德無量名稱。隨修學時知諸法相。明達無礙功德增長。亦復如是。文殊師利。譬如日輪光明照無有滅相。若得一行三昧。悉能具足一切功德無有缺少。

(A very tentative translation of the passage. Buddha said: ‘Mahāpari, it is like the practice which is called
一相三昧者，  
於一切處而住相，  
於彼相中不生憎愛，  
不取不捨，  
不念利益，  
不念散壞，  
自然安樂，  
故因此名為一相三昧。

「One-mark samādhi’ means  
that everywhere is the mark of non-abiding  
and in that mark one does not produce hate or love,  
one does not grasp nor reject,  
one does not think about gain or profit,  
one does not think about dispersing and destroying,  
naturally one is in peace; therefore this is called ‘One-mark samādhi’.

One-practice samādhi” means  
that all activities like walking, standing, sitting, and lying,  
are the straightforward mind,  
it is the place of practice (or: enlightenment),  
it is the Pure Land.

pron. parāmī by which one quickly attains the ultimate enlightenment. There is also the One-practice samādhi; if good men and good women practice this samādhi, then they likewise will quickly attain the ultimate enlightenment.” Maitīṣuṣa said: “What is called One-practice samādhi”? Buddha said: “The dharma-kāya is of one mark (characteristic). Tried to conditions [??] the dharma-kāya is called One-practice samādhi. If good men and good women wish to enter this samādhi, they first have to listen to the practice as it is expounded in the pron. parāmī. After that they will be able to enter One-practice samādhi. It is like the dharma-kāya which does not retreat or get destroyed, inconceivable, without obstacle and without mark (characteristic). If good men and good women wish to enter One-practice samādhi, they have to dwell in emptiness and get rid of the confused mind, not grasping after characteristics which bind the mind [but] exclusively call the name of the one Buddha. Directing themselves with an upright body towards the direction of the Buddha [??] they are able to continuously keep in mind the one Buddha thought after thought [??]. Thus they will be able to see all past, future and present Buddhas in their minds (thoughts). Why is that so? To recollect (recite) the one Buddha, the merits of this [action] are without measure and without border. As for the merits of the countless Buddhas, they are not dualistic and are inconceivable. The Buddha-dharma is equal and without differences. All vehicles are equal and complete the ultimate realization (enlightenment). All are equipped with countless merits and countless rhetorical skills [?] Those who enter One-practice samādhi like this, ultimately know that the dharma-kāya of the countless Buddhas are without the mark of differences. [...] Buddha said: “The Bodhisattvas should think of One-practice samādhi with vigour and not get lazy. If they step by step practice like this then they will be able to enter One-practice samādhi. [...]”

QIXINLUN, T.32:1666: 582b1-4: 則知法界一相，謂一切諸佛法身與眾生身平等無二。即名一行三昧。當知此如三昧根本。若人修行，漸漸能生無量三昧。 [...] then one knows the dharma-kāya has one mark (characteristic). This means that the dharma-kāya of all Buddhas and the bodies of the sentient beings are equal and not dualistic. This is called One-practice samādhi. You should know that Suchness is the root of this samādhi. If a person practices it, he will be gradually able to produce the countless samādhis. [...]"

The term also appears in the PLATFORM, SHENHUI YULU, etc.; for a discussion of this term see also in Kobayashi 1961: 176-186 and Faure 1986.

2062 ān-lè 安樂. The LOTUS (ān-lè xìng pín 安樂行品) enumerates four kinds of 安樂 practices.

2063 zhí-xīn (TERM) ‘straightforward mind’; probably similar to the zhèn-xīn (TERM) ‘true mind’.

2064 Compare VIMALAKIRTI, T.14:475: 538b1: 當知真心是菩薩淨土。「You have to know that the true mind (zhèn-xīn) is the Pure Land of the Bodhisattva. ’ and VIMALAKIRTI, T.14:475: 542c15: 真心是道場無虛假故。「The True mind is the bodhi-mandala since it is without falseness.’

This passage is probably based on PLATFORM (ed. Yampolsky 1967: 6): 一行三昧者，於一切時中，於住座（坐）臥，常真實（行行言？）心是。沸名諸梵。「真（直）心是道場，真心是淨土」。宋心行詮典，口說法言。口說一行三昧，不取行（言）心，非佛弟子。但取行（直）心，於一切法，無上（上）有執著，名一行三昧。遂著法相，執一行三昧，言（言）心坐不動，除妄不起心，即是一行三昧。若如是，此法同無（得），卻是箇道因緣。「The samādhi of oneness is straightforward mind at all times, walking, staying, sitting, and lying down. The jìng-mìng jìng says: “Straightforward mind (zhí-xīn 直心) is the place of practice; straightforward mind is the Pure Land.” Do not with a dishonest mind speak of the straightforwardness of the Dharma. If while speaking of the samādhi of oneness, you fail to practice straightforward mind, you will not be disciples of the Buddha. Only practicing straightforward mind, and in all
Therefore the name of this is ‘One-practice samādhi’.
It is like the earth having seeds which it can cherish,
the ‘Mind-mark samādhi’ is also like this.

At the time when I teach the dharma I am like universal rain,
and your Buddha-nature is like the seeds in the earth;
if they meet the rain of the dharma
each [seed] can ripen and grow.

Those who grasp my words,
will certainly realize bodhi;

Those who follow my practice
will certainly realize the holy fruit (i.e. enlightenment).

Now, that I do not transmit this robe
is because I think that the mind and faith of the assembly is
without doubts and confusion,
and [thus] I universally transmit the mind-essense,
each one following what is taught.

Formerly my teacher had a saying that
‘Those who after me receive this robe,
their lives will hang by a thin thread.’
I teach according to [his] Way
and cannot effort to lose you. [?]’

If you receive my teaching,
listen to my gāthā:

The mind-ground contains all seeds
If it rains even then all will grow.

Sudden enlightenment flourishes and the [deluded] feelings
come to an end;
And the bodhi fruit is naturally completed.”

After the master had spoken this gāthā
he then adressed the assembly, saying:

“This nature is non-dualistic
and the mind is also like this.

This Way is pure
and also without any marks (differentiating characteristics);

do not contemplate purity
and cause the mind to be empty;”

This mind is fundamentally pure
things having no attachments whatsoever, is called the samādhi of oneness. The deluded clings to the
characteristics of things, adheres to the samādhi of oneness, [thinks] that straightforward mind is sitting without moving and casting aside delusions without letting things (thoughts?) arise in the mind. This he considers to be
the samādhi of oneness. This kind of practice is the same as insenitency and the cause of an obstruction to the Dāo”, tr. Yampolsky 1967: 136).

On 心行心 (TERM) ‘Mind-mark samādhi’ see Yanagida 1990: 384, fn. 216;
on 心行 (TERM) see Nakamura 768a.

絃orig. 絃.

xuán-sī懸絲 ‘lit. HANG-FINE-THREAD’; also used in PLATFORM. 自古佛法，命如懸絲。(this phrase appears also in Bianwen, see Jiang/Cao 397).

kōng空 (VT.CAUS). ‘EMPTY > cause to be empty; to empty’.
亦無可取。
汝各努力，
隨緣好去。” 2869

and cannot be grasped.
Each one of you should put forth effort,
proceed well according to conditions. 2870

Somebody asked:
“Who obtains the teaching of Huángměi?”
The master said:
“The one who understands the Buddha-dharma obtains it.”
The monk asked:
“Did you obtain it?”
The master said:
“I did not obtain it.”
The monk said:
“Why did you not obtain it?”
The master said:
“I do not understand the Buddha-dharma.”

Cloud master Yún raises this problem and asks Lónghú 2871
“What kind of flaw does the Buddha-dharma have
so that the Patriarch does not want to understand it?” 2872

[Lóng] Huà replied:
“How about corresponding to the allotted matter
(disposition) of the superior man?” 27

[Grand master Yún] said furthermore:
“How is the matter of the superior man?”

[Lóng] Huà said:
“Heaven is rebelling and earth is overturned.”

Lónghú in return asked Grand master Yún
and the grand master said:

2869 脫orig. 脫.

2870 This is probably a formula of greeting and could be freely translated with ‘take care of yourselves’. In ZTJ there is a variety of greeting formulas, e.g. zhēn-chōng 珍重 (VP[GET]) ‘take care of (yourself)’ is used 31 times in ZTJ as a formula for saying farewell or when withdrawing. In other vernacular texts of the Tang the word can also mean ‘to think highly of somebody; to express one’s gratitude to; to thank somebody’ (Bianwen), ‘rare and valuable’ (Bianwen, Tang poetry; see Jiāng/Cáo 439); hào-zhù 好住 (VP[GET]) ‘well-dwell;’ this formula is used by the person who is leaving a place, while the person who is staying behind answers with the formula hào-qù 好去 (VP) ‘well-leave’ (Jiāng/Cáo 156); yuàn shān bāo qìng 願善保慶 (VP[GET]); ‘wish/good/protection/celebrate > wish the best (good health ?) and take care of yourself’, rú-déng zhú rén shān hù-chí 汝等諸人善護持 (VP[GET]) ‘all you people take good care of yourselves’ (ZTJ 4:087; WU: 336), bù-shèn 不審 (VP[GET]) ‘NEG/examine > how do you do/how are you?’ (see Jiāng/Cáo 36).

2871 nián 站 (TERM); Muller. “The original meaning of this term is to pick up and handle something with the fingers. In Ch’án/Sōn/Zen however, it has a couple of special meanings: The first is the picking up with the fingers of a stick of incense, or flower or other object by a master during the course of a lecture. The second is ‘to raise up for instruction and analysis’, referring to the raising of old gong-an or earlier Buddhist scriptural passage as a means of instruction. The passage is then analyzed by the teacher for its deeper content. See nián-gù 扶古” (see also Nakamura 1082c).

2872 bù kěn 不肯: in Bianwen also written bì kòng 不恐: (1) not be willing to; (2) not agree; 3. be inobedient (see Jiāng/Cáo 34).
“一騷不除，出身無路。”

“One feather-screen (calamity) is not removed\textsuperscript{2873} [??] having been born (or: having become a monk) there is no road.” \textsuperscript{[?]}

進曰：

“除得一鷄底人，

The person who can remove the one feather-screen (calamity),

還稱得向上人也無？”

Still can also be called ‘supreme man’?”

雲大師云：

“Sleeping horizontally and lying straight, what kind of hindrance is there?”

六祖見僧，

When the Sixth Patriarch saw a monk

豎起拂子云：ancer\textsuperscript{2874} said:

“道见摩？”

“Do you see [it]?”

對云：

He answered:

“[I] see [it].”

祖師揷向背後云：

The Patriarch tossed it behind his back and said:

“見摩？”

“Do you see [it]?”

對云：

He answered:

“[I] see [it].”

師云：

The master said:

“身前見，

“Do you see it in front [of me]

身後見，”

or behind [of me]?”

對云：

The monk answered:

“在process of seeing one does talk about ‘in front’ and

見時不說前後。”

‘behind.’”

師云：

The master said:

“如是，如是。

“This is the ‘samādhi of exquisite emptiness.’\textsuperscript{2876}

此是妙空三昧。”


\textsuperscript{2873} yi (TERM): probably yi which originally means ‘feather-screen’ is used here in a particular sense. It might refer to the letter ‘토톡’ (also transcribed with the graphs 伊, 尹, 意, etc.). According to the Făng-guadao zuò yán jīng 方廣大莊嚴經 T.3: 539c one transcends the sounds (?) of all calamities/sicknesses if one recites aloud this letter (“唱伊字時, 出一切世間眾多病聲。”). The meaning of the letter may derives from Sanskrit ई ‘calamity’. In the Northern edition of the NIRVANA, ईन in 8, it is said that ई हत has the meanings ई ascend, skr. रवर the lord, supreme being, be able and 魯, ‘be jealous’, skr. दस्याः. If one translates ई with ‘calamity’ the above phrase makes somewhat more sense: ‘If a single (one) calamity is not removed,…”

\textsuperscript{2874} fú-zǐ 拂子 ‘fly-whisk’; skr. vajana; vāla-vajana; originally made of deer-hair, cotton, hemp, or bark, attached to a handle and used to brush away insects. In the Chán school the fly-whisk developed into a symbol of the master’s elevated and dignified position and is often used when instructing the disciples. In ZTJ the masters’ most common activities involving the fly-whisk are raising it when teaching or slapping students with it (on fú-zǐ see Yang Weizhong et. al. 2001: 202-203).

\textsuperscript{2875} miào-kóng sān-mèi 妙空三昧 (TERM): No reference found to this term.

\textsuperscript{2877} 杰 orig. 柒.
“和尚。”

“Master!”

“和尚。”

[Zhão]Qing thereupon hit him.

慶便打之。

爾時大師住世說法四十年。

At that time the Grand master had resided in the world expounding the dharma for forty years.

先天元年七月六日，

On the sixth day of seventh month of the first year of the xiàn-tiān era (712 A.D.)

忽然命弟子於新州故宅建塔一所。

he unexpectedly ordered the disciples to build a pagoda at his original home in Xin province.

ZTJ 1.098; WU: 61; FO: 119

二年七月一日，

On the first day of the seventh month of the second year

別諸門人：

he took farewell with all disciples.

“吾當速歸新州矣。”

“I shall set out to return to Xin province.”

大眾細語泣留連大師，

The great assembly, ordained people and lay persons began
to cry and urged the Grand master to stay.\(^{2878}\) but the Grand master did not accept this, saying:

大師不納曰：

“All Buddhas were born into this world in order to manifest pari-nirvāṇa\(^{2879}\)

“諸佛出世現般涅槃，

and by no means can they act against their previous life;\(^{2880}\) how much less can I change this;

尚不能違其宿命，

the retribution which was allotted to me is of the uttermost necessity,

況吾未能變易，

I am bound to have what is in it (i.e. I am bound to accept

分段之報必然之至，

the implications of fate).”

當有所在耳。”

ZTJ 1.100; WU: 61; FO: 120

門人問師：

A disciple asked the master:

“師歸新州，

“When the master returns to Xin province,

早晚卻迴？”

when will he come back?”

師云：

The master said:

“葉落歸根，

“The leaves are dropping down and returning to the root,

來時無口。”

do not talk about the future!”\(^{2881}\)

問：

[Somebody] asked:

“其法付誰？”

“To whom are you going to transmit the dharma?”

師云：

The master said:

“有道者得，

“Those who are in possession of the Way, will attain it,

無心者得。”

those with No-mind will attain it.”

又曰：

Furthermore, he said:

“吾滅度後七十年未，

“Seventy years after I have passed away

有二菩薩從東而來，

there will be two Bodhisattvas coming from the east;

一在家菩薩，

one will be a Bodhisattva at home (i.e. who does not

同出興化，

become a monk)

重修我伽藍，

and together they come forth and cause [my teaching?] to

\(^{2878}\) liù-tiān留連 (VT): (1) ‘to detain’ (Biānwen); (2) ‘urge to stay, be reluctant to part from; keep from parting’ (Tang poetry; Biānwen); (3) ‘to weaken; to pester’ (Jiang/Cao: 235).

\(^{2879}\) I.e. to die and transform into nirvāṇa.

\(^{2880}\) suī-míng宿命 (TERM, Müller). “(1) The prior world; one’s previous life(s). Prior existence. (2) Knowledge of the causes and conditions related to one’s prior existence.” (See also Nakamura: 670a.)

\(^{2881}\) lái shí wú kǒu來時無口: lit. ‘COME(FUTURE)/TIME/NOT HAVE/WORDS’. 
再建我宗旨。"

and re-establish the principles of my teaching."

師言訥。

After the master had said this

便往新州國恩寺。

he went to the Guóén monastery in Xin province.

飯食訥。2882

After he had eaten

飯坐被衣，

he sat down with his [monk’s] robe spread out

俄然異香滿室，

and suddenly there was a strange fragrance filling the room,

白缸屬地，

and a white rainbow stretched down to the ground;

奄而遷化，

he suddenly passed away

八月三日矣，

on the third day of the eighth month

春秋七十六，

at the age of seventy six;

當先天二年。

this was in the second year of the xiān-tiān era.2883

達摩大師傳袈裟一事，

The monk's robe which Bodhidharma transmitted

是七條屈旃布，2884

was made of a seven-layered cotton cloth2885

青黑色，

of blackish-green colour;

碧絹為裏，

blue silk fabric was on the inside (padding),

並詰一口。

in addition [he had transmitted] his alms bowl.

中宗勅諚大師禪師元和靈照之塔。[Emperor] Zhōngzōng ordered to give him the posthumous name Chán master Dàjiàn (‘Great Mirror’) [and to erect] the Língzhào pagoda (‘Soul Light’) [for him].

癸丑歲遷化，

He died in the guī-chǒu year

迄今唐保大六年壬子月，

and until today, the tenth year of bǎo-dà era of the Táng, the rèn-zǐ year,

得二百三十九年矣。

239 years have passed:

淨修禪師讃曰：

Chán master Jīng’s eulogy says:

師造黃梅，

The master went to Huángméi

得旨南來。" And attained the teaching from the South [?] /laj/

奚因幡義，

[By answering] the meaning why the flag [is moving] [?]?

大震法雷。2886

He greatly shook the dharma thunder.2886 /luaj/

道明遭遇，

Dàomíng encountered him

神秀逕廻。2887

And Shénxìu returned too late. /sʊaj/

衣雖不付，

Although he did not transmit his robe,

天下花開。

The flowers (i.e. the Buddhist teaching) opened under Heaven. /kʊaj/

2882 飯 is usually written with the graph 餐.

2883 I did not find reference to a xiān-tiān 先天 era.

2884 契 orig. 契.

2885 guī-xuán 屈旃 (TERM): skr. kāpāsaka; this refers to a type of cotton cloth. It is mentioned in several other works: SGSZ, juàn 8, Yi chí liú tiě 義楚六帖, juàn 22, BīZ, Shì-mén zhēng-tōng 詩門正統, juàn 8, Zū-tǐng shí-yuán 祖庭事苑, juàn 8; on this word see Yanagida 1990: 386, fn. 222.

2886 fā-léi法雷 (TERM): This is a metaphor for the Buddhist teaching which - thunder-like - can destroy the delusions of sentient beings and open them up for enlightenment. Compare Wū-liàng shòu jīng 無量壽經 T.12: 266a: 雷法雷, 洩法電 ‘shaking the dharma-thunder, blazing the dharma-lightening’.

2887 遂 orig. 遂.
3.2.9 Preceptor Huángbò 黃檗

ZTJ 4.131.06; WU: 363; FO: 817

Preceptor Huángbò2808 succeeded Báizhàng,2809 he was a resident of Gāoān district;2810 and he was a person from Mín district2801 in Fú province.

自少於黃檗寺出家。 When he was young he renounced home at the Huángbò monastery.2892

身長七尺。 His body grew up to the size of seven foot (chǐ)

額有肉珠。 and on his forehead he had a birthmark2893

與閣天生。2894 he was predestined for a large mansion,2895 [??]

不拘小節。 and did not restrain (i.e.concern) himself with trivial matters.2896[?]

初與二三時流， In the beginning, together with a few contemporaries (i.e.

2808 Huángbò Xīyùn 黃檗希運 (NPR) (d. 850) was the most important teacher of the famous master Línjù Yīxuán 临濟義玄 (d. 866). There is one text attributed to Huángbò, the Huángbò shān Duānjī chán-shī chuán-xīn jī-yào 黄檗山斷際禪師傳心結要 (an alternative version: Huángbò shān Duānjī chán-shī wán-líng lù 黄檗山斷際禅师完陵路), The text is usually referred to as Chuan-xin jiao 傳心教 (The Dharma-Essential of the Transmission of the Mind (CHUANXIN FAYAO). For a French translation of the biographical entry see Demiéville 1970: 271-278. On the teachings of this monk see also Higusa 1936.

2809 Báizhàng 白丈 (NPR) (721-815): For the biographic entry on this famous master see ZTJ 4.055.04; WU: 317; FO: 724. He was a disciple of Māzā. His canonical name was Huái héi 怀海 (NPR) He was originally a person from Fú province and had the family name Huáng 黃.

2810 Gāoān district 高安縣 (NPR.LOC) is situated in today’s Ānnán 安南 (Dining: 772c).

2801 On Mín district 閩縣 (NPR.LOC) see Dining: 1139a.

2802 The Huángbò monastery 黃檗寺 (an alternative name is Línjù 庇僧 monastery) is situated on Mt. Huángbò 黃檗 (Jiángxī 江西省 province, Yīfēng 宜豐 district). Another name for the place is Mt. Qiǎofēng 侨峰. Supposedly he gathered more than a thousand disciples at the monastery. There is another mountain of the same name, situated in Fūqīng 福清 district, Fūjīān 福建 province. An alternative name for this mountain is Mt. Nánshān 南山. The name is derived from the Bō (Niè) 棋 tree which grew there and the bark of which was used for the production of medicine. The first monastery was erected in 789 by Chán master Zhēnggàn 正幹 and was called Bōchéi 菜寺 monastery. Eventually the name was changed into Jiànchéi 建禪 monastery. Initially Huángbò stayed on this mountain. The monastery on the mountain became the most important facility for the Línjù 临济 school. See Fōjiāng:357a-c.

2803 ròu-zhū 肉珠 lit. ‘flesh-pearl’, no dictionary reference found.

2804 廟orig. 閰.

2805 kǎng-lǎng 閒閣 (N) is a dialect word and refers to an open court in a building (HYDCD: 7157a); tiān-shēng 天生 can mean ‘naturally born/produced’ (HANFEI) or ‘predestined’ which is a rather late meaning (see HYDCD: 1363a). I do not understand the above phrase.

2806 The original meaning of xūn-jī 馧微Footnote (VP) was ‘personal integrity in trivial matters’, a precondition for becoming a superior ruler, in addition to being in possession of dà-jī 馧大 (KUN). However, I think that the word here is used in its more colloquial meaning ‘trivial matter, detail; etc.’ (early examples cited in HYDCD 1429b date from the Song). The whole sentence above probably means that Huángbò from the beginning was concerned with important issues and did not waste time with unimportant and trivial matters.
遊天台山，
在途偶接一僧，
与師同道，
言笑便同曩故道。
	companions）
he traveled to Mt. Tiāntái 天台;
on the road they happened to meet a monk
who talked together with the master;
they chatted and laughed in the same way as old
[aquaintances do].

道到溪磽（淵），
遇時水洪漲，
遂阻步而暫息。
其僧頻催師而共渡，
The way led to a torrent
and the water happened to be overflowing at that time,
therefore they stopped and rested for a short while.
The monk frequently urged the master to cross the torrent
together [with him],
the master was not doubting him and said: [??]
"If you want to cross [the torrent] just cross it yourself."
The monk tugged up his robes,
stepped into the waves and crossed over.
After he had reached the other shore
he looked back and waved with his arms
in order to motivate the master to cross over.
The master thereupon scolded him, saying:
"This thief-like fellow"
Unfortunately I did not know this beforehand (i.e. anticipate this).
If I had known this
then I would have broken your legs!"
The monk sighed and said:
"As for the capacity for the Great Vehicle (Mahāyāna) -
my companion has not reached it!"
After he had said this,
he suddenly disappeared.

師不疑之云：
"要渡但自渡。"
其僧斂衣，
蹋波而渡。
至彼岸已，
迴顧招手，
令師渡焉。
師乃呵云：
"這是漢，
悔不預知。"

若知，
則便打折脚也。”
其僧嘆曰：
“大乘器者哉，
吾輩不及也！”
言已，
忽然而隱。
Behind the screen there was an old woman who said:
“You are really insatiable!”
When the master heard these words,
he found [them strange], [so] he stretched inside and
grabbed her, saying:
“I still have not got any food,
why do [you] call [me] insatiable?”
The woman said:
“This fellow,
is certainly insatiable!”
When the master heard this he halted and smiled.
The woman saw that the master’s countenance was
dignified
and that he was different from regular monks.
Thus she ordered him to come inside
and offered him a vegetarian meal.
After he had eaten
she inquired about where he had travelled in order to study.
The master could not conceal [it from her]
and completely exposed his knowledge.
The old woman proposed again to bring up subtle barriers
(i.e. difficult questions about the teaching) [?]
and the master thereupon [realized that] the mysterious
teaching was sudden and wide open.
The master expressed his gratitude repeated times
and wished the transmission [from her as] master
but the woman said:
“I am somebody with the body of the five hindrances,”

On jìa-chāng see also Jiāng/Cao: 179.

2905 On the pattern (tài 太) + VP + shēng 生 (V.SUFF) see the section on verbal suffixes (2.1.2.4.1).
2906 tàn 探 (VI.ACT) can mean ‘to stretch out’ (early examples in ZGC, SHJII, see HYCD. 3685).
2907 無 原. 言.
2908 SI.QUEST.RHET/NEG/COP NOT-SATISLATED. Note the structure of this rhetorical question with
sentence initial qí 豈 and (negated) copula shì 甚 which adds emphasis to wú-yàn 無厭.
2909 wēi xiào 微笑 (VI.ACT) ‘TINY LAUGH > smile’.
2910 tāng-tāng 堂堂 (VI.REDUP) ‘be grand, magnificent’ (WENXUAN); ‘be imposing’ (LUNYU); ‘be of
great determination’ (HANSHU); see HYCD. 1214c; ‘be dignified; imposing’ (WENLIN).
2911 無 原. 言.
2912 xíng zhī 行止 ’WALK-HALT > travef’.
2913 無 原. 言.
2914 dàng-huò 當荷 (VI) ‘wide open (like open space)’; compare ZTJ 5.037,01; WU: 392. 若 also 勝通不
擎之道，猶如大虗，廓然瀟寥， 豈可乎?” “If one truly arrives at the unexcelled (lit. NOT IMITATED) [?] Way,
it is like empty space, wide and truly (immensely) open, how could there possibly be [the dualism of] right
or wrong?”
2915 i.e. he wanted the woman to be his teacher.
2916 wú-chāng 五障 (TERM) ‘the five hindrances; five obstacles’, also wú-ài 五砕; skr. there are
and therefore not a vessel for the dharma (i.e. do not have the capacity for the teaching).

I have heard that in Jiāngxī there is Grand Master Báizhāng;

the extraordinary master of the Chán monastery is of special excellence [among the teachers living within] the group of peaks. [??]

The master should visit him and become his disciple.

The honoured one (i.e. Báizhāng) will at another time (i.e. in the future) be a teacher of men and gods, and the dharma is not easy to encounter."

Posterity had the saying

that this woman had visited National Master [Huǐzhōng when she was small.

The master accordingly followed her advice and arrived at Báizhāng’s;

he showed obeisance and asked:

"The matter which was successively transmitted from the past (i.e. from the former masters), how do you show it to men?"

Báizhāng was silent for a long while.

The master said:

"You cannot let posterity cut [it] off!"

Báizhāng said:

"I originally thought you were the person. [?]"

He then stood up and entered his room, wishing to shut his door;

[but] the master said:

"I came [here]."

several sets of five obstructions, Muller. "(1) The hindrances of affliction jīn-nào zhàng (煩惱障), of karma (yē-zhàng 誕障), of birth (shēng-zhàng 生障), of dharma (fú-zhàng 法障), and of the known (suǒ-zhī zhàng 所知障); (2) the five special hindrances for women: the hindrances of the inability to be born as a god in the Brahma heaven (fān-tiān 梵天), as god in the Indra heaven (dì-shì-tiān 帝释天), as Mara king (mó-wáng 魔王), as wheel-turning king (zhuǎn-lún shēng-wáng 轉輪聖王), and as Buddha (jīng 佛); (3) the five hindrances of deceit (ji 預), laziness (dài 懶), anger (chēn 憤), enmity (hén 恨), and resentment (yuàn 恨)." See also Oda: 87-1, 500-3, 764-2; Nakamura: 368C; Foguang: 1194.

In the above passage wú-zhàng zhī shēn 五障之身 is a self-effacing phrase, expressing that the speaker is a woman (in the Buddhist context often seen as severe handicap for one’s spiritual progress). For an interesting article on the role of women in Song Chinese Chán Buddhism see Levering 1992.

jing-lín 禪林 (N) 'MEDITATION-GROVE > Chán monastery'; yǐng-jīng 翎匠 originally refers to a skilled craftsman from the state of Chū by the name of Shí Yíng-jīng 石翎匠 (NP): the craftsman from Ying, the capital of Chū, ZHUANG). By extension it can refer to an examination official of great talent or a strict teacher who is encouraging and correcting his disciples. The word appearing in this meaning during the Tang (see HYCD 6181C).

"cān-chéng 参承 (VI.ACT) see HYCD 1095b (glossed as 参見待候 ‘to pay one’s respects and wait upon’; early examples dating from the Jin).

未～来?

Or: ...you were the person [to transmit the dharma to].

Probably one character missing between 某甲 and 來, JDCD: 某甲特來. On the printing block there is one space after 某甲 and three spaces preceding 某甲, so there is possibly also a portion of text missing.
只要這個印信足矣。”

丈迴言：2923
“若然者，他後不得辜負於吾。”
師遂駐泊，延於世歲。

後居黃葉山，玄徒競湊，
法鼓震於寰中，繽素奔風。
智炬揚于海內。

高安縣令見己，
方乃稽首退伏，而有詩讚曰：

after

3022 On yīn-xīn 印信 (TERM) see Nakamura: 68d.

丈～大？

2924 tā-hòu 他後 (CONJ): ‘afterwards; later on’; according to Jjiang Shaoyu 1985: 145 a contraction of tā-shí hòu-ri他時後日 (NP) lit. ‘other-time later-day’ (which is also used in ZTJ): ZTJ 5:052; WU: 400: ‘但得其本，不愁其末。他時後日，自具足在去。’ “Just [try to] attain the essential (lit. the root) and do not worry about peripheral matters (lit. branches). [Then] one day in the future you will naturally be sufficiently equipped (i.e. be perfected).”

Other temporal expressions meaning ‘afterwards’ in ZTJ are: yì-hòu 以後, hòu-lái 後來, luò-hòu 落後, xún-hòu 尋後. E.g. ZTJ 2:041; WU: 134: 趙州落後到投子，便問：Afterwards Zhàozhōu arrived at Tóuzì’s and then asked. There is also one example where luò-hòu is used as an intransitive verb: ZTJ 4:119; WU: 356: 歸宗先行, 鬱後. Guīzōng was going in front (ahead) and the master was coming after (behind) [him].

xún 尋 (ADV.TEMP) is also commonly used as an adverb meaning ‘a short while; not long’, therefore xún-hòu probably means ‘a short while afterwards; soon after’: ZTJ 1:167; WU: 101: 保福尋後曰：Bǎofú said after (a short) while.

Another temporal compound including xún is xún-cháng 尋常 (ADV.TEMP) ‘usually; often’: ZTJ 2:100; WU: 164: “我尋常向師偈這是什麼？” “What am I usually telling monks?” (the word is occasionally also used as VI ‘be usual; be common’ or as ADJ ‘common; regular’ as in xún-cháng rén 尋常人 ‘common person; commoner’).

2925 zhù-pò (zhù-bó) 駐泊 lit. HALT-ANCHOR A BOAT.

2926 shí-suì (N): ‘TIME-SEASON > years; a long period of time’ (HOUHANSHU; HYDCD 3032b).

2927 fā-gǔ 法鼓 (TERM): ‘DARMA-DRUM’; this is a metaphor for the teaching of Buddha; in the same way the sound of a drum can wake people up, the Buddha’s teaching can cause people to awaken and be enlightened (see AVATAMSAKA). Fā-gǔ also refers concretely to one of the two drums in the dharma-hall (fā-tāng 法堂) of a Chan monastery; one is usually placed in the north-east of the hall, called fā-gǔ, and one in the north-west, called chā-gǔ 茶鼓; the drums are used for signalling various activities in a monastery such as assembling for the master’s dharma talk.

2928 zǐ-suì: ‘BLACK-WHITE > THOSE WITH BLACK AND WHITE (PLAIN) CLOTHS > clergy and laymen’.

2929 qī-shòu 萬首 (VI.ACT): ‘to kowtow’.

2930 No reference found to mǐn-fǔ 泥伏 lit. ‘VANISH-SUBDUE’. Maybe this refers to a gesture of expressing one’s respects.
曾傳達士心中印，

Formerly achieving the transmission of the seal in the
gentleman’s heart, 印/ jin/

額有圓珠七尺身。

On the forehead a round birthmark, a body of seven foot.

sīn/

掛錫十年棲蜀水，

Suspending his monk’s staff he rested at the waters of the
Shû for ten years,

浮盃（杯）今日渡漳濵。

A floating cup crossed the bank of the Zhâng River today.

/pjin/

一千龍象隨高歩，

One thousand dragons and elephants following his lofty
steps,

萬劫香花結勝因。

For ten thousand kalpas the flagrant flower bears fruit as
result of the superior cause. /jín/

願欲事師為弟子，

Wishing to serve the master as disciple,

不知將法付何人？

He did not know whom to transmit the dharma to. /rin/

僧問：

A monk asked:

“如何是西來意？”

“What is the meaning of [Bodhidharma’s] coming from the
west?”

師打之。

The master [thereupon] hit him.

師謂眾曰：

The master addressed the audience, saying:

“是你諸人，

“All of you people

患願那作麼？”

how can you be so troubled and mistaken?”

把棒一時趁出云：

Once he chased them out with his stick, saying:

“盡是一隊嘍酒糟漢。

“You are all a bunch of wine-dregs eating fellows. 2931

與樂行腳，

If you practice like this as itinerant monks, 2932

笑殺而去。

that is so ridiculous [that you should] leave. [?]”

兄弟莫只見八百一千人處去那裏。

Fellow monks, if you just see a place with 800
to 1,000 people, do not simply travel there;

不可老圖熱鬧。

it won’t do just to desire buzzing noise (i.e. a place with
many students).

這個老漢行腳時，

When this old fellow here (i.e. I myself) was practicing as
an itinerant monk,

或過著草根下有個老漢，

[I] happened to meet an old fellow below the grass roots, 2934

便從頂頭上啄一下鋸看。

then [I] tried to peck him once with an awl on his front
head.

他若識痛癢，

If he (i.e. I) felt pain,

便將布袋盛米供養他。

then [I] took a bag filling it with grain and offered it to him.

古人個中憨似你與摩容易。

If all people of old had been as negligent as you 2935

ZTJ 4.134; WU: 364; FO: 820

2931 chˇú jˇú-tsˇao hˇán喫酒嘍漢 “drink/wine/dregs/fellow”; i.e. people who are in constant state of
drowsiness; people who do not understand.

2932 xˇíng-jˇáu 行腳 (TERM): lit. “walk-leg”; this refers to the practice of being an itinerant monk,
travelling around in the search of a master. This word is used very frequently in ZTJ (F: 46).

2933 那orig. 那.

2934 “Fellow below the grass roots” probably refers to himself (possibly to his “true self”).

2935 rˇóng-yˇí容易 (VI/ADJ): glossed as 輕率 “rushed; hasty”; ‘bˇú jˇínsˇhˇén 不謹慎”not be diligent; not be
cautious’; pingchˇáng 平常; jˇándˇıán 潔便; bu fˇˇěi 不費力; mˇéi mˇéi 每每; cˇáoˇcˇáo 草草, cˇúshˇú粗糙 ( Jiang/Cao. 320); in ZTJ there are 10 occurrences.
何處更有今日事也？
兄弟行腳人，
亦須著些子精神好。  
汝還知大唐國內無禪師。”  

有人問：
“諸方專宿皆匡化，
和尚為何摩禪道無禪師？”
師云：
“不道無禪，
只道無師。”
又云：
“闔梨可不見，
馬大師下有八十八人坐道場，
得馬大師真正法眼者，
只有一二。
滸山是一人。
夫出家者，
須知有從上來事。
不見四祖下有牛頭融大師，
橫說豎說，
未知有向一個關捩子。
若有此眼腦，
不妨弁得邪正宗黨（～黨？）

ZTJ 4.134; WU: 365; FO: 820
當人事不能會得，

how would the situation be today?
Fellow monks (lit. elder and younger brothers),
practitioners
you should put in some effort,
do you know that there are no Chán masters within
the great country of the Táng?"

Somebody asked:
“The recluses of all directions all teach correctly,
why do you say there are no Chán masters?”
The master said:
“[I] did not say there is no Chán,
[I] only said there are no masters.”
Furthermore, he said:
“Teachers really do not understand;
among the disciples of Grand master Ō[zu] there were 88
people living in the monastery;
but those who attained to the true dharma-eye of the Grand
Master were only one or two.
Lúshān was one person.
As for those who have renounced home,
one has to know that there are matters deriving from the past.
Not seeing that under the Fourth Patriarch [Dàoxùn 道信]
there was Grand master Niǔtóu Róng
who jabbered about this and that
without knowing that there is an ultimate crux to the matter.
If you have these kinds of eyes.
then you certainly can distinguish between heretic and orthodox factions.

Those teachers] cannot understand the matters of their

2936 些 orig.妙.
2937 On dū-lí 閣棲 see the section on personal pronouns (2.1.3.6).
2938 Note the zōu 坐 (VT) is very common in the meaning ‘to live’ in vernacular texts.
2939 On Mt. Lú 漢 see the translation of chapter three, p. 565.
2940 This refers to Niǔtóu 牛頭 (NPR) the founder of the Oxhead-school of Chán; see ZTJ, juàn 3. This is
an attack on this ‘side-branch’ of the early Chán school.
2941 hēng shuō shù shuò 極說豎說 lit. ‘HORizontally SPEAK VERTically SPEAK’.
2942 guān-liè 關捩 (N.AB); glossed as jīguā 機關 and jīzhōu 機軸 and the derived meaning guānjiàn
關鍵 ‘crux of a situation; key to a problem’ (Jiang/Cao 146); in the passage here suffixed with zǐ 子 (SUFF).
xiàng-shàng 向上 (ADJ): ‘DIRECT TOWARDS TOP > upward > ultimate, superior’.
2943 yàn-nǎo 眼腦 (N): ‘eye’ (also appearing in Bianwen, see Jiang/Cao 403).
2944 bù-fǎng 不妨 (VP): lit. ‘NOT-HINDER > certainly’ (gives an affirmative note to the phrase; see
2.2.1.1).
2945 zōng-dàng 宗黨 (N): ‘DOCTRINE(SCHOOL)-FACTION’.
TRANSLATION - ZTJ - SUPPLEMENTARY SECTION
PRECEPTOR HUANGBO 黃檗和尚

795

contemporaries
but they just remember the teachings based on words,
inside [their] leather bags (i.e. bodies),
everywhere they consequently proclaim:
'I understand Chán, I understand Buddhism,
may I discontinue the cycle of life and death for you?'
Careless old recluses [like this]
[will] enter hell like an arrow released [from a bow],
When I see you itinerant monks come in
than I already have recognized you.
Do you understand?
All people [here] should be mindful (lit. be in the mind),
earnestly exerting your efforts.
Do not just imitate careless matters [from the past],
Wearing a piece of cloth (i.e. the monks’ robe)
spending a whole life eating,
people with clear eyes (i.e. people of clear understanding)
will laugh at you,
and a long time afterwards you all will be made fun of by
lay people.
[You] decisively need to see yourself from close and afar
(i.e. get to know yourself)
and [see] whose overall matter it is. [??]
If you understand, then you just understand,
if you do not understand, then get lost!

2946 zhi-nian 知念 (VT): ‘KNOW-THINK(READ)’; no reference found to a compound word.

2947 According to Jiang/Cao, dian-chi 僅知 (SI) ‘ONLY-KNOW’ is synonymous with dian 但 and has
the following meanings: (1) ‘although’, (2) ‘as long as; if only’, (3) ‘merely; it is just that...’. (Jiang/Cao 84).
Sometimes dian-chi is also written dian-zhi 但之. Zhi 知 is a structural component of a verb here and does not
seem to have any meaning.

2948 On the phrase see Nakamura. 1120d, pi-dai 皮袋 ‘SKIN-BAG’ is a metaphor for the physical body
(see Liang Xiaohong 1994: 205).

2949 hsin-hui 轮回 (TERM): ‘(samsāra); ‘transmigration’ (1) The original meaning of samsāra is ‘flow
together.’ This is the expression of the ancient Indian idea that all living things repeatedly pass through life and
death. Like a continually spinning wheel, sentient beings are reincarnated and die without end. In Buddhism,
one is said to transmigrate through the triple realm (desire, form and formless realms) and the six destinies (god,
semigod, human, animal, hungry ghost, hell-being). However, this original word samsāra in modern Sanskrit
and Hindi usage means ‘world’ or ‘within the world.’ This usage can be traced back to a fairly early period.
Accordingly, when the term hsin-hui is found in Chinese Buddhist texts, it should not be simply understood as
‘reincarnation’” (Muller).

2950 qing-hui 輕微 (VI/ADJ): ‘(be) careless; frivolous; inattentive’ (Jiang/Cao 306; F: 2).

2951 Note complemented 得 (V.COMP.RES) which indicates that the action has been completed.

2952 nong-jian-qiu 弄將去; jian-qiu 將去 (V.COMP) indicates that the action will take place in the
future; zai 在 (SF.EMPHASIS) gives an affirmative tone to the statement (see p. 513).

2953 I am not sure how to translate miian-shang 面上 here. ‘ON THE FACE’ HYCDD. 7277b lists
three meanings: ‘on top of the earth of a tomb’ (Tang poetry); ‘face’ (from Yuan times onwards); ‘aspect;
face’ (also a quite late meaning); Wenlin ‘overall; general’.
珍重！”

保福舉師語云：
“不道無禪，
只道無師。”

福拈問殿主：

“作應生是與禪為師底人？”
殿主指和尚手中杖云：

“某甲惜這個杖柱。”

保福不肯。

殿主欲問：

“作應生是與禪為師底人？”

福云：
“我不惜這個杖柱。”

際花在潭州報恩時，
僧問：

“只如保福道：
‘不道杖柱，
意作應生？’

報恩云：
“他大意則是，
只是無憑執。”

僧云：
“只如有憑執，
意作應生？”

報恩云：
“惜杖柱柱則不肯。”

僧欲問：

“作應生是與禪為師底人？”

報恩乃放下杖柱，
歸方丈。

Take care of yourselves! ²⁹⁵⁴

Bāofú cited the master’s words, saying:
“I did not say there is no Chán,
[I] just said there are no teachers.” ²⁹³⁵

Fú took up [this problem] and asked the head of the ceremonial hall: ²⁹³⁵

“How about people who engage in Chán as teachers?” ²⁹³⁶

The master of the ceremonial hall pointed to the staff in the Preceptor’s hand, saying:
“I cherish (fear) this support-staff.” ²⁹³⁶

Bāofú did not accept [this answer].
The master of the meditation hall asked in turn:

“How about people who engage in Chán as teachers?”

[Bāo] Fú said:

“[I do not cherish (fear) this support-staff.]”

When Liánhuā was at Bāoēn’s in Tánzhōu, ²⁹³⁷

a monk asked:

“Concerning the words of Bāofú:
‘not cherish (fear) the support-staff.’
What is the meaning of this?”

Bāoēn said:

“Its main meaning is like this:
it means ‘without relying and holding on to’.”
The monk said:

“As for there being relying and holding on to,
what is the meaning of this?”

Bāoēn said:

“He still does not accept ‘cherish (fear) the support staff’.”

The monk asked in his turn:

“How about people who engage in Chán as teachers?”

Bāoēn then dropped the support-staff
and returned to his quarters. ²⁹³⁸

²⁹³⁴ zhēn-chóng 珍重 (VP): ‘take care of (yourself)’ is used 31 times in ZTJ as formula for saying farewell or when withdrawing. In other vernacular texts of the Tang the word can also mean ‘to think highly of somebody, to express one’s gratitude to, to thank somebody’ (Bianwen), ‘be rare and valuable’ (Bianwen, Tang poetry, see also Jiang/Cao 439).

²⁹³⁵ diàn-zhi 殿主 (ITT) refers to one of the functions in a Chán monastery, usually referred to as zhā-diàn 知殿 (ITT) or diān-sī 殿司 (ITT). The duties of this job are centered around the Buddha-hall (fó-diàn 佛殿). He is responsible for the following duties: to regularly sweep the hall, see to it that it is supplied with flowers, candles, and incense; he also participates in ceremonies performed in the Buddha-hall (see Faguang: 346Bb, 550A4); the duties of the zhā-diàn are already thoroughly described in the Chán-yuàn qīng-guǐ 賽苑清規 (T.48: 1131a), traditionally attributed to Būzhi (百丈). In modern Japanese Zen monasteries the position of this monk seems to be quite high, including the reception of guests and administrative work.

²⁹³⁶ xī 借 (VT): ‘to cherish; to treasure’; ‘to pity’; ‘to fear’ (Tang poetry); ‘to decline; to block’ (Tang poetry); see HYCD, 437a; Jiang/Cao 378. I am not sure how to translate 借這個柱杖 but to ‘cherish this support-staff’ might refer to his activities as teacher, the support-staff often being used in the demonstration of the teaching.

²⁹³⁷ On Preceptor Bāoēn 報恩 (NPR) see ZTJ 3.057,10; WU: 230; FO: 530. He was a disciple of Xuēfēng 雪峰.

²⁹³⁸ fāng-zhǎng 方丈 “Literally a square zhǎng, which is one hundred square Chinese feet. (1) The
ZTJ 4.136; WU: 365; FO: 821

僧問鼓山:  
“只如蓮花放下柱杖，
意作摩生？”
僧答：  
“作麼所在？”
僧云：  
“只如事在放下柱杖處，
事在歸方丈處？”
鼓山出云：  
“莫向這裏出頭。”
保福聞此云：  
“更有一般底，
錐又錐不動，
召又召不應，
此人作摩生似得虛之與實？”

A monk asked Gūshān  
“What is the meaning
of Liánhúa’s dropping the support-staff?”
The master said:  
“Wherein does [the meaning] lie?”
The monk said:  
“Does the crux lie in the fact that he dropped the support-
staff
or in the fact that he returned to his quarters?”
The master chased him out, saying:  
“Do not show yourself around here!”

Bāofù heard this cited and said:  
“There is one more of this kind [of saying],
‘piercing again and again, [it is] not moving,
wavering again and again, [it is] not replying’,
how can this person understand the relationship between
the void and the real?”

ZTJ 4.136; WU: 365; FO: 822

翠巖云：  
“兄則乞米，
某甲則拾柴。”
保福云：  
“與諸則折布裳，
造浴著者。”
師行腳時，
到鹽官。
鹽官有一日云：
色即是空，
空義不全；

Cuīyán said:  
“The elder brother begs for rice,
while I collect firewood.”
Bāofù said:  
“If it is like this then we split up the bag with clothing
and go to wash the trousers.”

When the master was practicing as an itinerant monk
he arrived at Yánguān’s.
One day Yánguān said:
“[In the phrase] ‘form is emptiness’,
the meaning of emptiness is not complete;
front room, or parlor room of a monastery. (2) The room of the head monk. This meaning is originally derived
from the story of Vimalakīrti’s. A room, which was supposedly one square zhāng (about 9 square meters). It
later becomes a term of respect used to address a teacher or a superior monk.” (Muller).

In ZTJ fāng-zhāng exclusively refers the master’s quarters. The expression can be traced back to the
VIMALAKĪRTI where the sleeping room of lay person Vimalakīrttis described as having the size of only one
square zhāng. However, he was able to contain in it 2000 ‘lion’s seats’ (see Yang Weizhong et al. 2001: 46).

2959 yī-bān 一般 (f. 12) can mean ‘common, general, etc.’ (i.e. LINJILU: 有一般人, 向五台山裏求文殊 ‘There was a common/regular scholar who in Mt. Wǔtái searched after Manjūrī.’). In ZTJ yī-bān is
usually used in the meaning ‘be the same’ (similar to yī-zhāng 一種 and sometimes yī-dēng 一等). I.e. ZTJ
5.142; WU: 453: 與呂心空狀一般。 ‘The empty state of the Way and the mind are the same (are identical).’ In
the following sentence the word functions as the adverb ‘in the same way’: ZTJ 4.038; WU: 306: 大人纔見兩僧，
生僧行禮拜 ‘As soon as the great man saw the two monks he payed obeisance to them in the same way as for
a living Buddha.’

2960 析 orig. 歧.
2961 肖 orig. 舖.

2962 For the biographic entry on Yánguān 鹽官 (NPR) see ZTJ 4.080,08, WU: 332, FO: 751. He was a
disciple of Mǎzū 馬祖. His canonical name as master was Zhāiān 齊安 (NPR)
空即是色，色義不成。’
师出来说：‘承和尚有言：
色即是空，
空義不成；
空即是色，
色義不成。’
岂不是和尚與摩道？’
于官云：
‘是也。’
师敞禅床云：
‘这个是色，
阿那伽是空？’
于官不忄。
师令八百来人到洪州见州主，
州主手执越杖，
便问师：
‘这个是何图字？’
师云：
‘欠一点。’
便搨，
州主便礼拜为师。

[In the phrase] 'emptiness is form'
the meaning of form is not complete.”

The master came out and said:
"I inherited from a master the [following] saying:
"[In the phrase] form is emptiness,
the meaning of emptiness is not complete;
in [the phrase] 'emptiness is form'
the meaning of form is not complete.
Is that not what the monk said?"

Yánguān said:
“That’s right.”
The master knocked at the meditation platform and said:
“This one is form,
which one is emptiness?”
Yánguān was unable to reply.

The master ordered around 800 people to go to Hóngzhōu
to see the head of the province.

The head of the province grasped with his hand and handed
over the monk’s staff
and then asked the master:
“What Chinese graph is this?”
The master said:
“One dot is missing.”
He then hit [him],
and the head of the province thereupon showed reverence to
him as master.

ZTJ 4.136,09; WU: 365; FO: 822

某相公有一日微歴不安，
非久之间便死。
师恰在宅裏，
不攜相公頭邊底，
坐看相公。

ZTJ 4.136; WU: 366; FO: 822

相公無限時却惺，
惺後說中事：

‘某一入冥界，
有脚不曾行，
有眼不曾見。
行得四五十里困了，

忽然見一池水。
某甲擬欲入池，
有一老和尚，
不與某甲入池裏，
便喝。’

2963 色即是空，空即是色 are two lines from the famous HEART SUTRA.

2964 No reference to the title of zhōu-zhēi州主 in Hucker.

2965 On nǐ-yǐ 擬欲 (V.MOD.VOL) see the section on modal verbs (2.2.3.6.3).

2966 Note that yǐ 與 is used here similar to ràng 讓 (see Jiang/Caox 421).
“因為再見和尚。”

Because of this I saw you, the Preceptor, again.\textsuperscript{2967}

師云：“若不遇老僧，相公泊合逃龍。”

The master said:

“If you had not met me, the old monk,
you almost had turned into a dragon.”\textsuperscript{2968}

師又時握拳云：

On another occasion the master clenched his fist and said:

“諸方老僧，性命總在這裏，
不放也得，
放也得。”

“The recluses from all directions
spend all their lives here,\textsuperscript{2969}
if they are liberated, that is fine [with me],\textsuperscript{2970}[?] if they are not liberated, that is also fine [with me].”\textsuperscript{2971}[?]

僧拈問招慶；

A monk took this up and asked Zhāoqīng;

“諸方老僧，
性命總在這裏，
要放也得，
不要放也得。
如何是要放底事？”

“How about the matter of wanting to be liberated?”\textsuperscript{2972}[?]

慶云：“恕你此問。”

[Zhāo] Qing said:

“I forgive you this question.\textsuperscript{2971}

“如何是要不要放底事？”

“How is the matter of not wanting to be released (liberated)?”

招慶云：

Zhāoqīng said:

“Watch out for twenty blows!”\textsuperscript{2972}

“好與二十打。”

Apart from that we did not read the record of his deeds;

by imperial order he got the posthumous name Chán master
Duānǐ and the Guāngyè pagoda [was erected for him].

自餘未覲行錄，

自余未见行录，

敕詔斷際禪師廣業之塔。

敕命断际禅师广业之塔。
PART FOUR

GLOSSARIES

BIBLIOGRAPHY

INDEX
4.1 A GLOSSARY OF CHINESE LINGUISTIC TERMS

This is a glossary of selected Chinese linguistic terms with tentative English translations. Occasionally selected references to the treatment of the terms in secondary works is given and the abbreviation of the term used in this thesis is added after the definition of the term. ‘Def.’ refers to definitions in Zhu Yizhi 1990 where definitions of linguistic terms by a number of Chinese linguists are provided.

Underlined references indicate secondary literature which exclusively or to a great extend uses ZTJ as source material.2973

B

báizi 白字 wrongly written or pronounced Chinese graph; corrupt graph
bànyuànyīn 半元音 semivowel
bāokuò jiècí 包括介詞 preposition (coverb) indicating inclusion (Feng Chuntian 2000: 301-322); ⇒ COV.INCL
bāokuò jù 包括句 inclusive sentence; sentence of inclusion (?) (Feng Chuntian 2000: 678-692)
bāoyùn 包孕 incapsulation
bāoyùn jù 包孕句 embedded sentence; encapsulation-complex; encapsulated sentence (def. in Zhu Yizhi 1990: 419)
bèidòng 被動 passive; ⇒ PASS
bèidòng jù 被動句 passive sentence (def. in Zhu Yizhi 1990: 378; Liu Shizhen 1985(a); Tang Yuming 1987; Tang Yuming 1988; Yuan Bin 1989(a); Peyraube 1989(a); Yao Zhenwu 1990 (constructions with jiàn 見 in AC); Wu Fuxiang 1996: 451-470; Wu/Zhi 1999: 53-75; Cao Xiaoyun 1993; Feng Chuntian 2000: 581-612); ⇒ SENT.PASS
bèi fānwéi de 被範圍的 ‘be qualified’
běnlái yìyì 本來意義 original meaning
běnzì 本字 original Chinese graph; original Chinese character; orthograph
bǐjiào liáncí 比較連詞 conjunction of comparison (def. in Zhu Yizhi 1990: 174-175)
bǐyīn 鼻音 nasal
bǐyīnjié 閉音節 closed syllable
bìyuànyīn 閉元音 closed vowel
bìyuánmǔ 鼻韻母 nasalized final
bǐànsì jù 變式句 (?) (def. in Zhu Yizhi 1990: 414-419)
hàntí 變體 altered form of a Chinese graph
bǐàoji 标記 (grammatical) marker; sign; symbol
bǐàotài jù 表態句 sentence with a comment on the quality/state of the topic; in the most regular form the predicate is a stative verb (VI.ST) which describes the topic (def. in Zhu Yizhi 1990: 426)
bǐáoyì de xīzhìhuà 表意的細致化 strengthening of informativeness (?)
bǐáoyì piānxìng 表義偏旁 semantic component

2973 The terms are arranged according to pinyin pronunciation.
**GLOSSARY OF LINGUISTIC TERMS**

802

<table>
<thead>
<tr>
<th>biāoyìzi 表义字</th>
<th>syssemantograph(^{2974})</th>
</tr>
</thead>
<tbody>
<tr>
<td>biāoyīn fúhào 表音符號</td>
<td>phonetic symbol</td>
</tr>
<tr>
<td>biāoyīn piānpáng 表音偏旁</td>
<td>phonetic component (in a Chinese graph)</td>
</tr>
<tr>
<td>biézi 別字</td>
<td>mispronounced or wrongly written Chinese graph; erroneous homophonous Chinese graphs</td>
</tr>
<tr>
<td>bǐnyǔ 宾語</td>
<td>object; ⇒ OBJ</td>
</tr>
<tr>
<td>bǐnyǔ biāozhì 宾語標志</td>
<td>object marker</td>
</tr>
<tr>
<td>bīnglièjù 並列句</td>
<td>coordinative conjunction (Song Yinsheng 1996: 370-377)</td>
</tr>
<tr>
<td>bīngliè liǎncí 並列連詞</td>
<td>radical (of a Chinese graph)</td>
</tr>
<tr>
<td>bù 部</td>
<td>partitive classifier</td>
</tr>
<tr>
<td>bùfēn liàngcí 部分量詞</td>
<td>intransitive verb; ⇒ VI</td>
</tr>
<tr>
<td>bùjìwù dōngcí 不及物動詞</td>
<td>mass noun; ⇒ N.MASS</td>
</tr>
<tr>
<td>būkēshù míngcí 可數名詞</td>
<td>complement; ⇒ V.COMP; dōngbù 動補</td>
</tr>
<tr>
<td>bùyǔ 補語</td>
<td></td>
</tr>
</tbody>
</table>

**C**

| cāozì 草字 | cursive Chinese graph |
| cèdū wènjù 調度問句 | (?) (interrogative sentence in which the speaker expresses his assumption concerning the validity of the proposition) (see Sun Xixin 1999: 58) |
| chánghuì jù 常式句 | sentence with ‘regular’ word-order (def. in Zhu Yizhi 1990: 414) |
| chénhù jù 陳述句 | declarative sentence; sentence expressing a statement; sometimes subdivided into affirmative sentence (⇒ kěndìng jù) and negated sentence (⇒ fōuding jù) (def. in Zhu Yizhi u 1990: 336-338) |
| chéngdài 稱代 | pronoun/substitution (Zhou Fagao 1965); ⇒ dàicí 代詞; ⇒ PRON |
| chéngdù jùcí 程度副詞 | adverbs of degree (def. see Zhu Yizhi 1990: 154-156; Song Yinsheng 1996: 21-41) |
| chéngjì liànčí 承接連詞 | Song Yinsheng 1996: 388-399 |
| chéngyuán 成員 | member (of a set); constituent |
| chónghuái jùcí 重叠副詞 | reduplicated adverbs; ⇒ ADV.REDUP |
| chónghuái shì 重叠式 | reduplicated form; ⇒ REDUP |
| chónghuái yán 言詞 | reduplicated words; ⇒ REDUP |
| chónghuái jùcí 重疊分析 | (grammatical) reanalysis |
| chónghuái mingcí 重叠名詞 | abstract noun; ⇒ N.AB |
| chūzhùjù 處置句 | disposal sentence (sentence containing coverbs bā 把 or jiāng 將, etc.) (Zhu Minche 1957; Ge Yi 1958; Thompson 1973; Li Y.C. 1974; Mei Zulin 1978(b); Bennett 1981; Peyraube 1982; Lü Shuxiang 1984; Peyraube 1989(c); Chen Chusheng 1983; Mei Zulin 1990; Quan Xielie 1991; Li Siming 1994; Peyraube 1994(d); Li Ziyu 1995; Sun Chaofen 1995; Wu Fuxiang 1996: 417-450; Yu Guangzhong/Ueda Hitoshi 2000: 76-94; Feng Chuntian 2000: 555-580; Cao Guangshun/Yu Xiaorong 2000; Song Yinsheng 1996: 338-352, Zhu Guannimg 2001; Li Ziyi 2002); ⇒ |

---

\(^{2974}\) Defined in the appendix: 'A selective list of variant and simplified graphs in ZTJ' (1.10).
GLOSSARY OF LINGUISTIC TERMS
803

chúnchìyuān 舌齶音  labiodental
chúnyīn 脊音  labial

cì 詞  word (def. in Zhu Yizhi 1990: 16-19)
cídànxué 詞典學  lexicography

cídào 詞調  tonal pattern; rhyme scheme
cídōngcí 次動詞  term occasionally used for coverbs; prepositions; ⇒ COV/PREP

cífā  詞法  morphology
cífú  詞符  word-sign; lexicon; symbol

cígān 詞幹  stem
cígēn 詞根  word-root (def. in Zhu Yizhi 1990: 11-12)
cígēn cí 詞根詞  root word
cíhù 詞匯  lexic; vocabulary; words and phrases

cíhù cí 詞匯詞  lexical word
cíhù tídài 詞匯替代  lexical replacement
cíhù xiànyìhuà 詞匯線一化  lexical unification
cíjì 詞界  word boundary
cíjù 詞句  words and phrases; expression
cílèi 詞類  parts of speech; word class (def. in Zhu Yizhi 1990: 52-55)
cíqiàn 詞嵌  embedding

cí tóu 詞頭  prefix; ⇒ PREF

cíwèi 詞尾  suffix (Wu/Zhi 1999: 228-230; Jiang Zongxu 1990; Feng Shuyi 1994); ⇒ SUFF; ⇒ hòuzhùi 後綴

cíwèi 詞位  lexeme
cíxiāng 詞項  lexical item

cíxíng 詞性  functions and features (determining a part of speech)
cíxíng biànhuà 詞形變化  inflection

cíxù 詞序  word-order (word-order change: Tai J. H. 1976; Li Charles 1995; Sun Chaofen 1991; Sun Chaofen 1996; Peyraube 1997(a); Peyraube 1997(b); Peyraube 1998(c); Peyraube 1999(d))
cíyì 詞義  meaning of a word; lexical meaning

cíyì biànhuà 詞義變化  meaning shift

cíyìxí lé 詞義學  semantics
cíyù 詞語  words and expressions; terms

cíyuán 詞源  origin of a word

cíyuánxué 詞源學  etymology

cízhāngxué 詞章學/辭章學  rhetorics
cízhù 詞紐  affix
cízhī 詞子  lexon
cízhǔ 詞組  word group; phrase
cóngjù 從句  subordinate sentence
cuòzì 錯字  wrongly written Chinese graph; corrupt graph

D
daící 代詞  pronoun (Xiang Xi 1993: 384-412; Lu Liehong 1998(a); Wu/Zhi 1999: 260-311); ⇒ PRON
dàiyín 帶音 voiced

dáncíjù 單詞句 sentence consisting of one single Chinese graph (def. in Zhu Yizhi 1990: 22-23)

dāndúcí 單純詞 simple word; singly-morpheme word; word which consists of one graph (字) (def. in Zhu Yizhi 1990: 410-411)

dānju 單句 free morpheme

dānwéici 單位詞 simple sentence; sentence without a subordinate sentence (def. in Zhu Yizhi 1990: 334-335)

dānyīn cí 單音詞 classifier (Lü Shuxiang 1944/1984); ⇒ CLASS

dānyīnjiécí 單音節詞 monosyllabic word (def. in Zhu Yizhi 1990: 23); ≠ fùyīn cí

dào yì 道義 deontic (modality)

dièr rénchēng dàící 第二人稱代詞 second person personal pronoun (Feng Chuantian 2000: 35-44); ⇒ NPRO2

diùn liáncí 递進連詞 (Song Yinsheng 1996: 378-387)

disān rénchēng dàící 第三人稱代詞 third person personal pronoun (Feng Chuantian 2000: 45-55); ⇒ NPRO3

dìwèi fūcí 地位副詞 adverbs of place (def. in Zhu Yizhi 1990: 162); ⇒ ADV.LOC

dìyī rénchēng dàící 第一人稱代詞 first person personal pronoun; ⇒ NPRO1

diánxing de gǔlì 典型的孤立 isolating (language)

diéjū 叠句 reiterative sentence

diéyīncí 叠音詞 reduplicated word (def. inZhu Yizhi 1990: 30-31)

diéyòng 叠用 use in reduplicated form

diéyùn 叠韻 vowel rhyme

dìngfūu 定符 determinative

dìngyùyīu 定語 attribute

dōngbīn cízú 動賓詞組 verb-object phrase

dōngbù 動補 verbal complement (Zhang Meilan 1987: 231-240; Li Ping 1987; Mei Zulin 1991(b); Li Siming 1992; Lu Li 1992; Wu Fuxiang 1996: 370-416; Yu Guangzhong/Ueda 1999: 27-52); ⇒ V.COMP

dōngcí 動詞 verb; ⇒ V

dōngcí cíwéi 動詞詞尾 aspect marker; (verbal complement) ⇒ tībiào 體標記

dōngcíchòu jiàchēngfēn 動詞後加成分 post-verbal elements

dōngliàng bīnyù 動量賓語 quantitative object

dōngliàngcí 動量詞 verbal classifier (Zhang Meilan1987: 124-168; Zhang Meilan 1996; You Li 2001); ⇒ V.CLASS

dōngtài zhùyù 動態助詞 Cao Guangshun: auxiliary word indicating mode or aspect in a verbal expression (e.g. qu 取 in for example wèn-qu 問取); see also Song Yinsheng 1996: 513; ⇒ dōngxiàng bīnyù 動相補語; hòuzhù dōngcí 後助動詞

dōngxiàng bīnyù 動相補語 Mei Zulin: as special kind of ‘verbal complement’; aspect marker (e.g. qu 取 in wèn-qu 問取); ⇒ dōngtài zhùyù 動態助詞; hòuzhù dōngcí 後助動詞

dùliàng-héngliàngcí 度量衡量詞 measure-classifier; measure word; ⇒ MW

dūójì 多義字 polyseemic graph

dútízi 獨體字 non-composite Chinese graph
GLOSSARY OF LINGUISTIC TERMS
805

dúyín 韻音  
reading; pronunciation

duànyù 韻語  
phrase

duìxiàng jiècì 對象介詞  
cover/preposition introducing the object (Feng Chuntian 2000: 261-300)
duòyíncì 多音詞  
polysyllabic word

E

ebiàn 誇變  
corruption (of a Chinese graph)
éwài bǐnyǔ 邊外賓語  
extra/additional object
ezì 誡字  
corrupt Chinese graph; misprint; corruption
erhé yuányín 二合元音  
diphong

F

fǎ-huà 法化  
grammaticalization
jáoxǐ 法素  
taxeme; grammeme; syntagmeme
făwèi 法位  
tagmeme
fānchóu 范畴  
scope
fànwèi jiècì 範圍介詞  
preposition indicating scope (Feng Chuntian 2000: 261-300)
fānshèn dàicì 反身代詞  
reflexive pronoun (Feng Chuntian 2000: 56-59); \(\Rightarrow\) NPRO.REFL
fānfù wènjù 反復問句  
repetition interrogative sentence’s subcategory of \(\Rightarrow\) xuǎnzé wènjù it is a choice-question sentence in which the predicate appears in the affirmative and negated (MM: 他來不來？ “Is he coming?”) form or with a SF indicating the negation of the predicate “...or not”(...也 無;...已不; etc.; (def. in Zhu 1990: 350-352; Zhu Dexi 1985; Wu Fuxiang 1996: 475-491; Liu Xunning 1998; Feng Chuntian 2000: 703)

fànwèi 範圍  
to qualify”; scope
fànwèi jiùcì 範圍副詞  
adverb of scope (def. see Zhu Yizhi 1990: 157-158; Song Yinsheng 1996: 41-73)
fànwèi liáncì 範圍副詞  
adverb of scope/range (def. in Zhu Yizhi 1990: 175)
fànwēnjù 反問句  
rhetorical question (def. in Zhu Yizhi 1990: 355-358)
fānyícì 反義詞  
antonym
fāngshí jiùcì 方式副詞  
adverb of manner (def. in Zhu Yizhi 1990: 162-163)
fāngshí jiècì 方式介詞  
preposition indicating manner/way of doing something (Feng Chuntian 2000: 383)

fāngwěicì 方位詞  
noun indicating a location; \(\Rightarrow\) N.LOC
fāngxiàng jiècì 方向介詞  
preposition/coverb indicating direction (Feng Chuntian 2000: 323-382); \(\Rightarrow\) COV.DIR; PREP.DIR

fāngyì 仿譯  
‘calque’ (Zhu Qingzhi 2000(a): 247); \(\Rightarrow\) fāngyì cì jiècì

fāngyícì 仿譯詞  
loan translation; syntactic loan (Zhu Qingzhi 2000(a): 247); \(\Rightarrow\) fāngyì, jiècì

fēi zhù wèi jù 非主謂句  
sentence which does not consist of a subject and predicate (Zhang Zhigong; Hu Yushu; Zhu Dexi; def. in Zhu Yizhi 1990: 406)
GLOSSARY OF LINGUISTIC TERMS

fēn jù 分句 clause (as part of complex sentence) (def. in Zhu Yizhi 1990: 437)

fójiào húnhé hànyǔ 佛教混合漢語 Buddhist-hybrid Chinese (Dong Kun 1985; Zhu Qingzhi 1992; Liang Xiaohong 1991(a); Liang Xiaohong 1992(a); Liang Xiaohong 1993; Li Wei 1993; Liang Xiaohong 1994; Zhu Qingzhi 1998; Zhu Qingzhi 2000(a); Zhu Qingzhi 2000(b))

fǒudiāng否定 negation; ⇒ NEG

fǒudiāng fùcì 否定副詞 adverb of negation (bù 不, wèi 未, etc.) (def. in Zhu Yizhi 1990: 165-167); ⇒ ADV.NEG; NEG

fǒudiāngjù 否定句 negative sentence; ⇒ SENT.NEG

fùcì 副詞 adverb (Chang Qiong 1989; Wu Fuxiang 1993: 105-259; Song Yingsheng 1996: 20-42; Yu Guangzhong/Ueda 2000: 312-359; Xiang Xi 1993: 431-436); ⇒ ADV

fǔdòngcí 副動詞 auxiliary verb/supplementary verb (term used by Lü Shuxiang 1982 for covers/ prepositions); ⇒ CÔV; PREP

fūhècì 準合詞 compound word

fūjiāshì 附加式 word consisting of a root and an affix (def. in Zhu Yizhi 1990: 44-46)

fūjù 復句 complex sentence; sentence which consists of two or several clauses, usually a main clause and a subordinate clause (def. in Zhu Yizhi 1990: 435-437); ≠ dàn jù

fūyín 輔音 consonant

fūyín cí 复音詞 polysyllabic word (def. in Zhu Yizhi 1990: 24; Wu Zeshun 1987); ≠ dàn yín cí

fūzhúō 附著 affixing

fūzhúō chéngfēn 附著成分 clitic (Shi Yuzhi/Li Ne 2001: 2)

G

gāntàn 感嘆 exclamation; sigh; ⇒ EXCL
gāntàn cí 感嘆詞 interjection; exclamation; ⇒ EXCL
gāntàn jù 感嘆句 exclamation sentence; ⇒ SENT.EXCL
gé 格 case
gé de xíngtàì biànhuà 格的形態變化 (?) individual classifier; ⇒ CLASS
gělǐ liàngcì 個體量詞 coverb indicating instrumentality (Feng Chuntian 2000: 383); COV.INSTR
gōngjù jīécí 工具介詞 synchronic
gōngshí 共時
gōucí 構詞 morphology (AC. Zhou Fagao 1965 (morphology))
guìwén 古文 ancient script form
guīyín 古音 old/ancient pronunciation
guīyín cí 古音詞 archaism
gūzhì 古字 old/ancient form of a Chinese graph
guàncí 冠詞 article
guànxí cí 關係詞 ‘linking word’; word which defines the relationship of parts of a sentence to each other; this usually includes conjunctions, prepositions, certain covers (fēi 被, bā
GLOSSARY OF LINGUISTIC TERMS
807

把, etc.; particles like zhī 之, de 的, suǒ 所, etc.) (def. in Zhu Yízhi 1990: 170, 203-204); also called liánjiēcí
連接詞
‘determinant’

H

hànzi 漢字
Chinese graph; Chinese character; sinogram
héchéngcí 合成詞
compound word
hézì 合體字
composite Chinese graph/character
hèyín 合音
phonetic contraction (e.g. 奈何 > 那)
hóucǎn yín 喉擦音
guttural fricative
hóuyín 喉音
glottal sound
hòuzhù chūsuǒ jù 後置處所句
Yu Guangzhong/Ueda 1999: 1-26
hòuzhù dōngcí 後動詞
 få: postposed auxiliary word; (as qù 取 in for example wèn- qù 问取); dōngxiāng bùyǔ 動相補語; dōngguā
zhùyù 動態助詞
suffix; ⇒ SUFF, cǐwěi 詞尾
hūcí 呼詞
interjective word
hūgào 呼告
(?)
huài yín 滑音
glide
huìyìzi 會義字
syssemantograph; ⇒ biāoyìzi 表義字

J

jù 偶
BuPeaceful thyroid; 平緩; paraphrase in a chant (Zhang Meilan 1987: 55-60; Zhu Qingzhi 2000(b))
jūhào 記號
sign
jíhé mǐngcí 集合名詞
collective noun
jíhuìcǐ 忌諱詞
taboo word
jíli 量體詞
collective classifier
jīwù dōngcí 及物動詞
transitive verb; ⇒ VT
jiāgǔwén 甲骨文
shell and bone inscriptions; ⇒ OBI
jiāpǐ 拼借法
graphic borrowing
jiāshè luǎncí 假設連詞
phonetic loan character/Chinese graph
jīashè yìyuǎ 假設語義
conjunctions indicating condition (Song Yinsheng 1996: 399-411); ⇒ Sf.COND
jiānchéng 簡稱
conditional (?)
jiāndānju 簡單句
abbreviation; abbreviated form of a word (def. in Zhu Yizhi 1990: 48-51)
jiānjǐe bǐnyǔ 間接賓語
simple sentence
jiànghén 聽音
direct object; ⇒ jīn bǐnyǔ 近賓語
dental sibilants
jiécí 介詞
preposition; coverb (Xiang Xi 1993: 413-436; Wu/Zhi 1999: 360-384; Li Y. C. 1980; Yan Qiaomao 1990; Wei Peiquan 1993; Peyraube 1994(a); Feng Chuntian 2000: 260-422; Yu Guangzhong/Ueda 2000: 360-384; Song Yinsheng 1996: 247-368; Ma Beijia 2000; Ma Beijia 2002); ⇒ COV; PREP
GLOSSARY OF LINGUISTIC TERMS

jiècí bìnyǔ 介詞賓語 coverbal object; ⇒ OBJ.COV
jiècí duânyǔ 介詞短語 prepositional phrase
jiècí 借詞 loan translation; loan word
jiégōu 結構 (grammatical) construction; structure
jiégōu zhúcí 結構助詞 structural auxiliary word
jièyì 借義 onglide
jièyìn 借音
jīn bìnyǔ 近賓語 indirect object
jīnchêng liâncí 進層連詞 (def. in Zhu Yizhi 1990: 176-177)
jīnzhǔ dâicí 近指代詞 close-range demonstrative pronouns (Lu Liehong 1998(b))

jīnwén 金文 bronze inscriptions
jīnxìngtái 進行態 progressive state
jīnzhǔ dâicí 近指代詞 close-range demonstrative pronoun (Lu Liehong 1998(b)); see jīnzhǔ zhîshí dâicí 近指指示代詞
close-range demonstrative pronoun (Feng Chuntian 2000: 83-117; Lu Liehong 1998(b)); ⇒ NPRO.DEM
jīnzhǔ zhîshí dâicí 近指指示代詞 sentence pattern
jífâ 句法 syntactic construction
jífâ jiégōu 句法結構 change in syntactic position
jífâ wêizhî de gâbiân 句法位置的改變 syntactico-semantic factors
jífâ yiîyî yînsû 句法語義因素 sentence type; sentence pattern; syntax; ⇒ jífâ 句法
jûshì 句式 sentence; phrase ⇒ SENT
jûzi 句子

K

kâishû 楷書 standard script
kâiyînjiê 開音節 open syllable
kâiyûnyin 開元音 open vowel
kênhênxìng 可能性 possibility; ⇒ POSS
kêshû míngcí 可數名詞 countable noun; ⇒ N.COUNT
kêndêng 肯定 affirmation; affirmative; ⇒ AFF
kêndêng jû 肯定句 affirmative sentence
kôyû 口語 spoken language; vernacular language
kuâzhâng誇張 exaggeration; exhortatio (Zhang Meilan 1987: 313-315)

L

leîtiû shuô 料推說 analogy theory
lîshî 历时 diachronic
lîshu 樂書 clerical script
liâmî 銘書 cursive Chinese graph
liánândông shî連動式 serial verb construction
GLOSSARY OF LINGUISTIC TERMS
809

liánhé shì 聯合式 combined/complex form of a word; usually refers to
disyllabic words which are formed by combining to
graphs of similar meaning (f.eks. yǔyán 語言) or
opposite meaning (f.eks. dàxiǎo 大小 BIG SMALL size); some also include reduplications (def. in Zhu Yizhi:
33-36)

liánhé fùjù 聯合複句 coordinate sentence
liánjìécí 連接詞 conjunction ⇒ guānxì cí 關係詞
liánmiáncí 聯繫詞 polysyllabic words which cannot be analyzed into its
parts and the components of which form one single unit
(def. in Zhu Yizhi 1990: 26)

liánmiánzì 連繫字 alliterative Chinese graph
liàngcí 量詞 measure word; classifier (Lü Shuxiang 1944/1984; Liu
Shiru 1961; Wang Shaoxin 1989; Tai J. H. /Wang
Lianqing 1990; Tai J. H. 1992; Xiang Xi 1993: 356-
383; Wu/Zhi 1999: 237-245; Peyraube 1991(b);
Peyraube 1993; Wiebusch 1993; Wiebusch 1995;
Peyraube 1998(b); Peyraube 1998(d); Yu
Guangzhong/Ueda 2000: 246-259 ); ⇒ CLASS

liányīn 連音 (tone) sandhi
língyín領音 syllabic; sonant
lùèzi略字 abbreviated Chinese graph

M

míngcí 名詞 noun; ⇒ N
míngcíjù 名詞句 complete sentence which is nominalized and functions
as subject or object (e.g. MM: 我不知道他往那兒去了
“I do not know where he went.”) (def. in Zhu Yizhi
1990: 423-433)

míngcìxìng wèiyūjù 名詞性謂語句 sentence with a nominal predicate; sentence the
predicate of which consists of a NP (e.g. 什麼東西？)
(def. in Zhu Yizhi 1990: 368)
mínglíngjù 命令句 imperative sentence; ⇒ qǐshǐ jù 祈使句; ⇒ SENT.IMP
mòcǎiī 摩擦音 fricative
mǔcí 母詞 etymon
mǔyīn 母音 vowel
mǔzhǐ母字 matrigraph

N

néngyuàn dòngcí 能願動詞 modal verb; modal auxiliary (Wang Li 1944; Liu
Jingnong 1958: 31; Peyraube 1999) ⇒ V.MOD
nǐshēngcí 擬聲詞 onomatopoeic word; ⇒ ONOMAT

P

páichú jiècí 排除介詞 coverb of exclusion; ⇒ COV.EXCEPT
GLOSSARY OF LINGUISTIC TERMS
810

pàishēngcí 派生詞  derivate; derived form
copula; linking verb; \( \Rightarrow \) COP
sentence including a copula; copulative sentence (def.
in Zhu Yizhi 1990: 372-377; Liu Shiru 1957; Hong
Cheng 1957; Peyraube 1995(b); Wang Weihui 1998;
Xiao Hong 1999; Tang Yuming 1991; Tang Yuming
1992); \( \Rightarrow \) SENT.COP

pànduàncí 判斷詞  rare Chinese graph/word
pànduànn jù 判斷句  partitive object

pángzhí dàicí 努指代詞  subordinate clause
graphic component; component in a Chinese graph
compound word (usually disyllabic) which originally
consisted of two full words which customarily often
were used together over a long period of time. In the
course of time the meaning of one part of the phrase
faded away whereas the other part retained and
strengthened its meaning (fore example: nén gòu 能彀
‘be able to draw a bow to its full’ \( \Rightarrow \) nén-gòu 能彀/能
gòu ‘to be able; can’)
\( \Rightarrow \) píannzhèng cí 段正詞

qìánhèng jiéguò 段正結構  modifier + central; modifier-modified form; this refers
to phrases in which one word is modified (zhòngxīn cí
中心詞) and the other word is the modifier; the most
common patterns are ADJ-NP, ADV-VP; ADV-ADJ
(def. in Zhu Yizhi 1990: 36-39)

pócǎiyīn 破擦音  affricate
pòlièyīn 破裂音  plosive
pútōng míngcí 普通名詞  general noun

Q
qiān zhùu 祈使句  imperative sentence; sentence which expresses a request
(yàoqǐu 要求) or command (mínglìng 命令); (def. in
Zhu Yizhi1990: 339; Zhang Meilan 1987: 309-312); \( \Rightarrow \)
SENT.IMP
qián zhuì 前缀  prefix; \( \Rightarrow \) PREF
qīngyīn 輕音  voiceless sound
qīuxiàng dōngcí 趨向動詞  directional verb
qūzhé yǔ 屈折語  inflectional language
quēfá xíngtài 缺乏形態  isolating (language)
quēzì 缺字  missing Chinese graph/word

R
ràngbù liánčí 識步連詞  (def. in Zhu Yizhi 1990: 175) (’?)
personal pronoun (Yu Liming 1988; Yu Liming 1989;
Wu Fuxiang 1996: 1-31; Hong Bo 1999 (a); Yu
Guangzhong/Ueda 2000: 260-282; Feng Chuhtian 2000:
1-81; Mei Zulin 2000; Tang Weiquin/Zhang Yongmei
2000; Hong Bo 2002)

rénchēng dàicí 人稱代詞  personal pronoun (Yu Liming 1988; Yu Liming 1989;
Wu Fuxiang 1996: 1-31; Hong Bo 1999 (a); Yu
Guangzhong/Ueda 2000: 260-282; Feng Chuhtian 2000:
1-81; Mei Zulin 2000; Tang Weiquin/Zhang Yongmei
2000; Hong Bo 2002)
GLOSSARY OF LINGUISTIC TERMS
811

rènshì 認識 epistemic (modality)
renzhì yìnsù 認知因素 cognitive factors
róngliàng liàngcí 容量量詞 classifier of content

S
sècài yìn塞擦音 affricate
sèyín 塞音 obstruent
shègèn yín 塞根音 dorsal sound
shèjì 涉及 be affected; transitive?
shèjiān yín 塞尖音 apical sound
shémiàn hòu yín 舌面後音 velar
shémiàn qián yín 舌面前音 dorsal
shèyín 舌音 lingual sound
shèngliùjué 省略句 ‘abbreviated sentence’; sentence in which one or several
components are missing (def. in Zhu Yizhi 1990:
421-423)
shèngliù piánpáng zìxíng 省略偏旁字形 graphic abbreviation; Chinese graph in abbreviated
form
shèngmǔ 聲母 ‘sound-mother’; initial consonant
shèngpáng 聲旁 phonetic
shèngpáng de pò huái 聲旁的破壞 deformation of the phonetic component of a Chinese
graph
shèngyín 聲音 sound
shèngyùn 聲韻 consonants and vowels (?)
shèngyún xué 聲韻學 (historical) phonology
shíchénghāi 使成式 causative; ⇒ CAUS
shìfēi wènjué 是非問句 interrogative sentence which expects the answer ‘yes’
or ‘no’ (def. in Zhu Yizhi 1990: 345-350; Wu Zhenyu
1998)
shīgē 詩歌 poetry; poems and songs
shíjiān jué 時間副詞 adverbs of time (def. see Zhu Yizhi 1990: 159-161;
Song Yinsheng 1996: 74-141); ⇒ ADV.TEMP
shíjiān jù 時間句 temporal sentence; ⇒ SENT.TEMP
shījù 詩句 verse, line in a poem
shǐ 施力 agency
shǐshì 施事 agent (often referring to ‘subject’ and contrasted with
shǒu-šì 助事)
shítài 時態 tense (Mu Jihong 1986)
shǐyì jù 使役句 causative sentence; factitive sentence (Feng Chuntian
2000: 613-648)
shǐyìn 詩韻 rhyme
shízi 實字 ‘full words’; content word; ≠ xūzì 虛字
shǒu cí 首詞 head-word
shòudàocí 受導詞 term used by Gao Minkai 1957 for
coverbs/prepositions; ⇒ COV/PREP
shòushì 受事 (logical) object
shònín 首音 initial
shòuyú chòngfù ju 首語重複法 anaphora
shùbín jiégōu 遡賓結構 verb + object construction
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>shùliàng fúcí 数量副词</td>
<td>adverb of quantity (Li includes adverbs of frequency; def. in Zhu Yizhi 1990: 161-162)</td>
</tr>
<tr>
<td>shíyǔ 述語</td>
<td>predicate</td>
</tr>
<tr>
<td>shùcí 數詞</td>
<td>numeral (Zhang Meilan 1987: 297-308; Yu Guangzhong/Ueda 2000:246-259); ⇒ NUM</td>
</tr>
<tr>
<td>shùzì 数字</td>
<td>numeral; ⇒ NUM</td>
</tr>
<tr>
<td>shùliàngcí 數量詞</td>
<td>numeral-plus-classifier expression</td>
</tr>
<tr>
<td>shuàngbin jíègòu 雙賓結構</td>
<td>double-object construction (Peyraube 1986; Peyraube 1987)</td>
</tr>
<tr>
<td>shuàngbǐngú 雙賓句</td>
<td>sentence with a direct and indirect object</td>
</tr>
<tr>
<td>shuāngchóng fǒudīng jù 雙重否定句</td>
<td>sentence including a double-negation which emphasizes the affirmative mood of the sentence (不能不 + VERB ‘cannot not VERB’ &gt; has to VERB; necessarily VERBS’ def. in Zhu Yizhi 1990: 431-434)</td>
</tr>
<tr>
<td>shuāng jíwù jíègòu shí 双及物結構式</td>
<td>double-object construction</td>
</tr>
<tr>
<td>shuāngyáncí 雙音詞</td>
<td>binom; disyllabic word; word consisting of two syllables</td>
</tr>
<tr>
<td>shuāngyínhuá 雙音化</td>
<td>disyllabication; binom formation</td>
</tr>
<tr>
<td>shuāngyínjíèqí 雙音節詞</td>
<td>binom; disyllabic word; word consisting of two syllables</td>
</tr>
<tr>
<td>shuāngyínjíè yúsù 双音節語素</td>
<td>disyllabic morpheme</td>
</tr>
<tr>
<td>sīcāyín 嘶擦音</td>
<td>sibilant</td>
</tr>
<tr>
<td>sǐzì 死字</td>
<td>‘dead’ Chinese graph; graph which was only used once or very rarely</td>
</tr>
<tr>
<td>sòng 頌</td>
<td>praise; eulogy</td>
</tr>
<tr>
<td>sōngqìyín 送氣音</td>
<td>aspirated sound</td>
</tr>
<tr>
<td>sùcí 俗詞語</td>
<td>vulgarism; colloquial expression</td>
</tr>
<tr>
<td>sùtìzǐ 俗體字</td>
<td>vernacular expression; colloquial expression (Li Jinxi 1928; Zhu Juyi 1956; Zürcher 1978; Mair 1980; Tian Zhongyao 1984; Yuan Bin 1986; Yuan Bin 1988(c); Wen Duanzheng 1989; Yuan Bin 1989(c); Liang Xiaohong 1992(a); Huang Zheng 1994; Liu Jian 1999; Gurevich 1999; Kōsaka 2000; Yuan Linhu 2000; Yuan Linhu 2001)</td>
</tr>
<tr>
<td>súzì 俗字</td>
<td>popular/vulgar form of a Chinese graph</td>
</tr>
<tr>
<td>suǒchǔ jiècí 所處介詞</td>
<td>preposition indicating location (Feng Chuntian 2000: 323)</td>
</tr>
</tbody>
</table>

**T**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>tāncí 嘆詞</td>
<td>interjection</td>
</tr>
<tr>
<td>tèzhī wènji 特指問句</td>
<td>interrogative sentence which has to include a interrogative pronoun (def. in Zhu Yizhi 1990: 343-345)</td>
</tr>
<tr>
<td>tībāojí 體標記</td>
<td>aspect marker (guo 過; le 了; zhe 著) (Li Ne/Shi Yuzhi 1997)</td>
</tr>
<tr>
<td>tīcí 體詞</td>
<td>nominals</td>
</tr>
<tr>
<td>tónggěncí 同根詞</td>
<td>cognate word; cognate</td>
</tr>
<tr>
<td>tóngjiàzhǐ 通假字</td>
<td>borrowed graph</td>
</tr>
<tr>
<td>tóngwéi 同位</td>
<td>apposition</td>
</tr>
</tbody>
</table>
GLOSSARY OF LINGUISTIC TERMS

813

tōngxīngcí 同形詞 homograph

tōngxíngzì 同形字 homograph; homography

tōngyícì 同義詞 synonym

tōngyín 同音詞 homophone; homonym

tōngyín jùjù zi 同音假借字 homophone; phonetic loan; ‘false’ phonetic loan (one of the traditional six categories of Chinese graphs)

tōngyín tōngjiù zi 同音通假字 phonetic loan

tōngyínzì 同音字 homophone; homonym

tōngyòngzì 通用字 interchangeable Chinese graphs

tōngyuánfú 同源詞 cognate

tōngyuáncí 同源詞 rhyme word

túqiányín 土氣音 aspirate

tuán yín 團音 alveolo-palatal fricative

tuíbiàn 蜕變 transformation

tuōluò 脫落 deletion (Li Shuxiang 1944/1984)

W

wàiláicí 外來詞 loan word

wánhéng 完成 perfective

wánhéngmào 完成貌 perfective aspect (Mei Zulin 1981)

wánhéngmào cíwéi 完成貌詞尾 verbal suffix/aspect marker indicating perfective aspect (Li Ne/Shi Yuzhi 1997; Mei Zulin 1981)

wánquán jù 完全句 sentence which includes all ‘necessary’ parts (e.g. SUBJ-PRED-OBJ) (def. in Zhu Yizhi 1990: 420)

wèi 謂 predicate; ⇒ pred.

wèibìn dòngcì 謂實動詞 predicative object verbs (another name for modal auxiliaries since the VP which follows them can be regarded as verbal object); (Zhu Daxi 1982: 122; Pulleyblank 1995: 39; Peyraube 1999: 29)

wèiwǎnyú 委婉語 euphemism

wèixiàng 謂向 attribute

wénxué 文學 literature

wényàncíyu 文言詞語 classical expression

wèiyín 尾音 final

wènshū 文體 literary style; genre

wénzì 文字 Chinese graph; script; writing; written language; style of writing

wénzī zīn 文字孳乳 graphic derivate

wènjù 問句 interrogative sentence (Xu Zhengkao 1988; Wu Zhenyu 1998)

wúrénchéng 無人稱 impersonal

wúxíngtài yǔ 無形態語 formless language

wúzhī míngcì 物質名詞 mass noun

wúzhūjù 無主句 subjectless sentence (Wang Li; Gao Mingkai; def. in Zhu Yizhi 1990: 411) ⇒ SENT.SUBJ.OM

X

xìcí 繫詞 copula; ⇒ COP
GLOSSARY OF LINGUISTIC TERMS
814

xiánzúyín 隙阻音  glottalized consonant
xiǎnghù dàicí 相互代詞  reciprocal pronoun (?)
xiàngxìngzì 象形字  pictograph
xiǎochéngcí 小稱詞  diminutive
xiǎopíncí 小品詞  particle
xiǎoshéyín 小舌音  uvular; uvular consonant
xiéyín 譜音  homophonic; homonymic (Zhang Meilan 1987: 335-339)

xínghé fā 形合法  hypotaxis
xíngjü 形借  borrowing of the graphic shape of a Chinese graph
xíngpáng 形旁  signific; semantic component of a Chinese graph;
signum

xíngróngcí 形容詞  adjective; ⇒ ADJ
xíngshēngzì 形聲字  phonogram
xíngshū 行書  semi-cursive script
xíngtài fācí 性態副詞  (def. Zhu 1990: 164-165)
xiàncí 修辭  rhetoric
xíhùa 虚化  ‘emptification’ (Peyraube 1999: 208, fn.35)

xūfǎ 虚字  ‘empty words’; functions words (def. in Zhu Yizhi 1990: 59-61); = shízì 實字 ‘full words’

xuǎnzé wènju 選擇問句  choice-question sentence; disjunctive question sentence;
a interrogative sentence where a choice between A or B is presented (MM: 他是中國人還是外國人 ‘Is he a foreigner or a Chinese?’, MENG: 補與食孰重?
“Ritual propriety or food, which one is more respected?”; (def. in Zhu Yizhi 1990: 352-355; Mei Zulin 1978 (a); Li Siming 1983; Feng Chuntian 2000: 693-702; Wu Zhenyu 1998; for a subtype ⇒ fǎnfù wènju)

Y

yānbìàn 演變  evolution/formation (of words for example)
yāngyuányín 央元音  central vowel; mid-vowel
yídí 異讀  variant pronunciation
yíhé fǎ 意合法  parataxis
yìpíng jiècí 依憑介詞  coverb indicating dependance (Feng Chuntian 2000: 406); ⇒ COV.DEPEND
yíshì 義素  semem; semanteme
yǐzì 異體字  variant Chinese graph
yīwēi 移位  dislocation
yīwèn dàicí 疑問代詞  interrogative pronoun (Sun Xixin 1985; Zhu Qingzhi 1990; Wu Fuxiang 1996: 56-104; Wu/Zhi 1999: 296-311; Feng Chuntian 2000: 148-259; Peyraube/Wu Fuxiang 2000); ⇒ NPRO.QUEST
(often divided into: shìwù yīwèn dàicí 事物疑問代詞 ‘what/which’; rén wù yīwèn dàicí 人物疑問代詞 ‘who’;
fāngshi qingzhuàng yīwèn dàicí 方式, 情狀疑問代詞
‘how’; yuán yín mǔdǐ yīwèn dàicí 原因目的疑問代詞
‘why’; shíjiān yīwèn dàicí 時間疑問代詞 ‘when’;
chūshùo yīwèn dàicí 事物所疑問代詞 ‘where’; shùliàng
GLOSSARY OF LINGUISTIC TERMS
815

yìwèn fùcí 疑問副詞

`yìwèn dàicí` 數量疑問代詞 ‘how many; how much’

adverbs of question (def. in Zhu Yizhi 1990: 163-164; 
Yuan Bin 1988(a); Yuan Bin 1988(b); Yuan Bin 
1989(b); Jiang Liansheng 1990); ⇒ ADV.QUEST (e.g.
`kě 可; hái 還` which often appear as structural element 
in interrogative sentences)

yìwèn jù 疑問句

interrogative sentence; question sentence (Zhang 
Meilan 1987: 247-273; Yu Guangzhong/Ueda 2000:95-
126); ⇒ SENT.QUEST

yìwèn yúqí 質問語氣詞

modal interrogative particle; sentence final particle 
expressing interrogative mood (Zhang Meilan 1987: 
192-224, Wu Hua 1987); ⇒ SF.QUEST

yìwèn zhīshì dàicí 疑問指示代詞

interrogative pronoun; ⇒ NPRO.QUEST

yìyì 意義

meaning

yìyìcí 意譯詞

semantic loanword; word from another language which 
is translated into Chinese according to its meaning (Zhu 
Qingzhi 2000(a): 247, fn.1); ≠ yìyín 譯音

yìyín 譯音

to transliterate; transliteration

yìyínclí 譯音詞

transliteration word; loan word; a word from another 
language which is phonetically transliterated (def. in 
Zhu Yizhi 1990: 29); ≠ yìyíqí 譯意; yìyí chí 譯詞

yìzī tóngxíng 異字同形

different graphs sharing the same graphic shapes

yīnbiàn 音變

phonetic change; tone sandhi

yīnchéng jiècì 因乘介詞

(tone; tonality

yīndiào 音調

segment; fraction

yīnduàn 音段

phonetic symbol

yīnfú 音符

conjunction indicating cause/reason (def. in Zhu Yizhi 
1990: 176; see Song Yinseng 1996: 412-428); ⇒ 
SI.REASON

yīnjí 音節

syllable

yīnliú yìyíán 印歐語言

Indo-european language

yīnlùn 引申

extension; extend (the meaning of a word)

yīnshěn 引申義

extended meaning of a word

yīnsù 音素

phoneme

yīnwèi 音位

phoneme

yīnyì 音義

reading and meaning; pronunciation and meaning of a 
Chinese graph

yīnyùnxíè 音韻學

phonology

yīnzhu  音緒

syllable

yīnxì 音義

parable (?)(Zhang Meilan 1987: 326-329)

yǒngyuàn 用語

wording; term

yǔčí 語詞

words and phrases

yǔfá 語法

grammar (def. in Zhu Yizhi 1990: 1-6)

yǔfá gòngnéng 語法功能

syntactical word

yǔfāhuà 語法化

grammatical function (?)(def. in Zhu Yizhi 1990: 6-7)

grammaticalization (on this term in the Chinese 
contexts see Shi Yuzhi/Li Ne 2001: 2-4)

yǔfáxué 語法學

syntax; grammar

yújìng yìngxiàng 語境影響

pragmatic influence

yǔqí 語氣詞

words expressing modality; mood particle; sentence 
final particle expressing modality/mood; ⇒ SF; yǔqí 
zhùcí
GLOSSARY OF LINGUISTIC TERMS

816

yǔqì jùcì 語氣副詞 – adverb of modality (which modify the whole sentence); (def. in Zhu Yizhi 1990: 167; Song Yinsheng 1996: 178-216)
yǔqì zhùcì 語氣助詞 – auxiliary word indicating modality (Hu Zhu’an 1958; Jiang Lansheng 1986; Luo Ji 1994 (Sf yè 也); Sun Xixin 1999 (Sf); Feng Chuntian 2000: 515-554; Sun Xixin 2001 (Sf); Li Ming 2002 (modal verbs)); ⇒ SF; V.MOD; yǔqì cí 語氣詞
yǔshuōjìa 推說法 – periphrasis
yǐn 語素 – morpheme (def. in Zhu Yizhi 1990: 9-10)
yǔtòng jiecí 與同介詞 – coverb indicating equality/identity (? (Feng Chuntian 2000: 301-322)
yǔxù 語序 – word-order
yǐyán 語言 – language
yǐyí yínshèn 語義引申 – semantic extension
yǐyínxué 語音學 – phonetics; phonology
yǐyuán 語源 – etymology
yǐzhù 語緒 – affix; ⇒ cǐzhù
yuàn bīnyù 遠賓語 – direct object; ⇒ zhíjiě bīnyù
yuányín héxiēlǔ 元音和諧律 – vowel harmony
yuănzhí zhìshí dài cí 遠指指示代詞 – far-range demonstrative pronoun (Feng Chuntian 2000: 118-132); ⇒ NPRO.DEM
yuăn 韻 – rhyme; rhyme class
yuănshù 韻部 – final segment
yuănshū 韻腹 – main vowel
yuănshù 韻母 – vowel
yuănshòu 韻頭 – head vowel
yuănwèi 韻尾 – terminal vowel

Z

zàojūfǎ 造句法 – syntax
zhèngjū 正句 – main clause
zhènggǔ 正體字 – standard form of a Chinese graph
zhědàicí 指代詞 – demonstrative pronoun
zhújiè bīnyù 直接賓語 – direct object; ⇒ yuán bīnyù
zhǐshí 指事 – deictic
zhǐshí 指示字 – deictic graph; deictograph
zhǐshí jù 致使句 – causative sentence; sentence which includes the coverbs jiào 吩, lìng 令, shí 使, etc. “cause (somebody) to VERB”
zhíwù huìyì 職務互易 – mutual exchange of lexical functions
zhōngliánhuà 中立化 – neutralization
zhōngxīn míngcí 中心名詞 – head noun; nominal head
zhōngxīnyù 中心語 – nominal head (?); central
zhōngxīng zhǐshí dài cí 中性指示代詞 – neutral’ demonstrative pronouns (Feng Chuntian 2000: 133-148)
GLOSSARY OF LINGUISTIC TERMS
817

zhúéì 助詞 auxiliary word (Li Quan 1992; Xiang Xi 1993: 455-477; Wu Fuxiang 1996: 286-369; Yu Guangzhong/Ueda 2000: 409-454); ⇒ AUX

zhǔ 主 subject; ⇒ SUBJ

zhǔdòng 助動 active (verb)

zhǔdòngcéì 助動詞 auxiliary verb, (often referring to modal verb; modal auxiliary); Wang Li 1985 uses this term for coverbs/prepositions

zhǔdòngzhé 主動者 initiator/agent of an action

zhǔjù 主句 main sentence; principal sentence

zhǔtí 主題 subject; topic

zhǔwèi jù 主謂句 sentence containing a subject and predicate (def. in Zhu Yizhi 1990: 359-361)

zhǔwèi shì 主謂式 (def. in Zhu Yizhi 1990: 42-44)

zhuanvé 隹文 seal script

zhuányòu míngcéì 專有名詞 proper noun; ⇒ NPR

zhuanzhé liáncéì 轉折連詞 adversative/consessive conjunction; ⇒ SI.CONS

zhuàngtái bùyǔ 狀態補語 aspect marker? (Li Ne/Shi Yuzhi 1997)

zhuàngtái dòngcéì 狀態動詞 stative verb; ⇒ VI.ST

zhuàngtài jùcì 狀態副詞 adverbs of state (?) Song Yinsheng 1996: 142-177

zhuàngyǔ 狀語 adverbial modifier; adverbial

zhùóyín 嗥音 voiced sound

zhì 字 Chinese graph; Chinese character (def. in Zhu Yizhi 1990: 19)

zhîdiào 字調 tone of a Chinese graph

zhì 句句 clause (as part of a sentence)

zhìmù 字母 initial; letter; letter of an alphabet

zhîshěng biànhuàn yûfâ 孻生變換語法 generative transformational grammar

zhîshěng yûfâ 孻生語法 generative grammar

zhîsú 字素 grapheme

zhîí 字體 graphic form (of a Chinese graph); graphic shape

zhîxíng 字形 style/shape of a Chinese graph

zhîxíng fènhuà 字形分化 differentiation of graphic forms

zhîyì 字義 semantic

zhîyín 子音 consonant

zhîyīn 字音 pronunciation of a Chinese graph

zhîyû yûsì 自由語素 free morpheme; morpheme which can constitute a sentence by itself (def. in Zhu Yizhi 1990: 11)

zuòyòngcí 作用詞 operator
### 4.2 PERIODS OF LANGUAGE DEVELOPMENT

<table>
<thead>
<tr>
<th>Period</th>
<th>Time Period</th>
<th>Significant Works/Features</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early Archaic Chinese (EAC)</td>
<td>10th-6th cent. B.C. (SHI, SHU)</td>
<td></td>
</tr>
<tr>
<td>Late Archaic Chinese (LAC)</td>
<td>5th-2nd cent. B.C.; the ‘classical’ period with works such as LUNYU, MENG, ZUO, HANFEI, XUN, etc.</td>
<td></td>
</tr>
<tr>
<td>Pre-Medieval Chinese</td>
<td>transition period form 1st cent. B.C. till 1st cent. A.D. (SHIJI)</td>
<td></td>
</tr>
<tr>
<td>Early Medieval Chinese (EMC)</td>
<td>2nd-6th cent. A.D. (HANSHU, HOUHANSHU, SHISHUO, BAIYUJING, etc.)</td>
<td>reconstructed pronunciation of Early Medieval Chinese based on the Qiè-yùn 切韻 rhyme dictionary dating from 601 A.D. (usually following Pulleyblank’s reconstruction)</td>
</tr>
<tr>
<td>EMC /.../</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Late Medieval Chinese (LMC)</td>
<td>7th-13th cent.</td>
<td>reconstructed pronunciation of Late Medieval Chinese (usually following Pulleyblank’s reconstruction)</td>
</tr>
<tr>
<td>LMC /.../</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Early Mandarin</td>
<td>13th-14th cent.</td>
<td></td>
</tr>
<tr>
<td>Middle Mandarin</td>
<td>15th-19th cent.</td>
<td></td>
</tr>
<tr>
<td>Modern Mandarin (MM)</td>
<td>19th-21st cent.</td>
<td></td>
</tr>
</tbody>
</table>

LC (Literary Chinese) is used when referring to ‘classical Chinese’ as more or less standardized medium of written communication (based on LAC and standardized during the Han), regardless of period.

---

2975 I roughly follow Peyraube’s system of periodization (Peyraube 1996, see also Peyraube 1988).
### 4.3 Historical Periods

<table>
<thead>
<tr>
<th>Period</th>
<th>Chinese</th>
<th>English</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Xia</td>
<td>Xià 夏</td>
<td>ca. 21 cent.-16. cent. B.C.</td>
<td></td>
</tr>
<tr>
<td>Shang</td>
<td>Shāng 商</td>
<td>ca. 16 cent.-11. cent. B.C.</td>
<td></td>
</tr>
<tr>
<td>Zhou</td>
<td>Zhōu 周</td>
<td>11. cent. - 221 B.C.</td>
<td></td>
</tr>
<tr>
<td>Western Zhou</td>
<td>Xī-Zhōu 西周</td>
<td>11. cent. - 770 B.C.</td>
<td></td>
</tr>
<tr>
<td>Eastern Zhou</td>
<td>Dōng-Zhōu 東周</td>
<td>770 - 221 B.C.</td>
<td></td>
</tr>
<tr>
<td>Spring and Autumn period</td>
<td>Chūn-qīū 春秋</td>
<td>722 - 481 B.C.</td>
<td></td>
</tr>
<tr>
<td>Warring States</td>
<td>Zhàn-guó 戰國</td>
<td>403 - 221 B.C.</td>
<td></td>
</tr>
<tr>
<td>Qin</td>
<td>Qín 秦</td>
<td>221 - 206 B.C.</td>
<td></td>
</tr>
<tr>
<td>Han</td>
<td>Hàn 漢</td>
<td>206 B.C. - 220 A.D.</td>
<td></td>
</tr>
<tr>
<td>Western Han</td>
<td>Xī-Hàn 西漢</td>
<td>206 B.C. - 23 A.D.</td>
<td></td>
</tr>
<tr>
<td>Eastern Han</td>
<td>Dōng-Hàn 東漢</td>
<td>25 - 220 A.D.</td>
<td></td>
</tr>
<tr>
<td>Three Kingdoms</td>
<td>Sān-guó 三國</td>
<td>220 - 265 A.D.</td>
<td></td>
</tr>
<tr>
<td>Western Jin</td>
<td>Xi-Jīn 西晉</td>
<td>265 - 316 A.D.</td>
<td></td>
</tr>
<tr>
<td>Six Dynasties</td>
<td>Liù-cháo 六朝</td>
<td>317 A.D. - 589 A.D.</td>
<td></td>
</tr>
<tr>
<td>Eastern Jin</td>
<td>Dōng-Jīn 東晉</td>
<td>317 - 420 A.D.</td>
<td></td>
</tr>
<tr>
<td>Sixteen Kingdoms</td>
<td>Shí-liù guó 十六國</td>
<td>304 - 439 A.D.</td>
<td></td>
</tr>
<tr>
<td>South. and North. Dyn.</td>
<td>Nán-běi-cháo 南北朝</td>
<td>420 - 589 A.D.</td>
<td></td>
</tr>
<tr>
<td>Song</td>
<td>Sòng 宋</td>
<td>420 - 479 A.D.</td>
<td></td>
</tr>
<tr>
<td>Qi</td>
<td>Qí 齊</td>
<td>479 - 502 A.D.</td>
<td></td>
</tr>
<tr>
<td>Liang</td>
<td>Liáng 梁</td>
<td>502 - 557 A.D.</td>
<td></td>
</tr>
<tr>
<td>Chen</td>
<td>Chén 陳</td>
<td>557 - 589 A.D.</td>
<td></td>
</tr>
<tr>
<td>Northern Wei</td>
<td>Běi-Wèi 北魏</td>
<td>386 - 534 A.D.</td>
<td></td>
</tr>
<tr>
<td>Eastern Wei</td>
<td>Dōng-Wèi 東魏</td>
<td>534 - 550 A.D.</td>
<td></td>
</tr>
<tr>
<td>Northern Qi</td>
<td>Běi-Qí 北齊</td>
<td>550 - 577 A.D.</td>
<td></td>
</tr>
<tr>
<td>Western Wei</td>
<td>Xi-Wèi 西魏</td>
<td>535 - 557</td>
<td></td>
</tr>
<tr>
<td>Northern Zhou</td>
<td>Běi-Zhōu 北周</td>
<td>557 - 581 A.D.</td>
<td></td>
</tr>
<tr>
<td>Five Dynasties</td>
<td>Súi 隋</td>
<td>581 - 618 A.D.</td>
<td></td>
</tr>
<tr>
<td>Tang</td>
<td>Táng 唐</td>
<td>618 - 907 A.D.</td>
<td></td>
</tr>
<tr>
<td>Song</td>
<td>Sòng 宋</td>
<td>907 - 979 A.D.</td>
<td></td>
</tr>
<tr>
<td>Northern Song</td>
<td>Běi-Sòng 北宋</td>
<td>960 - 1279 A.D.</td>
<td></td>
</tr>
<tr>
<td>Southern Song</td>
<td>Nán-Sòng 南宋</td>
<td>1127 - 1279 A.D.</td>
<td></td>
</tr>
<tr>
<td>Liao</td>
<td>Liáo 燕</td>
<td>907 - 1125 A.D.</td>
<td></td>
</tr>
<tr>
<td>Western Xia</td>
<td>Xī-Xià 西夏</td>
<td>1032 - 1227 A.D.</td>
<td></td>
</tr>
<tr>
<td>Jin</td>
<td>Jīn 金</td>
<td>1115 - 1234 A.D.</td>
<td></td>
</tr>
<tr>
<td>Yuan</td>
<td>Yuán 元</td>
<td>1279 - 1368 A.D.</td>
<td></td>
</tr>
<tr>
<td>Ming</td>
<td>Míng 明</td>
<td>1368 - 1644 A.D.</td>
<td></td>
</tr>
<tr>
<td>Qing</td>
<td>Qíng 清</td>
<td>1644 - 1911 A.D.</td>
<td></td>
</tr>
</tbody>
</table>
4.4 CONVENTIONS FOR THE TRANSCRIPTION OF EXAMPLE SENTENCES

All abbreviated grammatical terms in the word-by-word transliterations of example sentences are written in CAPITAL LETTERS. Occasionally several terms are linked together in order to highlight a syntactic phenomenon. A dot “.” is used between those terms. For instance VT.CAUS refers to a transitive verb which is used as causative (e.g. 爲 (VT.CAUS) ‘cause to be ONE’ > unite’). V.MOD.NEC refers to a modal verb expressing necessity. The actual meaning of a term is occasionally indicated after the grammatical category with small caps. For instance NPRO.QUESTWHY refers to a interrogative pronoun meaning ‘why’. All words which are not regarded as grammatical function words in the word-by-word transliterations are written with small caps. Semantic and functional units are separated from each other by “/”. For example: 汝大須修行 NPRO2PL/ADVVERB/V.MOD.OBLSHOULD/QUALIFY/PRACTICE (‘You really should practice intensely!’). The constituents of compounds which are perceived to have a close relationship to each other are linked together with “-” (i.e. disyllabic words; noun plus suffix; etc.). When the literary translation of the constituents of a compound does not indicate the meaning of the compound, the meaning is sometimes indicated after the symbol “>”. For instance: 知音 KNOW/SOUND/RELATIONSHIP.
4.5 SYMBOLS/ABBREVIATIONS

4.5.1 SYMBOLS - GENERAL/GRAMMAR

/.../ phonetic transliteration (i.e. 墘: LMC /mua/; the graph
_enqueue has the reading 'mua' in Late Middle Chinese; if not
otherwise indicated the readings are according to
Pulleyblank)

[...]
(a) relation NP[VP + NOM] (i.e. an NP consisting of a
VP and a nominalizer)
(b) translator’s remarks inserted into the translation
translation is uncertain/doubtful

[?]
translation is very uncertain (translator is at a loss)

??
uncertainty regarding the definition of semantic or
syntactic features in the word-for-word transliteration
optional elements

{x??}
defines the semantic field (i.e. VT{GIVE} refers to
transitive verbs with the semantic field ‘to give’;
VT{SPEAK} refers to transitive words indicating a speech
act)

/\ separates elements in the word-by-word transliteration
| boundary between clauses
|| sentence boundary

X-Y in word-by-word transliterations: X and Y have a close
relation to each other (e.g. in disyllabic compounds:
gǎi-biàn 改變 ‘CHANGE=TRANSFORM’; huà-tóu 話頭
N-SUFF)

: length in vowels
*
ungrammatical expression/phrase/sentence
⇒
crossreference to
X ≈ Y X is syn. to Y
X ≠ Y X is ant. to Y
X > Y (a) literary meaning X has derived meaning Y (e.g. 知
音 know=sound=friend, jiàn 見, ‘see’ > understand’)
(b) ‘becomes, develops into’

# boundary symbol
Indicates a syntactic unit (which is written at the bottom
of the triangle) without specifying its internal structure
4.5.2 SYMBOLS - TEXT EDITION

- missing or unidentifiable graph in the text
- X(Y) Chinese graph X is a variant of Y
- X(~Y?) Chinese graph X should probably be Y (X can be a misprint, a phonetic loan, etc.)
- X(+Y?) Chinese graph Y is probably missing after X
- (X* In the original text the standard graph X occurs in a graphic variation)
- X(-) the Chinese graph X is superfluous
- X(??) the Chinese graph X is possibly corrupt

{{...}} indicating text portions in ZTJ which are written with small graphs (and which are inserted as commentaries)

4.5.3 ABBREVIATIONS - GENERAL

- A.D. anno domini (after Christ)
- ant. antonymous; antonym
- attr. attributed
- B.C. before Christ
- cent. century
- ch. chapter
- cit. cited
- d. died
- comm. commented; annotated
- comp. compiled
- d.n.a. does not apply
- d.u. dates unknown
- e.g. exempli gratia (for example)
- ed. edited; editor
- esp. especially
- et.al. et alii (and others)
- etc. et cetera
- fasc. fascicle (juan 卷)
- fig. figurative
- ibid. ibidem
- F frequency (if not otherwise indicated referring to frequencies in ZTJ)
- jap. Japanese
- kor. Korean
- lit. literary
- r. reigned
- ref. reference
- skr. Sanskrit
- syn. synonymous; synonym
- tr. translated; translator
- vs. versus
- vol. volume
### 4.5.4 Abbreviations - Grammatical Terms

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG</td>
<td>First person singular</td>
</tr>
<tr>
<td>1PL</td>
<td>First person plural</td>
</tr>
<tr>
<td>2SG</td>
<td>Second person singular</td>
</tr>
<tr>
<td>2PL</td>
<td>Second person plural</td>
</tr>
<tr>
<td>3SG</td>
<td>Third person singular</td>
</tr>
<tr>
<td>3PL</td>
<td>Third person plural</td>
</tr>
<tr>
<td>AD/AD</td>
<td>Adjuncted to</td>
</tr>
<tr>
<td>ADJ</td>
<td>Adjective</td>
</tr>
<tr>
<td>ADNOM</td>
<td>Adnominal</td>
</tr>
<tr>
<td>AFF</td>
<td>Affirmation; affirmative</td>
</tr>
<tr>
<td>ASP</td>
<td>Aspect</td>
</tr>
<tr>
<td>CAP</td>
<td>Capability</td>
</tr>
<tr>
<td>CAUS</td>
<td>Causative</td>
</tr>
<tr>
<td>CLASS</td>
<td>(Individual) classifier</td>
</tr>
<tr>
<td>COLL/coll.</td>
<td>Colloquial language</td>
</tr>
<tr>
<td>COMPARAT</td>
<td>Comparative</td>
</tr>
<tr>
<td>COND</td>
<td>Condition</td>
</tr>
<tr>
<td>CONS</td>
<td>Concessive (adversative)</td>
</tr>
<tr>
<td>CONJ</td>
<td>Conjunction</td>
</tr>
<tr>
<td>CONJ.COORD</td>
<td>Coordinative conjunction</td>
</tr>
<tr>
<td>CONJ.TEMP</td>
<td>Temporal conjunction</td>
</tr>
<tr>
<td>CONJ.REASON</td>
<td>Conjunction indicating reason</td>
</tr>
<tr>
<td>CONT</td>
<td>Continuous aspect</td>
</tr>
<tr>
<td>CONTR</td>
<td>Contraction</td>
</tr>
<tr>
<td>COP</td>
<td>Copula (e.g. shì 是, wéi 為)</td>
</tr>
<tr>
<td>COP.EMPHASIS</td>
<td>Copula indicating emphasis (e.g. shì 是)</td>
</tr>
<tr>
<td>COP.IDENTITY</td>
<td>Copula indicating identity (e.g. jí 即)</td>
</tr>
<tr>
<td>COP.QUEST.CHoice</td>
<td>Copula marking a choice question sentence (e.g. shì 是... shì 是...)</td>
</tr>
<tr>
<td>(COUNTER</td>
<td>Counter factional</td>
</tr>
<tr>
<td>COV</td>
<td>Cop verb</td>
</tr>
<tr>
<td>COV.BENEFACT</td>
<td>Cop verb indicating the benefactor of an action (‘for the sake of; for’) (e.g. wèi 為)</td>
</tr>
<tr>
<td>COV.DEPEND</td>
<td>Cop verb indicating what an action is based upon/depends on (‘depending on; based on’) (e.g. yì 依 ‘based on’)</td>
</tr>
<tr>
<td>COV.DIR</td>
<td>Cop verb indicating direction (e.g. dào 到)</td>
</tr>
<tr>
<td>COV.DISP</td>
<td>Cop verb indicating the object in disposal sentences (i.e. yǐ 以; jiāng 將; bā 把)</td>
</tr>
<tr>
<td>COV.EXCEPT</td>
<td>Cop verb introducing the entity which is excluded as subject or object from the main action (‘besides; with the exception of’) (e.g. chú 除)</td>
</tr>
<tr>
<td>COV.INCL</td>
<td>Cop verb introducing the entity which performs the action together with the subject (‘together with; with;’) (e.g. tóng 同)</td>
</tr>
<tr>
<td>COV.INSTR</td>
<td>Cop verb indicating the means by which an action is performed (‘with; by means of; using’) (e.g. yǐ 以)</td>
</tr>
<tr>
<td>COV.LOC</td>
<td>Cop verb indicating location (‘at; in’) (e.g. zài 在)</td>
</tr>
<tr>
<td>COV.LOC.DESTIN</td>
<td>Cop verb indicating the destination of a motion/action (‘to’) (e.g. zhì 至)</td>
</tr>
<tr>
<td>COV.LOC.ORIG</td>
<td>Cop verb indicating the location an action starts out from (‘from’) (e.g. cóng 從)</td>
</tr>
<tr>
<td>COV.PASS</td>
<td>Cop verb indicating the agent in passive sentences (e.g. bèi 被; cáo 報)</td>
</tr>
<tr>
<td>COV.PURPOSE</td>
<td>Cop verb indicating the purpose of an action (‘for; in order</td>
</tr>
</tbody>
</table>
ABBREVIATIONS - GRAMMATICAL TERMS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>COV.TEMP</td>
<td>coverb indicating temporality (e.g. wèi 為)</td>
</tr>
<tr>
<td>COV.TEMP.DESTIN</td>
<td>coverb indicating the temporal end-point of an action ('until') (e.g. zhì 至)</td>
</tr>
<tr>
<td>COV.TEMP.DUR</td>
<td>coverb indicating the duration of an action ('for; for the period of') (e.g. jīng-yǔ 經於)</td>
</tr>
<tr>
<td>COV.TEMP.ORIG</td>
<td>coverb indicating the temporal starting point of an action/state ('from') (e.g. cóng 從)</td>
</tr>
<tr>
<td>COV.TOP</td>
<td>coverb indicating the topic the main verb makes a statement about ('as for, regarding') (e.g. duì-yǔ 對於)</td>
</tr>
<tr>
<td>COV.OBJ</td>
<td>coverb indicating the object of the main verb</td>
</tr>
<tr>
<td>COV.OBJ.DIR</td>
<td>coverb indicating the direct object of an action</td>
</tr>
<tr>
<td>COV.OBJ.INDIR</td>
<td>coverb indicating the indirect object of an action (e.g. yú 於)</td>
</tr>
<tr>
<td>COV.OBJ.SPEECH</td>
<td>coverb indicating the recipient of a speech act (e.g. duì 對)</td>
</tr>
<tr>
<td>COVP</td>
<td>coverbal phrase</td>
</tr>
<tr>
<td>DEF</td>
<td>definite</td>
</tr>
<tr>
<td>DEROG</td>
<td>derogatory</td>
</tr>
<tr>
<td>dial.</td>
<td>dialectical form</td>
</tr>
<tr>
<td>DIR</td>
<td>directional</td>
</tr>
<tr>
<td>DISP</td>
<td>disposal</td>
</tr>
<tr>
<td>DUR</td>
<td>durative</td>
</tr>
<tr>
<td>EXCL</td>
<td>exclamatory</td>
</tr>
<tr>
<td>F</td>
<td>frequency</td>
</tr>
<tr>
<td>GEN</td>
<td>genitive</td>
</tr>
<tr>
<td>GR</td>
<td>grammaticalized</td>
</tr>
<tr>
<td>GR.SEMI</td>
<td>semi-grammaticalized</td>
</tr>
<tr>
<td>FUT</td>
<td>future</td>
</tr>
<tr>
<td>HON</td>
<td>honorific</td>
</tr>
<tr>
<td>HUM</td>
<td>human</td>
</tr>
<tr>
<td>HUMB</td>
<td>humble</td>
</tr>
<tr>
<td>IMP</td>
<td>imperative</td>
</tr>
<tr>
<td>INF</td>
<td>infix in verbal complement ⇒ zhōng zhùi 中絶 (e.g. bù 不 in dào-bù-dé 道不得 ‘be unable to speak’)</td>
</tr>
<tr>
<td>INF.CAP</td>
<td>infix expressing capability (e.g. dé 得)</td>
</tr>
<tr>
<td>INF.NUM</td>
<td>infix inbetween numerals (e.g. yǒu 有)</td>
</tr>
<tr>
<td>INST</td>
<td>instrumental</td>
</tr>
<tr>
<td>INT</td>
<td>intensifier</td>
</tr>
<tr>
<td>lit.</td>
<td>literary meaning</td>
</tr>
<tr>
<td>LOC</td>
<td>locative</td>
</tr>
<tr>
<td>MOD</td>
<td>modality</td>
</tr>
<tr>
<td>N</td>
<td>noun</td>
</tr>
<tr>
<td>N.AB</td>
<td>abstract noun</td>
</tr>
<tr>
<td>N.ACT</td>
<td>action noun; noun conveying an activity (e.g. shuō 說 ‘speaking’)</td>
</tr>
<tr>
<td>NADV</td>
<td>denominal adverb</td>
</tr>
<tr>
<td>N.ANIM</td>
<td>noun with the feature ‘non-human’ and ‘animated’</td>
</tr>
<tr>
<td>N.CONCR</td>
<td>concrete noun</td>
</tr>
<tr>
<td>N.COUNT</td>
<td>count noun</td>
</tr>
<tr>
<td>N.GENERIC</td>
<td>generic noun</td>
</tr>
<tr>
<td>N.GR</td>
<td>(semi-) grammaticalized noun</td>
</tr>
<tr>
<td>N.GR.LOC</td>
<td>localizer (relative place word) indicating the relative position in space (e.g. shān xià 山下 ‘under the mountain’)</td>
</tr>
<tr>
<td>N.GR.TEMP</td>
<td>semi-grammaticalized noun expressing a relative position in time</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------</td>
</tr>
<tr>
<td>N.GR.CLause.COND</td>
<td>a (semi-) grammaticalized noun appearing at the end of a clause indicating a conditional clause (e.g. shì 時 ‘if’; zhè 者)</td>
</tr>
<tr>
<td>N.GR.CLause.TEMP</td>
<td>a (semi-) grammaticalized noun appearing at the end of a clause indicating a temporal subordinate clause (i.e. ...cì 次 ‘when...’; ...hòu 後 ‘after...’; shì 時 ‘at the time when...’)</td>
</tr>
<tr>
<td>N.HUM</td>
<td>noun with the feature ‘human’</td>
</tr>
<tr>
<td>N.LOC</td>
<td>locative; noun expressing a location</td>
</tr>
<tr>
<td>N.MASS</td>
<td>mass noun</td>
</tr>
<tr>
<td>N.PLANT</td>
<td>noun with the feature ‘plant’</td>
</tr>
<tr>
<td>N.REF</td>
<td>referential NP</td>
</tr>
<tr>
<td>N.TERM</td>
<td>(Buddhist) term</td>
</tr>
<tr>
<td>N.TERM.PHON</td>
<td>phonetic transliteration of a Buddhist term</td>
</tr>
<tr>
<td>N.TIT (see TIT)</td>
<td>title</td>
</tr>
<tr>
<td>NEC</td>
<td>necessity</td>
</tr>
<tr>
<td>NEG</td>
<td>negator, negative</td>
</tr>
<tr>
<td>NOM</td>
<td>nominalizer</td>
</tr>
<tr>
<td>NP</td>
<td>noun phrase</td>
</tr>
<tr>
<td>NPR</td>
<td>proper name</td>
</tr>
<tr>
<td>NPR.LOC</td>
<td>place name</td>
</tr>
<tr>
<td>NPR.LOC.PHON</td>
<td>place name which is a phonetic transliteration</td>
</tr>
<tr>
<td>NPR.PHON</td>
<td>proper name which is a phonetic transliteration</td>
</tr>
<tr>
<td>NPRO</td>
<td>pronoun</td>
</tr>
<tr>
<td>NPRO.DEM</td>
<td>demonstrative pronoun</td>
</tr>
<tr>
<td>NPRO.DEM.LOC</td>
<td>demonstrative pronouns such as zhè-lǐ 這裏 ‘here’</td>
</tr>
<tr>
<td>NUM</td>
<td>numeral</td>
</tr>
<tr>
<td>NUM.INF</td>
<td>numeral expressing an infinite amount</td>
</tr>
<tr>
<td>OBJ</td>
<td>object</td>
</tr>
<tr>
<td>OBJ.DIR</td>
<td>direct object</td>
</tr>
<tr>
<td>OBJ.INDIR</td>
<td>indirect object</td>
</tr>
<tr>
<td>OM</td>
<td>omitted</td>
</tr>
<tr>
<td>ONOMAT</td>
<td>onomatopoeia</td>
</tr>
<tr>
<td>ORD</td>
<td>ordinal number</td>
</tr>
<tr>
<td>PART</td>
<td>particle (e.g. zhì 之, di 地 as ‘genetic’ markers)</td>
</tr>
<tr>
<td>PASS</td>
<td>passive</td>
</tr>
<tr>
<td>PERF</td>
<td>perfective aspect</td>
</tr>
<tr>
<td>PHON</td>
<td>phonetic</td>
</tr>
<tr>
<td>PHON.SKR</td>
<td>phonetic for Sanskrit</td>
</tr>
<tr>
<td>PIVOT</td>
<td>pivot; pivot construction</td>
</tr>
<tr>
<td>PL</td>
<td>plural</td>
</tr>
<tr>
<td>POSS</td>
<td>possessive</td>
</tr>
<tr>
<td>POST</td>
<td>postposed</td>
</tr>
<tr>
<td>PRE</td>
<td>preposed</td>
</tr>
<tr>
<td>PRED</td>
<td>predicate</td>
</tr>
<tr>
<td>PREFIX</td>
<td>prefix</td>
</tr>
<tr>
<td>PREFIX.ORD</td>
<td>prefix marking an ordinal number (e.g. dì 第)</td>
</tr>
<tr>
<td>PROG</td>
<td>progressive form</td>
</tr>
<tr>
<td>POSS</td>
<td>possibility</td>
</tr>
<tr>
<td>PUT</td>
<td>putative</td>
</tr>
<tr>
<td>QUANT</td>
<td>quantifier</td>
</tr>
<tr>
<td>QUEST</td>
<td>question; interrogative</td>
</tr>
<tr>
<td>ŘEDUP</td>
<td>reduplicated</td>
</tr>
<tr>
<td>REFL</td>
<td>reflexive</td>
</tr>
<tr>
<td>RES</td>
<td>resultative</td>
</tr>
<tr>
<td>SENT</td>
<td>sentence</td>
</tr>
<tr>
<td>SENT.AFF</td>
<td>affirmative sentence/clause</td>
</tr>
<tr>
<td>SENT.COND</td>
<td>conditional sentence/clause</td>
</tr>
<tr>
<td>SENT.CONS</td>
<td>consessive sentence/clause</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------</td>
</tr>
<tr>
<td>SENT.DISP</td>
<td>disposal sentence</td>
</tr>
<tr>
<td>SENT.IMP</td>
<td>imperative sentence</td>
</tr>
<tr>
<td>SENT.NEG</td>
<td>negated sentence</td>
</tr>
<tr>
<td>SENT.QUEST</td>
<td>interrogative sentence</td>
</tr>
<tr>
<td>SENT.QUEST.AFF-NEG</td>
<td>affirmative/negative-interrogative sentence</td>
</tr>
<tr>
<td>SENT.QUEST.CHoice</td>
<td>choice question sentence</td>
</tr>
<tr>
<td>SENT.SUBJ.OM</td>
<td>sentence with omitted subject</td>
</tr>
<tr>
<td>SENT.TEMP</td>
<td>temporal sentence/clause</td>
</tr>
<tr>
<td>SF</td>
<td>sentence final</td>
</tr>
<tr>
<td>(SF.AFF</td>
<td>sentence final particle indicating affirmation</td>
</tr>
<tr>
<td>(SF.CHANGE</td>
<td>sentence final particle indicating change of situation</td>
</tr>
<tr>
<td>SF.CLAUSE.PAUSE</td>
<td>mid-sentence final indicating a pause</td>
</tr>
<tr>
<td>SF.EMPHASIS</td>
<td>sentence final giving emphasis to a statement</td>
</tr>
<tr>
<td>SF.EXCL</td>
<td>sentence final indicating an exclamation</td>
</tr>
<tr>
<td>SF.IMP</td>
<td>sentence final particle indicating a command or request</td>
</tr>
<tr>
<td>SF.PERF</td>
<td>sentence final particle indicating perfective</td>
</tr>
<tr>
<td>(SF.PAST</td>
<td>sentence final indicating a past event</td>
</tr>
<tr>
<td>SF.QUEST</td>
<td>sentence final interrogative particle</td>
</tr>
<tr>
<td>SF.QUEST.AFF-NEG</td>
<td>sentence finals consisting of an affirmative/negative part (e.g., 白白 also)</td>
</tr>
<tr>
<td>SI</td>
<td>sentence initial</td>
</tr>
<tr>
<td>SI.REASON</td>
<td>sentence initial introducing reason (‘because...’)</td>
</tr>
<tr>
<td>SI.COND</td>
<td>sentence initial introducing a conditional clause (e.g., 若若 ‘if’)</td>
</tr>
<tr>
<td>SI.CONS</td>
<td>sentence initial introducing a concessive clause (e.g., 虽然)</td>
</tr>
<tr>
<td>SI.TEMP</td>
<td>sentence initial introducing a temporal clause</td>
</tr>
<tr>
<td>STRUCT</td>
<td>structural element; structure word</td>
</tr>
<tr>
<td>SUBJ</td>
<td>subject</td>
</tr>
<tr>
<td>SUBJ.OM</td>
<td>omitted subject</td>
</tr>
<tr>
<td>SUFF</td>
<td>suffix</td>
</tr>
<tr>
<td>SUP</td>
<td>superlative</td>
</tr>
<tr>
<td>TEMP</td>
<td>temporal</td>
</tr>
<tr>
<td>TERM</td>
<td>Buddhist term</td>
</tr>
<tr>
<td>TERM&gt;COLL</td>
<td>originally Buddhist term which changed meaning and became part of the colloquial language</td>
</tr>
<tr>
<td>TERM.PHON</td>
<td>Buddhist term deriving from sanskrit/pali; phonetic transliteration of a sanskrit term</td>
</tr>
<tr>
<td>TIT</td>
<td>title</td>
</tr>
<tr>
<td>TOP</td>
<td>topic; topic marker</td>
</tr>
<tr>
<td>V</td>
<td>verb</td>
</tr>
<tr>
<td>V{x}</td>
<td>verb belonging to the semantic category x (e.g., V{SPEAK})</td>
</tr>
<tr>
<td>V.CLASS</td>
<td>verbal classifier</td>
</tr>
<tr>
<td>V.COMP.</td>
<td>verbal complement</td>
</tr>
<tr>
<td>V.COMP.CAP</td>
<td>verbal complement expressing capability (e.g., 得得 ‘be able to understand’ in 解得)</td>
</tr>
<tr>
<td>V.COMP.DIR</td>
<td>directional verbal complement (e.g., 来来 as in 将来)</td>
</tr>
<tr>
<td>V.COMP.RES</td>
<td>resultative verbal complement (e.g., 却却)</td>
</tr>
<tr>
<td>V.GR.CLAUSE.TEMP</td>
<td>(semi-) grammaticalized verbs with temporal function (e.g., 吃吃 at the end of clauses indicating relative anteriority)</td>
</tr>
<tr>
<td>V.GR.PASS</td>
<td>grammaticalized verb indicating that the following verb is passivized (e.g., 遇遇)</td>
</tr>
<tr>
<td>V.GR.NUM.APPROX</td>
<td>Grammaticalized verb postponed to a numeral</td>
</tr>
<tr>
<td>V.MOD</td>
<td>modal verb</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------</td>
</tr>
<tr>
<td>V.MOD.CAP</td>
<td>modal verb expressing capability (e.g. <em>néng</em> 能 ‘be able to’)</td>
</tr>
<tr>
<td>V.MOD.FUT</td>
<td>modal verb indicating (near) future (e.g. <em>nǐ</em> 拟 ‘going to’)</td>
</tr>
<tr>
<td>V.MOD.NEC</td>
<td>modal verb expressing necessity (e.g. <em>yǐng</em> 應 ‘it necessarily follows that’)</td>
</tr>
<tr>
<td>V.MOD.OBL</td>
<td>modal verb expressing obligation (e.g. <em>gāi</em> 該 ‘should’)</td>
</tr>
<tr>
<td>V.MOD.PERM</td>
<td>modal verb expressing permission</td>
</tr>
<tr>
<td>V.MOD.POSS</td>
<td>modal verb expressing possibility (e.g. <em>kě</em> 可)</td>
</tr>
<tr>
<td>V.MOD.VOL</td>
<td>modal verb expressing volition (e.g. <em>yù</em> 欲 ‘want to’)</td>
</tr>
<tr>
<td>V.STRUCT</td>
<td>structure word in verbs</td>
</tr>
<tr>
<td>V.SUFF</td>
<td>verbal suffix (e.g. <em>-shēng</em> 生)</td>
</tr>
<tr>
<td>VP</td>
<td>verb phrase</td>
</tr>
<tr>
<td>VI</td>
<td>intransitive verb</td>
</tr>
<tr>
<td>VI.NUM</td>
<td>intransitive verb consisting of a numeral (e.g. <em>yī</em> 一 ‘be one’)</td>
</tr>
<tr>
<td>VI.PROC</td>
<td>intransitive verb indicating a process (e.g. <em>shì-miè</em> 示滅 ‘to die’)</td>
</tr>
<tr>
<td>VI.REDUP</td>
<td>reduplicated intransitive verb</td>
</tr>
<tr>
<td>VI.ST</td>
<td>intransitive stative verb (e.g. <em>bái</em> 白 ‘be white’)</td>
</tr>
<tr>
<td>VI.ACT</td>
<td>intransitive action verb</td>
</tr>
<tr>
<td>VT</td>
<td>transitive verb (e.g. <em>chuán</em> 傳 ‘to transmit’)</td>
</tr>
<tr>
<td>VT.PASS</td>
<td>passivized transitive verb (e.g. <em>chuán</em> 傳 ‘be transmitted’)</td>
</tr>
<tr>
<td>VT.PIVOT</td>
<td>verb introducing a pivot construction (e.g. <em>jiào</em> 教 ‘make somebody do something’)</td>
</tr>
<tr>
<td>VT.SENT</td>
<td>transitive verb with sentential object (e.g. <em>yue</em> 曰 ‘say that...’)</td>
</tr>
<tr>
<td>VTT</td>
<td>ditransitive verb (verb which can be followed by a indirect and direct object)</td>
</tr>
<tr>
<td>VTV</td>
<td>transitive verb with verbal object (e.g. <em>gàn</em> 敢 ‘dare to VERB’)</td>
</tr>
</tbody>
</table>
4.6 BIBLIOGRAPHIES

4.6.1 CITATION OF SOURCES - CONVENTIONS

The biography is organized into three parts: A, B, and C. A is the bibliography of primary sources.

In bibliography B dictionaries, collections, bibliographies, indices, and other reference materials are listed. In bibliography B-elec a selection of important electronic reference materials are listed (including web dictionaries, electronic dictionaries, data-bases). Bibliography C is the bibliography of secondary sources, including sources in Chinese, Japanese, English, and a few other languages. The bibliography includes primarily reference materials on the Chinese language, a few items on general linguistics and relevant books on Chinese Buddhism (especially Chán Buddhism).

Primary sources are cited by title of the work. Primary sources which are cited frequently are cited using an abbreviation. For a list of abbreviations see below. These abbreviations are written in ITALIC CAPITAL LETTERS (e.g. AVATAMSAKA is the abbreviation for: Da à jāng-guǎng fó huá-yán jíng 大方廣佛華嚴經). Texts translated from Sanskrit or Pali are usually cited according to their Chinese titles. If any, the original Sanskrit title is added in brackets. If the Sanskrit title is reconstructed a question mark is added.

Secondary sources (including dictionaries and collections) are cited by the last name of the author and the year of publication (e.g. Clark 1991). Because of the great number of homophone Chines names, secondary sources in Chinese are cited by the full name of the author (without indicating the tones and without Chinese graphs) and the year of publication (e.g. Mei Zulin 1995). A number of frequently cited dictionaries and reference works are cited using an abbreviation. These abbreviations are written with italics (but not with capital) letters (e.g. Nakamura is the abbreviation for: Nakamura Hajime 望月信亨: Bukkyō-go daijiten 佛教語大辞典 [Encyclopedic Dictionary of Buddhist Terms]. 3 vol.; Tōkyō, Tōkyō shoseki 東京書籍 1975).

Reference to editions of Zú-táng jí which are used in this work are as follows: ZTJ, WU, FO, SUN, KOR, ZHANGHUA (see also the introduction (1.5) to the thesis where the editions are discussed).

A survey over abbreviations with reference to full titles in the respective bibliographies is given below. The abbreviated titles of sources appear also in the biographies A to C. In order to make the abbreviations easily recognizable they are written with bold letters in the bibliography (i.e. Nakamura).

Occasionally basic textual information on primary sources is added after the bibliographical entry. This information is written within rectangular brackets and with small letters.

“??” preposed to the author’s name indicates that the source could not be consulted directly but was considered as relevant to be listed in the bibliography.

Incomplete or doubtful bibliographical information is marked by “??”.

Reference to the Taishō edition (T.) of Buddhist texts (Takakusu Junjirō ed.): Taishō shinshū daizōkyō 大正新修大蔵経 is given in the following way: T. volume/number text number: page number column number (a-c) line number (optional) (e.g. T. 48/2009: 370a16). Reference to Buddhist texts included in the Dai Nihon Zoku-zōkyō 大日本續藏経 is given in the following way: ZZ. volume number: page number column a-c line number (optional) (e.g. ZZ. 103: 27a7)
Long vowels in Japanese words are indicated with the diacritic “A” (e.g. お, う). Because of technical reasons the graphs of Japanese proper names and words are written with the respective Chinese standard graphs and not with the simplified form of Japanese graphs.

Secondary sources written in the PRC after 1950 are usually written in the simplified form of Chinese graphs. Primary sources, sources which were published in Taiwan or Japan are usually written in the traditional form of Chinese graphs.

The titles of journal articles are marked with “…” After a Chinese or Japanese title a tentative English translation is usually added in square brackets [...]. Incomplete biographic entries are marked with two question marks (“??”).

Components of compound words in AC and MC are connected with a hyphen whereas compounds in MM are written as one word (AC zhōng-guó vs. MM zhōngguó). Components in proper names are directly connected (e.g. Hùzhōng).
# 4.6.2 Abbreviations of Bibliographical Sources

## Overview

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Title</th>
<th>See Bibliography</th>
</tr>
</thead>
<tbody>
<tr>
<td>AVATAMSABA</td>
<td>Đa-făng-cthọ hâu-yần-jing</td>
<td>A</td>
</tr>
<tr>
<td>BAIYUJING</td>
<td>Bái-yù jīng</td>
<td>A</td>
</tr>
<tr>
<td>Biaowen</td>
<td>Đànhuáng bián-wén jì</td>
<td>A</td>
</tr>
<tr>
<td>BIYANLU</td>
<td>Bì-yán lù</td>
<td>A</td>
</tr>
<tr>
<td>BIZ</td>
<td>Bào-lín zhùăn</td>
<td>B</td>
</tr>
<tr>
<td>Buddhist Names</td>
<td>Zhōngguó fójīào rěnmíng dàcǐdiǎn biānjiě</td>
<td>Zhōngguó fójīào rěnmíng dàcǐdiǎn</td>
</tr>
<tr>
<td>CHUCI</td>
<td>楚辭</td>
<td>A</td>
</tr>
<tr>
<td>CFBI</td>
<td>Chuán fá-bào jì</td>
<td>CFBI</td>
</tr>
<tr>
<td>CHANLIN</td>
<td>Chén-lín sèng-bào zhūăn</td>
<td>CHANLIN</td>
</tr>
<tr>
<td>CHUANXIN FAYAO</td>
<td>Hàngbó shān Duānǐ chūnshí chuǎn-xīn fá-yào</td>
<td>CHUANXIN FAYAO</td>
</tr>
<tr>
<td>Diming</td>
<td>Zāng Lǐhè 藏勳和 (ed.): Zhōngguó ēr-jūn dimíng dàcǐdiǎn</td>
<td>Zhōngguó ēr-jūn dimíng dàcǐdiǎn</td>
</tr>
<tr>
<td>DIAMOND</td>
<td>Jīn-gāng bō-wěi bō-lúo-mǐ jīng</td>
<td>DIAMOND</td>
</tr>
<tr>
<td>DONGSHAN A</td>
<td>Yán zhōu Dōngshān Wūbèn chán-shí yú-lì 聞州洞山悟本禪師語錄</td>
<td>DONGSHAN A</td>
</tr>
<tr>
<td>DONGSHAN B</td>
<td>Ruìzhōu Dōngshān Liàngjū chán-shí yú-lì 瑞州洞山良舊禪師語錄</td>
<td>DONGSHAN B</td>
</tr>
<tr>
<td>Dunhuang dictionary</td>
<td>Lǐ Xiānlín (ed. in chief): Dunhuängxué dàcǐdiǎn 敦煌學大辞典</td>
<td>Dunhuang dictionary</td>
</tr>
<tr>
<td>Edgerton</td>
<td>Edgerton, Franklin: Buddhist Hybrid Sanskrit Grammar and Dictionary</td>
<td>Edgerton, Franklin</td>
</tr>
<tr>
<td>ERYA</td>
<td>Er-yá 禹雅</td>
<td>ERYA</td>
</tr>
<tr>
<td>Feng</td>
<td>Fēng Zúomín (Feng Zúomín) (tr.): Chán yúlǔ 禪語錄</td>
<td>Feng</td>
</tr>
<tr>
<td>FO</td>
<td>Fōguǎng Dāzǎngfāng Biānxū Wéiyuánhǔ 佛光大藏經編纂委員會 (ed.): Fōguǎng 大藏經-大寶藏 華嚴經</td>
<td>FO</td>
</tr>
<tr>
<td>dàzǎngfāng</td>
<td>Chán jīng - shizhuan bù - Zú tāng jī 佛光大藏經</td>
<td>dàzǎngfāng</td>
</tr>
<tr>
<td>FOBEN</td>
<td>Fó běn xíng jì jīng 佛本行集經</td>
<td>FOBEN</td>
</tr>
<tr>
<td>Fougang</td>
<td>Cì Yì guān (ed. in chief): Fōguǎng dàcǐdiǎn 佛光大辭典</td>
<td>Fougang</td>
</tr>
<tr>
<td>Function Words</td>
<td>Zhōngguó shēn hēi kǎixuěyuǎn yǔyán yānjiūsù - gǔdài hán yǔyánjūshì</td>
<td>Zhōngguó shēn hēi kǎixuěyuǎn yǔyán yānjiūsù - gǔdài hán yǔyánjūshì</td>
</tr>
<tr>
<td>GONG</td>
<td>Gōngyáng 公羊</td>
<td>GONG</td>
</tr>
<tr>
<td>GSZ</td>
<td>Gāo-sèng zhūăn 高僧傳</td>
<td>GSZ</td>
</tr>
<tr>
<td>GU</td>
<td>Gǔliǎng 穀梁</td>
<td>GU</td>
</tr>
<tr>
<td>Guanzhi</td>
<td>Bò Zhēng 柏鍾 (ed.): Zhōngguó gǔdài guānzhī 中國古代官制</td>
<td>Guanzhi</td>
</tr>
<tr>
<td>GUANGYUN</td>
<td>Guǎng-yún 廣陰</td>
<td>GUANGYUN</td>
</tr>
<tr>
<td>GUAN</td>
<td>Guān-zǐ 管子</td>
<td>GUAN</td>
</tr>
<tr>
<td>GUOYU</td>
<td>Guó-yù 國語</td>
<td>GUOYU</td>
</tr>
<tr>
<td>GUZUN</td>
<td>Gǔ-zūn-sè yú-lì 古尊宿語錄</td>
<td>GUZUN</td>
</tr>
<tr>
<td>HANFEI</td>
<td>Hánfēi 篇非</td>
<td>HANFEI</td>
</tr>
<tr>
<td>HANSHU</td>
<td>Hān-shù 漢書</td>
<td>HANSHU</td>
</tr>
<tr>
<td>Heji</td>
<td>Guó Moruo/ Hu Houxuan (ed.): Jiàngwén héji 甲骨文合集</td>
<td>Heji</td>
</tr>
<tr>
<td>History</td>
<td>Zhōngguó Lǐshǐ Dàcǐdiǎn Biānzuò Wéiyuánhǔ 中國歷史大辞典編纂委員會 (ed.): Zhōngguó Lǐshǐ dàcǐdiǎn 中國歷史大辞典 - 隋唐五代史</td>
<td>History</td>
</tr>
<tr>
<td>Hobogirin</td>
<td>Démieville, Paul u.a. (ed.): Hobogirin - Dictionnaire Encyclopédique du Bouddhisme d'après les Sources Chinois et Japonais.</td>
<td>Hobogirin</td>
</tr>
<tr>
<td>HOUHANSHU</td>
<td>Hùo Hán shí 後漢書</td>
<td>HOUHANSHU</td>
</tr>
<tr>
<td>HSWJ</td>
<td>Hán-shí wài-zhuàn漢史外傳</td>
<td>HSWJ</td>
</tr>
<tr>
<td>HUAIZANGI</td>
<td>Huáizáng-zǐ 漢倉子</td>
<td>HUAIZANGI</td>
</tr>
<tr>
<td>HYDCD</td>
<td>Lù Zhūfēng 羅竹風 (ed. in chief): Hányǔ dàcǐdiǎn 漢語大辞典</td>
<td>HYDCD</td>
</tr>
<tr>
<td>Index</td>
<td>Yānagāda Scizan 柳田龍山 (ed.): Sōdōshū sakun 常道常索引</td>
<td>Index</td>
</tr>
<tr>
<td>JDCDL</td>
<td>Jǐng-dé chūán-dēng lù 景德傳燈錄</td>
<td>JDCDL</td>
</tr>
<tr>
<td>Jiang/ Cao</td>
<td>Jiáng Lánshēng 江藍生/Cáo Guāngshēn 曹广顺</td>
<td>Jiang/ Cao</td>
</tr>
<tr>
<td>JINGMEI</td>
<td>Jīn-méi 金梅</td>
<td>JINGMEI</td>
</tr>
<tr>
<td>JINSHU</td>
<td>Jīn-shū 金書</td>
<td>JINSHU</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Title</td>
<td>Language</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------------------------------------------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>JIUTANGSHU</td>
<td>Jiù Tâng-shu 魏唐書</td>
<td></td>
</tr>
<tr>
<td>JIYUN</td>
<td>Ji–yûn 集韻</td>
<td></td>
</tr>
<tr>
<td>LANKA</td>
<td>Léng–qiē à-bá-duó–luò bào jīng楞伽阿跋多羅寶經.</td>
<td></td>
</tr>
<tr>
<td>LAO</td>
<td>Lào–zì 老子</td>
<td></td>
</tr>
<tr>
<td>LAYMAN PANG</td>
<td>Páng jù–shì yû–lû 屠居士語錄</td>
<td></td>
</tr>
<tr>
<td>LDFBJ</td>
<td>Li–dài fâ–bào jî 歷代法寶記</td>
<td></td>
</tr>
<tr>
<td>LEPIAN</td>
<td>Lèi–piân 談篇</td>
<td></td>
</tr>
<tr>
<td>LIANDENG</td>
<td>Liàn–dèng luì–yào聯燈會要</td>
<td></td>
</tr>
<tr>
<td>LEEZI</td>
<td>Li–zî 列子</td>
<td></td>
</tr>
<tr>
<td>LUI</td>
<td>Li–jî 禮記</td>
<td></td>
</tr>
<tr>
<td>LINJILU</td>
<td>Zhênzhōu Lînîp Hûzhào Chân–shî yû–lû鎮州臨濟慧聚禅師語錄語</td>
<td></td>
</tr>
<tr>
<td>LONG AGAMA</td>
<td>Châng–â–hán jîng長阿含經</td>
<td></td>
</tr>
<tr>
<td>LONGKAN</td>
<td>Lóng–kàn shô–jîng 龍鑾手鏡</td>
<td></td>
</tr>
<tr>
<td>LOTUS</td>
<td>Miâo–fâ lián–huâ jîg 妙法蓮花經</td>
<td></td>
</tr>
<tr>
<td>LSCQ</td>
<td>Lû–shí chün–quí呂氏春秋</td>
<td></td>
</tr>
<tr>
<td>LDSZJ</td>
<td>Léng–qiē shî–zî jî楞伽師記</td>
<td></td>
</tr>
<tr>
<td>LUNHENG</td>
<td>Lûn–hêng論衡</td>
<td></td>
</tr>
<tr>
<td>LUNYU</td>
<td>Lûn–yu論語</td>
<td></td>
</tr>
<tr>
<td>LUOYANG QIELANJU</td>
<td>Luóyáng qi–lân jî 洛陽伽藍記</td>
<td></td>
</tr>
<tr>
<td>MAZU YULU</td>
<td>Jiângû Máû Dâûyî chán–shî yû–lû江西馬祖道一禪師語錄</td>
<td></td>
</tr>
<tr>
<td>MENG</td>
<td>Mêng–zî 孟子</td>
<td></td>
</tr>
<tr>
<td>MIDDLE AGAMA</td>
<td>Zhîng–â–hán jîng中阿含經</td>
<td></td>
</tr>
<tr>
<td>MO</td>
<td>Mâ–zî墨子</td>
<td></td>
</tr>
<tr>
<td>Mochizuki</td>
<td>Mochizuki Shinkô 望月信亨:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mochizuki Bukkyô Daijiten 望月佛教大辭典</td>
<td></td>
</tr>
<tr>
<td>Muller</td>
<td>Dictionary of East Asian Buddhist Terms</td>
<td></td>
</tr>
<tr>
<td>Nakamura</td>
<td>Nakamura Hajime 望月合音: Bukkyô–go daijiten 佛教語大辭典</td>
<td></td>
</tr>
<tr>
<td>NANSHI</td>
<td>Nân–shî 南史</td>
<td></td>
</tr>
<tr>
<td>NIRVANA</td>
<td>Dà–bün ni–luân jîng大般泥洹經</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dà–bün ni–pâm jîng 大般泥洹經</td>
<td></td>
</tr>
<tr>
<td>Pelliot</td>
<td>Pelliot collection of Dûnhuang manuscripts</td>
<td></td>
</tr>
<tr>
<td>PLATFORM</td>
<td>Liù–zî dâ–shi fâ–bào tân–jîng 六祖大師法寶壇經</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Liù–zî tân–jîng 六祖壇經</td>
<td></td>
</tr>
<tr>
<td>Pulleyblank</td>
<td>Pulleyblank, Edwin G.: Lexicon of Reconstructed Pronunciation -</td>
<td></td>
</tr>
<tr>
<td></td>
<td>in early Middle Chinese, Late Middle Chinese, and Early Mandarin.</td>
<td></td>
</tr>
<tr>
<td>QIXINLUN</td>
<td>Dà–shêng qî–xin lûn 大乘起信論</td>
<td></td>
</tr>
<tr>
<td>Oda</td>
<td>Oda Tokunô 鐵田得能 Bukkyô daijiten 佛教大辭典</td>
<td></td>
</tr>
<tr>
<td>QTS</td>
<td>Quán Tâng shî 全唐詩</td>
<td></td>
</tr>
<tr>
<td>QTW</td>
<td>Quán Tâng wên 全唐文</td>
<td></td>
</tr>
<tr>
<td>QUANZHOU QIANFO</td>
<td>Quán–zhou Qiânfê xîn zhôu  zhû–shî sîng 泉州千佛新著諸經頌</td>
<td></td>
</tr>
<tr>
<td>Renming</td>
<td>Zâng Lûhâ 藏勳和 (ed.): Zhûngguó rénmìng dàdìdián 中國人名大辭典</td>
<td></td>
</tr>
<tr>
<td>RUTANG</td>
<td>Rû Tâng qiû–fâ xûn–lî xìng–jû入唐求法巡禮行記</td>
<td></td>
</tr>
<tr>
<td>SANGUOZHI</td>
<td>Sân–guô zhî三國志</td>
<td></td>
</tr>
<tr>
<td>SGZG</td>
<td>Sông gô–sông thuan 宋高僧傳</td>
<td></td>
</tr>
<tr>
<td>SHANGSHU</td>
<td>Shâng–shû尚書</td>
<td></td>
</tr>
<tr>
<td>SHANHAI</td>
<td>Shân–hái jîng五海經</td>
<td></td>
</tr>
<tr>
<td>SHENHUI YULU</td>
<td>Shênhuí yû–lû 神會籙錄</td>
<td></td>
</tr>
<tr>
<td>SHI</td>
<td>Shî–jîng 謝譜</td>
<td></td>
</tr>
<tr>
<td>SHIJI</td>
<td>Shî–jî 史記</td>
<td></td>
</tr>
<tr>
<td>SHIHAPU</td>
<td>Shî–jî pî釋迦譜</td>
<td></td>
</tr>
<tr>
<td>SHISHUO</td>
<td>Shî–shûô xûn–yû世譜新語</td>
<td></td>
</tr>
<tr>
<td>SHU</td>
<td>Shû–jîng 謝譜</td>
<td></td>
</tr>
<tr>
<td>SHUHUZHUA</td>
<td>Shû–hû zhuan 水譜傳</td>
<td></td>
</tr>
<tr>
<td>SHUOYUAN</td>
<td>Shûô–yuàn譜苑</td>
<td></td>
</tr>
<tr>
<td>SIFENLU</td>
<td>Sî–fên lû 四分律</td>
<td></td>
</tr>
<tr>
<td>SONGSHI</td>
<td>Sông–shî宋史</td>
<td></td>
</tr>
<tr>
<td>Soothill</td>
<td>Soothill, William/Lewis Hodous: A Dictionary of Chinese Buddhist Terms</td>
<td></td>
</tr>
<tr>
<td>SOUSHENJI</td>
<td>Sôu–shên jî搜神記</td>
<td></td>
</tr>
</tbody>
</table>
BIBLIOGRAPHY - ABBREVIATIONS
832

Stein
Stein collection of the Dihuang manuscripts stored at the
National Library in London

SUISHU
Su-shih 師書

T.
Takakusu Junjirô (ed.): Taishō shinshū daizōkyō 大正新修大藏経

TLS
Thesaurus Linguae Sericae

VIMALAKIRTI
Wéimójié suō shuō jìng 維摩诘所說經

WANGFANZHI
Wáng Fǎnzhì 大梵志

Wenlin
Wénlin 文林

WENXUAN
Wén-xuàn 文選

WU
Wù Fùxiáng 吳福祥 and Gù Zhīchuān 餘之川 (ed.): Zǔ-táng jì 祖堂集

WUDENG
Wù-déng hù-yuán 禾徑會元

Wu Dialect
Cremer, Thomas (ed.): A Chinese-English Dictionary of the Wu dialect

WUMENGUAN
Wǔ-mén guān 御門關

XINTANGSHU
Xīn Tángshū 新唐書

XUN
Xún-zi 荀子

YAOYUE
Dàn-wǔ zhén-zōng jǐn-gǎng bō-rē xīu-xíng dà bì àn fā-mén yào-jué

YINBENJING
Qǐ-shù yǐn-běn jīng 起世因本經

YINGUOJING
Guò-qù xiàn-zài yǐn-guò jīng 過去現在因果經

YOUXIANKU
Yóu-xiàn kù 游仙窟

YTL
Yán tiě lún 鐵論

YUPIAN
Yǔ-piān 玉篇

Zengaku
Komazawa Daigaku-nai Zengaku Daijiten Hensanshō

Zenseki kaidai
Yanagida Seizan 柳田聖山 Zenseki kaidai 禪籍解題

ZGC
Zhōn-guo cè 聖國策

ZHENGLIUJUE
Dàn-wǔ dà-shēng zhēng-lì jué 順悟大乘正理訣

ZHENZONG LUN
Dā-shēng kái-zǐ xīn xiān-xīng dàn-wú zhēn-zōng lún 大乘開心顯性順悟真宗論

ZHUANG
Zhuāng zì 莊子

ZHUZHI
Zhuā-zǐ yě-lēi 朱子語類

ZHIZHI TONGJIAN
Zì-zhì tōng-jìan 資治通鑑

ZTJ
Yanagida Seizan 柳田聖山 (ed.): Sōdōshū 祖堂集

ZUO
Zuó-zhuàn 左傳

KOMAZAWA DAIGAKU-NAI ZENGAKEI DAIIJITEI HENSHASHO

Komazawa Daigaku-nai Zengaku Daijiten Hensanshō

Zenteki kaidai
Yanagida Seizan 柳田聖山 Zenteki kaidai 譯籍解題

ZGC
Zhōn-guo cè 聖國策

ZHIZHI TONGJIAN
Zì-zhì tōng-jìan 資治通鑑

ZTJ
Yanagida Seizan 柳田聖山 (ed.): Sōdōshū 祖堂集

ZUO
Zuó-zhuàn 左傳

DAI NIHON ZOKUZŌKYŌ 大日本續藏経
4.6.3 BIBLIOGRAPHY (A): PRIMARY SOURCES

Adāśī Ṛāng ṛīng 阿闍世王經 (Ajātaśatrukṛtyavindana); tr. by Zhī Lōujiāchēn 支婁迦禪. T.15/626.

Āmītū ṛīng 阿彌陀經 (Sukhāvatīvyūhā); tr. by Kumārajīva T.12/366: 246-348.

A-pī-dā-mō-jī-shē lūn 阿毘陀槃俱舍論 (Abhidharmaśāstra); attributed to Vasubandhu; tr. by Xuánzàng 玄奘. T. 29/1558.

AVATAMSAKA ⇒ Dà fāng-quāng fó huā-yān jīng 大方廣佛華嚴經


Bāi-yū jīng 百喻經 [Sūtra of One Hundred Parables]. [BAIYUJING]
- Jinling shūhuàshè 金陵書畫社 1981.

Bào-lín zhūàn 寶林傳 [Transmissions of the Treasure Grove], ed. in Yanagida 1975.[BIZ]
[For a discussion of this work see the introduction (1.7.1.1).]

Běi-Qī shū 北齊書 [History of the Northern Qī]; by Lǐ Dēlín 李德林 (530-590) and Lǐ Bóyào 李百燁 (565-648); comp. 627-636.
Beijing, Zhōngguó shùjù 中華書局

Bào-xīng lún 寶性論 (Ratnagotravibhāga) [Treatise on the Treasure Nature]; tr. by Jiānhù 堅慧 (Sāramati) and Lēnāmōtī 勒那摩提 (Ratnmati). T.31/1611.
[Full title: Jiān jīng yì-shēng bào-xīng lún 竽巖一切性論 This treatise originated in the 5th cent. A.D. and had great influence on the Chinese concept of the human nature as innately pure and containing the seed for future Buddhahood.]

Bèi-duō shū-xià sì-wēi shí-ér yīn-yuán jīng 貝多樹下思維十二因緣經 (Nīdiṇaśūtra; Nagaropamāsūtra); tr. by Zhīqūn 支謙. T.16/713.

Bī-yán lù 碧巖錄 [Blue Cliff Records], by Xuēduō Zhòngxiān 雪竇重顯 (980-1052); comm. by Yuánwù Kèqīn 圓悟克勤 (1063-1135). T.48/2003. [BIYANLUL]

Bianwen ⇒ Dūnhuáng biàn-wén jī 敦煌變文集

BIZ ⇒ Bào-lín zhūàn 寶林傳

Bō-rē dào-xīng pīn jīng 般若道行品經 (Aśṭasāhasrikā); tr. by Zhī Lōujiāchēn 支婁迦禪. T.8/224.

Cāo-xī dà-shī zhūàn 曹溪大師傳. Written ca. 782.
[This text was originally brought to Japan by Saichō 般若 (767-822), the founder of the Japanese Tendai 天台 sect. The text was discovered in Japan in the 1970s. For a study and translation see Ishii Shūdō (ed./tr.); Sōkei daishō den 曹溪大師傳. Dajō butten 大乗佛典 vol. 12: Zen goroku 般若経. Tōkyō, Chūō kōronsha 中央公論社 1992.]

**BIBLIOGRAPHY (A) - PRIMARY SOURCES**

**CFBJ ⇒ Chuân fâ-bâo Ji 傳法寶記**


[CHANLIN]


[Ed., comm. and tr. in Kamata 1971.]

Châng â-hân ÿng 長阿含經 (Dirghâgama). Tr. by Buddhayañas and Zhû Fôniàn 竹佛念. T.1/1. [LÔNG AGAMA]

Chêng wéi-shì lûn 成唯識論 (Vijñaptimātratâ-siddhârâstrâ). By Dharmapâla; tr. by Xiúnzâng 玄奘. T.31/1585: 1a-59a.

Chêng-xûn lûn 澄心論. Stein 2669 (ed. in: Suzuki 1968, vol.2); Stein 3558, 4064; Pelliot 3434, 3777.

[This short treatise consists of ca. 650 graphs and elaborates on methods of meditation. Some versions of the text also have the title Zhû-xûn lûn 澄心論. The text is probably connected to the early Chân school; there might be also a connection to the early Tântâ school; information see in Zenseki Ködai 435.]

Chûô chán-shíyâ - wên dâ-shêngân-xûn rù-dào zhû fâ yûn-hê 楞禪師意 - 問大乘安心入道之法云何 [The Intention of Chân Master (Sêng) Chûô - Question on the Method of Pacifying the Mind and Gaining Enlightenment in Mahâyâna], in Pelliot 3559, plate 26-27.


Chodang chip ⇒ Zütâng Ji 祖堂集

Chóng-kè gû-zûn yû-lû 重刻古尊語錄. ZZ. 118.

Chû-ci 楞辭 [Songs of the South] [CHUCI]


[⇒ Hawkes, David (tr.): The Songs of the South. London, Penguin 1985.]


[This is one of the early Chinese 'transmission texts', compiled in 515 by Sêngyû 天敟. There are two lists containing respectively 53 and 54 names, starting with Buddha and ending with the names of some important monks from Kashmir; see McRae 1986: 79-80.]

Chuân-dêng yû-ying Ji 傳燈玉英集, Comp. by Wâng Sû 王隨 (973-1039).

[An early 'Transmission of the Lamp' history; the only extant version reprinted in Yanagida: Zengaku sosho 種學譜書 5: 155-335; on Wâng Sû see SONGSHI 10202, information on the text based on Wittern 2002: 137.]

Chuân fâ-bâo Ji 傳法寶記 [Annals of the Transmission of the Dharma Treasure], by Dûfei
BIBLIOGRAPHY (A) - PRIMARY SOURCES

835

杜聰, *Pelliot* 3559. T. 85/2838. [CFBJ]
[Tr. in Yanagida 1971: 329-435 and McRae 1986: 255-269. This is an early Ch'an transmission text which was written in 712 A.D. by a member of the Northern Ch'an School. The text creates a connection between the 'Patriarchs' Dàoìn, Sèngcān, and Hóngrèn.]

Chuán-xīn fā yào 傳心法要 ⇒ Huángbò shān Duànqū chánshī chuán-xīn fā-yào 黃檗山斷際傳心法要

Cí míng sī-jī là 虔明四家錄. ZZ 120: 161a1-186b11.

Dà-bān ní-huán jīng 大般泥洹經 (Mahāparinirvāṇa sūtra). Tr. by Fāxiān 法顯. T. 12/376: [NIRVANA]


Dà-bān niè-pán jīng 大般涅槃經 (Mahāparinirvāṇa sūtra). Tr. by Huíyán 慧嚴 and Xiè Língyùn 謝靈運 (so-called ‘Southern Edition’). T. 12/375: 605-852. [NIRVANA]


Dà fāng-guāng fó huā-yān jīng 大方廣佛華嚴經 (Avatamsaka sūtra). Tr. by Śītsāṅkānanda T. 10/279: 1-444. [AVATAMSANA]

Dà lóu-tān jīng 大樓炭經 (Lokasthāna?). Tr. by Fāh 法立 and Fājū 法炬. T. 1/23.

Dámó dà-shì wù-xīng lún 達摩大師悟性論 [Treatise on the Nature of Enlightenment by Great Master Bodhidharma]. (Incorrectly) attributed to Bodhidharma (d.u.). ZZ. 1,2,15,5:405-408; T. 48/2009: 373-376.

Dámó chán-shì lún 達摩禪師論 [Treatise of Chan Master Bodhidharma]. Pelliot 2039.
[The text was composed during the late 7th century and consists of ca. 49 lines; the text includes materials on the early Ch'an School; the header has the title: Tiēnzhī-gù Pūtţāmō chán-shì lún yī juān 天真菩提達摩禪師論一卷, on Pelliot 3018 there is also a short text introduced by the title Pūtţāmō lūn 菩提達摩論; however this is an excerpt from the Er-rù sī-xīng lūn and does not show any parallels to Pelliot 2039; there is another text by the same name discovered among the Dūnhuáng manuscripts stored in the Yàoshí 藥師 monastery; the text consists of ca. 107 line and was edited in Sekiguchi Shindai 関口喜大: Darma daishi no kenkyū 達摩大師の研究; also this text is related to the Early Ch'an school and not to Bodhidharma, see Zenseki kaidai: 455.]


Dà-shèng kǎi-xīn xiǎn-xīng dùn-wú zhēn-zōng lún 大乘開心顯性頓悟真宗論 [Treatise on the True Principle of Opening the Mind and Manifesting the Buddha-] Nature in Sudden
Enlightenment According to the Mahāyāna. Attr. to Huguang 惠光 (?); date of composition ca. 725. A.D. Pelliot 2162; Stein 4286; T.85/1835: 1278-1281; [ZHENVONGLU]


Dà-shèng wù-shèng fāng-biàn mén 大乘无生方便门 [Expedient Means of Birthlessness in the Mahāyāna]; Stein 2503; T. 85/2834.
[A text which originated in the Northern School written in the form of questions and answers.]

Dà-shèng xīn-xíng lùn 大乘心行論 [Treatise on the Practice of Mind in Mahāyāna]; attr. to Sengcho 天智 (480-560) (date of composition probably early 8th century). Pelliot 3559, plates 28-33; repr. in Yanagida 1963: plates 16B-17B;

Dà-Tàng xì-yù jì 大唐西域紀 By Biànjū 辨機 and Xuánzàng 玄奘. T.51/2087.


DONGSHAN A ⇒ Yún-zhòu Dòngshān Wūbèn chán-shí yū-lù 竺州洞山悟本禪師語錄

DONGSHAN B ⇒ Ruì-zhòu Dòngshān Liángjiè chán-shí yū-lù 瑞州洞山良價禪師語錄

Dūnhuáng biàn-wén 敦煌變文 [Dūnhuáng Transformation Texts] [Bianwen]

Dūnwū dā-shèng zhèng-lì jué 顿悟大乘正理诀 [Deciding on the True Principle of Sudden Enlightenment in Mahāyāna]. By Wángxī 王锡 (d.u.); composed in the late 8th century (?). Pelliot 4646, plates 126B-158B; repr. in Démieville 1987: plates I-XXXII; Stein 2627; Beijing 5306. [ZHENVNGLJUE]

Dūnwū rú-dào yào-mén 顿悟入道要门 [Essential Teaching on Sudden Enlightenment and Entering the Way]. By Dàzhǔ Huǒhuǐ 大珠慧海 (d.u.). ZZ. 1,2,15,5: 420-426.


Er Chéng jī 二程集 (Song)
Beijing, Zhōnghuá shūjū 中华书局 1981.

Er-rú sì-xíng lùn 二入四行論 [Treatise on the Two Entries and Four Practices]. By Bodhidharma (d.u.). Stein 2715, 3375, 7159; Pelliot 2923, 3018, 4634.
[Ed., tr. and annotated in Yanagida 1969, see also Suzuki 1968: 141-161; Red Pine 1987: 2-8. Probably the only surviving work which is based on the teaching of Bodhidharma.]
BIBLIOGRAPHY (A) - PRIMARY SOURCES

Er-yá尔雅 [ERYA]

Fǎ-huá jīng法華經 ⇒ Miào-fú lián-huá jīng妙法蓮華經


Fǎ-jù jīng shù法句經疏 [Commentary to the Fǎ-jù jīng (B)]. Anonymous. Pelliot 2192.


Fù fǎ-zàng yín-yuàn zhūàn付法藏因緣傳. T.50/2058: 297a-322b.

Gān-lù zì-shù干禄字書 [Dictionary for Employment Seekers]

Gāo-sēng zhūàn高僧傳. By Hūjiāo 慧皎. T.50/2059. [GSZ]

Gōngxiáng zhūàn公羊傳 [GONG]
[This is a commentary to the Chūn-qíu 春秋. See Loewe 1993: 67-76.]

Gǔliáng zhūàn穀梁傳 [GU]
This is a commentary to the Chūn-qíu 春秋. On this text and editions see Loewe 1993: 67-76.

Gǔ-zūn-sù yǔ-lǔ古尊宿語錄 [Recorded Sayings of Old Worthies]. By Yì Zāngzhū 大藏主; compiled in 1403. ZZ. 1,2,23 (Taipei ed., vol. 118). [GUZUN]
[Based on the compilation of the Recorded Sayings of 20 Chán masters from the Tang and Song periods in 4 volumes (the compilation started in 1138). The present edition is a continuation of these records which was published in 1403. On this text see Zenseki Kaidai: 448, no. 17-19; U. 1966, vol. 2: 472-509; Sasakí/Mura: 369 ff. (see Wittern 2002: 132).]

Guàn-dìng jīng灌頂經. Tr. by Bódhisattvāduoluō 善尸犁蜜多羅 (Śūmitra?). T.21/1331.

Guǎn-xīn lùn觀心論 [Treatise on the Contemplation of the Mind]. Stein 646, 2595, 5532; Pelliot 2460, 2657, 4646; a version is published in T.48. 366c-369c under the title Pò-xiāng lùn破相論 [Treatise on the Destruction of Characteristics].
GUANG-HONG MING JI 廣弘明集 By Daoxuan 道宣 (596-667). T.52/2103.

GUANG-YA 廣雅 By Zhang Yi 張揖 [GUANGYA]

GUANG-YIN 廣隱. By Chen Pengnian 陳彭年, comp. in 1008. [GUANGYUN]
[Included in the SI BU CONG-KAN 四部叢刊, the 1704 edition reprinted in 1964, GUANG-YIN jiaoben 廣隱校本]

[YINGUOJING]

GUO-YU 國語 (Discourses of the State) [GUOYU]

GUAN-ZI 管子 [Master Guan] [GUAN]
Li Man 李勉 (ed.): GUAN-ZI JINZHOU JINYI 管子今註今譯. Taibei, Shangwu yinshuguan 尚物印書館 1990.

HANFEI-ZI 韓非子 Master Hanfei [HANFEI]

HAISHAN SHI 寒山詩 [HANSHAN]
[The approximately 300 poems attributed to Han Shan are an important source for Tang vernaculars; for translations see Iriya 1958 (into Japanese) with many annotations on the usage of vernacular elements; Red Pine 1983, Snyder 1966, Stalberg Roberta 1977, Waley 1954, Watson 1962, Henricks 1990; for a highly critical review of Henricks’ translation and an interesting general discussion of the translation of vernacular texts see Mair 1992.]

HAN-SHU 漢書 [The Book of Han]. By Ban Gu 班固. [HANSHU]
[⇒ Dubs 1938-1955, Watson 1974.]

HOU HAN-SHU 後漢書 [HOUHANSHU]
Beijing, Zhonghua shuju, 中華書局 1984.

HAN-SHI WAI-ZHUAN 漢史外傳 [Exoteric Commentary on the Han School Text of the Songs] [HSW]

HUAINAN-ZI 淮南子 [Master Huainan] [HUAINAN]


[The abbreviated title of this work is Chuán-xīn fā-yào 修心法要, a record of the teaching of Huangbo Xiyun 黄檗希運 compiled by the official Peixiu 裴休 (797-870) who was a student of Zongmou 宗密.]

**Huánglóng sì-jīa yǔ-lù 黄龍四家語錄. ZZ. 120: 187a1-243a6.**

**Jì-yùn 集雲 [JIYUN]**
Comp. in 1039 by Dīng Dù 丁度 et. al. Song edition reprinted in 1989 in Sòng kē jì-yùn 宋刻集雲.

[For a study and translation of the text see Buswell 1989.]

**Jìn-píng méi 金瓶梅 [JINPINGMEI]**
Jìnán 濟南, Qīlì shūshè 齊魯書社 1989.

**Jìn-shū 舊書 [History of the Jin] [JINSHU]**
By Fáng Xuánlíng 房玄齡 (578-648), comp. in 644 (646); Beijing, Zhōnghuá shūjí 中華書局 1974.

**Jiù Táng-shū 舊唐書 [Old History of the Táng] [JIUTANGSHU]**
Comp. by Liú Xū 劉昫 (887-946) in 940-945. 16 vol.; Beijing, Zhōnghuá shūjí 中華書局 1975.

[This text is attributed to Bodhidharma but actually contains material of the early Chán School; the full title is Sān-zāng fā-shí Pútāntì mó jué-guān lùn 三藏法師菩提達摩絕觀論; the text consists of a dialogue between 'Mister Entered-the-Principle (rì-fēi xiān-shēng 入理先生) and his disciple 'Conditioned Teaching' (bù-fēi-měn 准門); the text is usually connected to the teaching of Nuótou 牛頭; on editions and studies of this text see Zenjiki kaidai 456.]

**Kǎi-yuán shì-jíào lù 开元释教录 [A Record of Buddhism during the Kāi-yuán Era]. By Zhīshēng 智昇 (ca. 669-740). T. 55/2154.**

**LANKA ⇒ Léng-qìe ā-bá-duō-luó bǎo jīng 棂伽阿跋多羅寶經 and Rù Léng-qìe jīng 入楞伽經**

**Laṅkāvatāra sūtra ⇒ Léng-qìe ā-bá-duō-luó bǎo jīng 棂伽阿跋多羅寶經 and Rù Léng-qìe jīng 入楞伽經**

**Lào Qìdà 老乞大??**

**Lǎo-zǐ 老子 [Master Lǎo] [LAO]**
Gào Míng 高明: Bóshǐ Lǎo-zǐ jiǎozhù 帛書老子校注, Beijing, Zhōnghuá shūjí 中華書局 1996.
LAYMAN PANG ⇒ Páng jū-shì yǔ-lù 履居士語錄

Lèi-piān 類篇 [LEIPIAN]
By Simǎ Guāng 司馬光 et. al.; ed. in 1066.
The 1706 edition is reprinted by Zhōnghuá shūjū 中華書局 1984.


Léng-qié shū-zǐ jì 楞伽師資記 [Record on the Masters and Disciples of the Lankāvatāra]; by Jīngjùn 慈覺 (683-?). Pelliot 3294, 3436, 3537, 3703, 4564; Stein 2054. T.85/2837: 1283-1290. [LQZJ]
[This is a transmission text of the EarlyChán school. Tr. in Faure 1989: 87-182, Cleary 1986: 17-78, Yanagida 1971: 49-326.]

[This early Chán transmission text was written somewhen between 780 and 800 A.D.; see Yanagida 1975(b) and Yanagida 1983.]

Lián-dèng hù-yào 聯燈會要, comp. in 1183 by Wùmíng 悟明 (d.u.). ZZ. 1, 2B, 9: 3-5: 208-477 (vol. 136 in the Taiwan edition). [JIANDENG]

Liè-zǐ 列子 [Master Liè] [IJEZI]
[⇒ Graham 1960]

Lì-jū 禮記 [The Book of Rites] [LIJI]

LINJILU ⇒ Zhènzhōu Linjù Huìzhào chán-shī yǔ-lù 鑫州臨濟慧照禪師語錄

Lìù-dù-jū jīng 六度集經 (Satpāramitāsamgraha?). Tr. by Kāng Sēnghū 康僧會. T.3/152.

[On the many versions of the PLATFORM see Zenseki kaidar 459-461; this edition is based on a Yuan edition (the so-calledZōng-bǎo 宗寶 edition).]

[This is the earliest extant version of the PLATFORM (dating ca. 830-860) discovered among the Đinhhuáng manuscripts; since the manuscript is full of mistakes and corrupt Chinese graphs it is possibly a copy of an even earlier version of the text. Some scholars assume that the original text was written ca. 714 shortly after Huyền's death. This text was expanded until it got its present form (ca. 820). Other scholars (like Hủ Shì)
also assume the existence of an earlier version but contribute the scripture to the circle around Shên-huí 神 倖 and claim that the relation to Huân-ngé is fictive. The contents of the Platform scripture (including a biographic part, the famous verses by Shên-xü and Huân-ngé, attacks on the Northern School, and a doctrinal part dealing with prajñāparami thought, sudden awakening, seeing one’s own nature, No-thought, No-mind, etc.) together with Shên-huí’s writings are representative for the Chán thought in the middle and late 8th century. These concepts were eventually elaborated on and adjusted by later masters (as can be seen in some Song editions of the PLATFORM); there is not much reference to the text in the 9th century, however, there is much reference to Huân-ngé as the Sixth Patriarch. The next edition dates from 967, compiled by Hú-xín 惠昕 (d.u.), this edition is not preserved. Other editions include the Japanese edition Kōshiō bon Rokuso danyō 龍龜寺本六祖壇經, ed. in Suzuki/Kuda 1934; Kaga Dajoji sho-zō Shôshû Sōketzan Roku soshi danyō 加賀大乗寺所蔵圀州曹溪山六祖壇經 ed. in. Komazawa Daigaku Bukkyō gakkai gakuhô 駒澤大學佛教會學報 8 (1938): 1-56. The information on the text is based on Yampolsky 1967: 89-110; for a survey over the editions see ibid.: 191. The Kōshiō version was found after the second world-war at the Kōshiō temple (a Rinzai 临济 temple on Horikawa Street in North Kyōto).

IJSZI ⇒ Lýng-quê sê-zî jî 棟伽師記

LONG AGAMA ⇒ Châng a-hán jîng 長阿含經

Lông-kàn shòu-jîng 龍龜手鏡. By Xíngjün 行均 in 997. [LONGKAN]
The Korean Koryo (918-1392) print is based on Liao (927-1125) carvings of the text.
[There is also a post 1068 A.D. version of the text calledLông-kàn shòu-jîng 龍龜手鏡 Zhônhuâ shùjî 中華書局 1985.]

LOTUS ⇒ Miào-fâ liân-huá jîng 妙法蓮華經

Lũ-shí chûn-qiû 慈氏春秋 [The Annals of Lù Buwei] [LSCQ]
Zâng Shûn-gû ùi-sí (ed./tr./comm.): Lý-shí chûn-qiû yî-zhú 慈氏春秋譯注
Chângchéhûn 長春 1993.
⇒ Knoblock/Riegel 2000

Lùn-hêng 論衡 [Theories Weighed Against Each Other] [LUNHENG]
Lû Pànsîu 劉盼遂 et al. (ed.): Lý-hêng jîaoshì 論衡校釋. 4. vol. Bêijîng, Zhônhuâ shùjî 中華書局 1990.

Lûn-yû 論語 [The Analects] [LUNYU]

Luò-yâng qiê-lân jî 洛陽伽藍記 [Record of the Monasteries of Luoyâng]. Compiled by Yáng Xuàn-zhi 楊衒之 (?-555) in ca. 530 A.D. T.51/2092: 999-1022. [LUOYANG QIELANJ]
- Fân Xiáng-yông 范祥雍 (ed./comm.). Shanghai, Shânhâi gûji chûbûnshè 上海古籍出 版社 1978.
[Tr. in Jenner 1981 and Wang 1984; see also Lâi 1990]

Mahâparinirvâna sûtra ⇒ Đa-bân niê-pân jîng 大般涅槃經


Mèng-zî 孟子 [Master Mèng] [MENG]
BIBLIOGRAPHY (A) - PRIMARY SOURCES

842

[⇒ Lau, D. C. (tr.): Mencius. 2 vol. Hong Kong, Chinese University Press 1984]


Mó-hē-sēng-zhī lì 摩訶僧祇律 (Mahāsāṃghikavinaya?). Tr. by Buddhabhadra and Fǎxiàn 法顯 T. 22/1425.

Mò-zǐ 墨子 [Master Mō] [MO]

NANQUAN YULU ⇒ Chí-zhōu Nánquán Pùyuàn chán-shī yǔ-yào 池州南泉普願禪師語要

Naǐ-Qī shū 南齊書 [History of the Southern Qi]
Compiled by Xiǎo Zìxiān 蕭子顯 (489-537) 537 A.D.  
Beijing, Zhōnghuá shùjú 中華書局 1975.

Nán-shǐ 南史 [History of the Southern Dynasties] [NANSHI]
Comp. by Lì Yánshòu 李延壽 in 630-650 (covers the period 420-589 A.D.).  
Beijing, Zhōnghuá shùjú 中華書局 1975.

Nántiānzhū-guó Pùtídámó chán-shī guān-mén 南天竺國菩提達摩禪師關門 [The Gate of Contemplation of Chán master Bodhidharma from Southern India]. Stein 2583 (T. 85); Stein 2669 (Suzuki 1968, vol. 2); Stein 6958 (Komazawa daigaku bukkyōgaku-bu kenkyū kiyō 豊澤大学仏教学部研究紀要 23); Pelliot 2050.  
[This short text consists of ca. 430 graphs dealing with Chán contemplation and seven kinds of proper practice; attached to the text are ‘10 kinds of merits connected to the loud recitation of Buddhas name’; see Zenseki kaidai 455.]

NIRVANA ⇒ Dà-bān ní-huān jīng 大般泥洹經 and Dà-bān nèi-pán jīng 大般涅槃經 (Mahāparinirvāṇa sūtra)

Páng jū-shì yǔ-lǐ 龍居士語錄 [The Recorded Sayings of Layman Páng]. In. ZZ. 120: 55a1-82a8. [LAYMAN PANG]
[Collection of the sayings of Páng Yùn 龍瑞 (740-803), a disciple of Māzū and Shītōu 石頭. Tr. see in Sasaki 1992.]

PLATFORM ⇒ Liù-zǔ dà-zǐ fǎ-bào tán-jīng 六祖大師法壇經 and Liù-zǔ tān-jīng 六祖壇經

Pú-sà shèn-jíè jīng 菩薩善戒經 (Bodhisattvabhūmi); tr. by Qiúnábámó 求那跋摩 (Guṇavaram). T. 30/1582.


Qǐ-shī jīng 起世經 Tr. by Janakutta. T.1/24.

Qǐ-shī yǐn-bēn jīng 起世因本經 Tr. by Dharmagupta. T.1/25. [YINBENJING]

Quán-zhōu Kāiyuán sì zhì 泉州開元寺志 (comp. 1643).  
Ed. in Zhōngguó fóshì zhì huìkān dì ěr jì 中國佛寺史志叢刊第二輯. Tāiwān míngwén
shūjī 台灣文史局 1980.

Quán-zhōu Qiānfú xīn zhuó zhū zǔ-shǐ sòng 泉州千佛新著諸祖師頌 Stein 1635. T.85/2861.
[QUANZHOU QIANFO]


Rù Táng qiú fā sūn lǐ xíng-jī (jap. Nit-Tō guhō jurei gyōki)入唐求法巡禮行記 [Account of a Pilgrimage to the Tάng in Search of the Dharma]. By Ennin 圓仁. [RUTANG]
This text was written by the Japanese monk Ennin who came to China in 838 where he stayed until 847. He traveled to several places, got acquainted with a number of teachings of Chinese Buddhism, learned Sanskrit and Chinese. He recorded his observations regarding many aspects of Chinese culture and his encounters during his travels in form of a diary. A handwritten manuscript of the text was not discovered before the 20th century. For a analysis of the semantics of the text see Dong Zhiqiao 2000, the text was translated into English by Reischauser, Edwin O.: Ennin’s Diary. Ronald Press 1955, see also Reischauser, Edwin O.: Ennin’s Travels in Tang China. Ronald Press 1955.

Rù yǐng bèn-qī jīng 瑞應本起經 ⇒ Tàizì rù-yǐng bèn-qī jīng 太子瑞應本起經


Saddharmapuṇḍarīka ⇒ Miào-fǎ lián-huā jīng 妙法蓮花經

Sān-guó zhì 三國志 [Records of the Three Kingdoms] [SANGUOZHI]
[Ca. 4th century A.D.; commentary by Péi Sōng 裴松 (Song dynasty)]

SGSZ ⇒ Sòng gāo-sèng zhuàn 宋高僧傳

Shān-hǎi jīng 山海經 [Classic of Mountains and Seas] [SHANHA]
[Parts of the work were written during the Warring States period, other parts during the Han and Jin.]

Shànghù dà-shí yú-lǜ 善慧大士語錄 [The Recorded Sayings of Master Shànghù]. ZZ 120: 1a1-54a9.

Shāng-shū 尚書 [Book of Official Documents] [SHANGSHU]
[⇒ Karlgren 1950]

[Contains the following treatises: Xīn jīng sòng 心經頌, Pò-xiàng lún 破相論, Er-zhòng rù 二種入, An-xīn fā-mén 安心法門, Wù-xìng lún 像性論, Xùe-pài lún 血脈論; these were materials attributed to Bodhidharma and compiled during the Song period, however Er zhòng rù 二種入 (or Er-rú shì-xíng lún 二入四行論 is the only treatise which is closely connected to Bodhidharma.)}
Shēnhū yǔ-lù 神會語錄 [The Recorded Sayings of Shēnhū]. Ed. in Hu Shih (Hǔ Shì) 胡適 (ed.): Shēnhū héshàng yījī 神會和尚遺集 [Collection of the Extant Works of Shēnhū]. Shānghǎi Yàdōng tūshūguǎn 亞東圖書館 1930. See also Yang Zengwen 1996. [SHENHUI YULU]

[Full title: Hú Shì jiào Dūnhuáng Táng xiēběn Shēnhū héshàng yījī 胡適校敦煌唐寫本神會和尚遺集; in 1925 Hú Shì travelled to London and Paris and examined the Dūnhuáng manuscripts there; among the Pelliot manuscripts he discovered three new texts connected to the monk Shēnhū which he critically edited. Especially Hú Shì’s introduction Hézé dà-shǐ Shēnhū zhuan 淇澤大師神會傳新 shed light on the influence of this monk on the early Chán school. The book edits the following texts and text-fragments: (a) Shēnhū yǔ-lù dì-yī cān-juàn 神會語錄第一卷 First Text Fragment of the Recorded Sayings of Shēnhū (Pelliot 3047, first part); the second part which consists of questions and answers is probably a re-record of the criticism on the ‘Northern School’ of Chán which was initiated by Shēnhū during his stay at the Kāiyuán 開元 monastery in the beginning of the 8th century; (b) Shēnhū yǔ-lù dì-èr cān-juàn 神會語錄第二卷 (Pelliot 3047, second part); (c) Pǔdàomó nán-zōng dǐng shǐ-fēi lùn bǐng xù 般達摩南宗頂是非論並序; (d) Shēnhū yǔ-lù dì-sān cān-juàn 神會語錄第三卷 (Pelliot 3488); (c) Dūn-wǔ wú-shèng bō-rě sōng cān juàn (Stein 468); appendix: Hézé Shēnhū dà-shǐ yī 淇澤神會大師一 (from the entry on Shēnhū in JDCD), for a translation of the texts see Gernet 1949; there is a reprint of Hūshí’s book which was published in 1968 at Zhōngyōng yànjū yuán Hū Shì jiānjiā guǎn 沖縄中央研究院研究記録刊 under the same title (with the addition Hū Shì xiānxīng wǎnnián de yánjiù 附葫先生晚年的研究), information based on Zenseiki kaidai, 450, no. 29, 30.)

Shēng jīng 生經 (Jataka?). Tr. by Dharmarakṣa. T. 3/154. [SHIJI]

Shī-èr yín-yuán jīng 十二因緣經 ⇒ Bèi-duō shū-xià sì-wéi shī-èr yín-yuán jīng 貝多樹下思唯十二因緣經

Shī-jí 史記 [Records of the Historian] [SHIJI]

Shī-jìū pú 釋迦譜. By Sēngyōu 僧祐. T. 50/2040 [SHIIJAPU]

Shī-jīng 詩經 [Book of Songs] [SHI]


Shī-shuó xīn-yǔ 世說新語 [A New Account of the Tales of the World]. By Liú Yūqíng 劉義慶 [SHISHUO]

Shī-sòng lǜ 十誦律 (Sarvastivādavinaya?; Daśaśādhyāyavinaya?). Tr. by Fúruòduóluò 弗若多羅 (Punyatara), Tánmóliúzhī 塔摩流支 (Dharmaruci), Luójī 羅什 (Kumārajīva). T. 23/1435.

Shū jīng 書經 [SHU] [Book of Dokuments]
BIBLIOGRAPHY (A) - PRIMARY SOURCES


Sī-fēn lù 四分律 (Dharmagupta[ka]vinaya). Tr. by Fótuóyéshē 佛陀耶舍 (Buddhayaññas) and Zhú Fénǐàn 竹佛念. T.22/1428. [SIFEN] Sī-jīa yù-lù 四家語錄. ZZ. 1,2,24,5: 405-423 (vol. 119 in the Taiwan edition). [The first printed edition was prepared in Japan 1648-1651.]

Sī-kù quán-shū 四庫全書 [The works on this imperial library was begun in 1771. More than 10,000 books and manuscripts were reviewed from which 3,461 titles were selected. The 2.3 million pages were copied by hand by 3,826 copyists. There were four copies made of each text for several imperial palaces and stored in library buildings. In 1782 another three copies were ordered to be stored in provinces and for open access for the public. Today four of the all together seven copies are still extant. The master copy for the modern editions is the one originally stored at the Wényuán gě 文淵閣 in the Forbidden City and which was moved to the Palace Museum in Taibei. The photofacsimile reprint of this copy was published asYīng-yín wén-yuán gě sī-kù quán-shū影印文淵閣四庫全書. Taibēi, Shāngwù chūbānshè 商務出版社 1983-1986. 1,500 vol. Reprinted by Shānghǎi gǔjǐ chūbān shè 上海古籍出版社 in 1987 in reduced size. There are also several CD-ROM editions. On the collection and information on indices, studies, etc. see Wilkinson 2000: 273-277.]

Sī-shí-èr zhāng jīng 四十二章經. Tr. by Jiāshèmòtèng 隋耶摩騰 (Kāsyapa Mātaṅga?). T.17/784.


BIBLIOGRAPHY (A) - PRIMARY SOURCES

846


Tai-zi ru ying bai-qing jing 太子瑞应本起经. Tr. by Zhi Qian 竹谦. T.3/185.


[This text was compiled during the tian-sheng 天聖 era (1023-1032) by Li Zuxu 李遵勖 (988-1038); see SONGSHI 13567-13569; biographic information see also in Wittern 2002: 138-139); the compilation was completed in ca. 1029 but was somewhat revised afterwards; in 1036 a pref ace by Renzong (1022-1063) was included; the work was soon included in the official Buddhist canon and the first extant printed version dates from 1148 (printed at the Käiyuan 開元 monastery in Fú province); see Wittern 2002: 136.]

VIMALAKIRTI ⇒ Wei-mo-ji jing 维摩诘经 and Wei-mo-ji suo shuo jing 维摩诘所说经 (Vimalakirti-nirdeva)

Wang Fanzhi shi 王梵志诗 [WANGFANZHI]

Wei-mo-ji jing 维摩诘经 (Vimalakirti-nirdeva), tr. by Zhi Qian 竹谦. T.14/474: 519-536. [VIMALAKIRTI]

Wei-mo-ji suo shuo jing 维摩诘所说经 (Vimalakirti-nirdeva), Tr. by Kumara Jiva, T.14/475: 537a-557b. [VIMALAKIRTI]

Wen-shu shuo bo-re jing 文殊 SAYING OF 經 ⇒ Wenshushili suo shuo bo-re-bo-luo-mi jing 文殊师利所说般若波罗蜜经

Wenshushili suo shuo mo-he-bo-re-bo-luo-mi jing 文殊师利所说摩诃般若波罗蜜经 (Saptaasatikā). Tr. by Manto luoxian 曼陀罗仙. T.8/232.

Wenshushili suo shuo bo-re-bo-luo-mi jing 文殊师利所说般若波罗蜜经 (Saptaasatikā). Tr. by Sengqi epulo 僧伽婆罗 (Saṅghabhara). T.8/233.

Wen xuan 文选 [WENXUAN]
Beijing, Zhonghua shuju 中华书局 1987.

WU ⇒ Zu tang ji 祖堂集

Wu-deng hui yuan 五灯会元, Comp. by Pu Jing 普济 in 1252. Beijing, Zhonghua shuju 中华书局 1990. (see also ZZ. 1, 2B: 10-11 (Taipei ed., vol. 138). [WUDENG]

Wu-ji jia yu lu 五家语录 (法眼宗) [The Recorded Sayings of the Five Houses (The Fayian School)]. ZZ. 119: 994a1-1008a11.
[A collection of Recorded Sayings of the five lineages of Linji 临济, Guanyang 道仰, Yunmen 雲门, Caodong 曹洞 and Fayian 法眼, compiled in 1630; on this text see Zenseki Kaiseki 446]
Wú-liàng yì jīng 無量義經 Tr. by Tánmóqiétuóyéshē 毘摩伽陀耶舍. T.9/276.

[Tr. in Sekida 1977 and Hirata 1969.]

[Sekiguchi Shīndai 関口真大 observes certain parallels in contents to the Jue-guan lún 結關論 and suggests that it possibly is connected to the teaching of Nútōu 牛頭; see Zenseki Kaidai: 454.]


Xìn Táng shū 新唐書 [New History of the Tàng] [XINTANGSHU]
Compiled 1043-1060 by Ou Yánxīu 欧陽修 (1077-1072) et. al.; 10 vol.
Beijing, Zhōngguó shūjú 中華書局 1975.

Xìn Wǔ-dài shì 新五代史 [New History of the Five Dynasties Period]
Compiled 1044-1060 by Ou Yánxīu 欧陽修 (1077-1072),
Beijing, Zhōngguó shūjú 中華書局 1975.

[This text is supposed to reflect the teachings of the 'fifth Patriarch' Hónggrén 弘忍 (601-674); the versions of the text have different titles such as Dào jīn qu shèng wù jì-gù-zòng xiù xīn-yào lún 傳法聖教詮説宗修行要論 or Yī-shèng xiàn zì-xīn lún 一乘顯自心論, the text is studied and translated in McRae 1986; further information on the text see in Zenseki Kaidai: 455.]

Xiù-xíng bèn-qi jīng 修行本起經 Tr. by Zhú Dàn 竺大力 and Kāng Mèngxiáng 康孟詳. T.3/184. [BENQIJING]

Xù chuán-dèng lù 縱傳燈錄 [Continued Records of the Transmission of the Lamp].
T.51/2077: 469a-714c.


Xún-zǐ 荀子 [Master Xùn] [XUN]

Yán tì lún 餘錄論 [Discourses on Salt and Iron] [YTL].
Comp. in the 1st cent. B.C. by Huán Kuán 恒寬.

YAOJUE ⇒ Dùn-wù zhēn-zōng jīn-gāng bò-rē xiū-xíng dá bì àn fǎ-mén yào-jué 順悟真宗金剛般若修行達彼岸法門要決

BIBLIOGRAPHY (A) - PRIMARY SOURCES

848

**YINBENJING** ⇒ *Qǐ-shì yǐn-běn jīng* 起世因本經

**Yīn-guō jīng** 因果經 ⇒ *Guò-qù xiàn-zài yīn-guō jīng* 過去現在因果經

**YINGUOJING** ⇒ *Guò-qù xiàn-zài yīn-guō jīng* 過去現在因果經


**Yóu xiàn kě 游仙窟 [YOUTHIAN]**
Shanghai, Shànghǎi shūdiàn 上海書店 1985.

**Yù-piān** 玉篇 [YUPIAN]
Written in 543 by Chén Pénghuán 陳彭年; additions date from 647.
Beijing, Bèijing-shì zhōngguó shūdiàn 北京市中國書店 1983.

**Yù xuàn yǔ-lù 御選語錄 [The Recorded Sayings of Yuxuan]**. ZZ. 119: 357-809.


**Yún-zhōu Dòngshān Wùběn chán-shí yǔ-lù** 筠州洞山悟本禪師語錄 [Record of Chán Master Dòngshān Bēnwù of Yúnzhōu]. Comp. by Yínò Xuànqiè 宜默玄契 between 1736 und 1740 (based on old materials); between 1751 and 1765 revised by Hùi Yīn 慧印.
T.47/1986(a): 507-519. [DONGSHAN A]

**Zēng-yī ā-hán jīng** 增壹阿含經 (Ekottarāgama, Ekkottarikā). Tr. by Gautama Saṁghadeva. T.2/125.

**Zhàn-guó cè 戰國策 [Intrigues of the Warring States]** [ZGC]
Shanghai, Shànghǎi gǔjī chúbānshè 上海古籍出版社 1978.

[An early version of the text was first included in the Tiān-shēng guǎng-děng lù (1036); afterwards it was included in the Shi-jì-lù (1120) and began to circulate as independent text in 1120. Also contained in juàn 4 and 5 of the Gǔ-zǎn-sū yǔ-lù 古尊宿語錄). Tr. in Sasaki 1975 and Watson 1999. See also Sasaki 1973 and Démieville 1970. This is probably the most difficult text of the yǔ-lù genre.
There is a gap of ca. 200 years between the death of Línjū and the first edition of his records; the work is therefore a doubtful source for the vernacular language of the 9th century but rather reflects the language of the early 11th century (see Wittern 2002: 128 ).]

**Zhēn-zòng lùn** ⇒ *Dà-shèng kāi-xīn xiān-xīng dùn-wù zhēn-zòng lùn* 大乘開心顯性頓悟真空論


ZHENGJUE ⇒ *Dùn-wù dà-shèng zhèng-lǐ jué* 頓悟大乘正理訣
Zhèng xīn lùn 聆心論 [Treatise on Enlightening the Mind]. Pelliot 3434, 3777.
[Material on meditation methods of the early Chán school consisting of ca. 650 Chinese graphs.]

[MIDDIE AGAMA]


Zhōu-shū 周書
[On this text and editions see Loewe 1993:229-233.]

Zhū-zǐ yú-lèi 朱子語類 [ZHUZI]
By Zhūxǐ 朱熹 (Song)
Beijing, Zhōngguó shūjū 中華書局 1986.


Zhūāng-zǐ 莊子 [Master Zhuāng] [ZHUANG]
- Guò Qīngfān 郭慶藩 (ed.): Zhūāngzǐ jīshí 莊子集釋 Beijing, Zhōngguó shūjū 中華書局 1961.

Zhī-huì 字彙 [ZHUI]
By Méi Dīngzuò 梅鼎祚, comp. in 1615.
Shanghai, Shànghǎi císhū chūbànshè 上海辭書出版社 1991.
[This dictionary includes 33,179 graphs and reduced the number of radicals to 214.]

Zhī-liàn 字鑒 [Mirror of Chinese Graphs]
Compiled ca. 1330 by Lǐ Wénzhòng 李文仲. The 1780 transcript is included in the Sì kù quán-shū 四庫全書, vol. 228: 17-74.

Zhī-zhī tōng-jìan 資治通鑑 [Comprehensive Mirror for Aid in Government] [ZIZHI
TONGJIAN]
Compiled by Sī Māguāng 司馬光 (1019-1086).
[This historiographic work covers the period from 403 B.C. till 959 A.D.]

[A collection of portions of Buddhist scriptures and treatises from India and China, compiled in order to enhance an intergraded approach to scriptural studies and meditation practice.]

Zhū-táng jī 祖堂集 [Collection from the Patriarchs’ Hall]
main editions:
- Wū Fúxiáng 吳福祥 and Gù Zhīchùn 鷺之川 (ed): Zhū-táng jī 祖堂集. Chángshā 長沙,
  Yùelù shūshè 岳麓書社 1996. [WU]

For a more thorough reference to the editions of ZTJ see the introduction (1.5).


- Draft version of juàn 3 of Zū-táng jī 祖堂集, ed. by Sūn Chāngwǔ 孫昌武. [SUN]

ZTJ ⇒ Zū-táng jī 祖堂集

Zuì-yè yǐng-bào jiào-huà dì-yù jīng 罪業應報教化地獄經 Tr. by Ān Shìgāo 安世高; T.17/724.

Zuǒ-zhuàn 左傳 [ZUO]

4.6.4 BIBLIOGRAPHY (B): COLLECTIONS - DICTIONARIES - BIBLIOGRAPHIES - INDICES - ELECTRONIC RESOURCES


[No date found in the dictionary.]


Chinese dialects ⇒ Duàn Kǎilián 段开琏: Zhōngguó mínjīān fāngyán cídiǎn 中国民间方言词典

[Fōguāng]
[This is a reprint of the Táiwān Fōguāng shān chūbānshè 華光山出版社 edition from 1989. There is no date provided for the reprint.]


Dai Nihon Zoku 2002 大日本續藏經. 150 vol. Kyōtō, Zōkyō shuin 藏經書院 1905-1912. [ZZ]
[reprinted in Taiwan: Xin wénfēng chūbān gōngsī 新文豐出版公司 1968-1970.]


Démieville, Paul et al. (ed.): Hōbōgīrin - Dictionnaire Encyclopédique du Bouddhisme d’après les Sources Chinois et Japonaises. Tōkyō/Paris, Maison franco-japonaise/Maison Franco-Japonaise 1929 - 1979. [Hobogirin]


Dictionary of Chinese Dialects ⇒ Duan 1994
BIBLIOGRAPHY (B) COLLECTIONS - DICTIONARIES

852

Diming ⇒ Zāng Lìhè 藏勒和 (ed.): Zhōngguó gǔ-jìn dìmíng dàcídìăn 中国古今地名大辞典

Dīng Fǔbào 丁福保: Fóxué dàcídìăn 佛學大辞典 [Encyclopedic Dictionary of Buddhism].
Beijing, Wénwǔ Chūbānshè 文物出版社 1984 (1925)5.

Duàn Kāilìán 段开涟: Zhōngguó mínjiān fāngyán cídìăn 中国民间方言词典 [Dictionary of
Chinese Dialects]. Hǎikǒu 海口, Nánhǎi chūbānshè 南海出版社 1994. [Chinese
Dialects]

Edgerton, Franklin: Buddhist Hybrid Sanskrit Grammar and Dictionary - Volume II -

Eifring, Halvor: A Concordance to Baiyujing 百喻經引得. With an Introduction by L.N.
Menshikov. The Oslo Chinese Concordance Series, vol. 2 (general editor: Christoph

Foguāng ⇒ Cǐ Yí 慈怡 (ed. in chief): Fōguāng dàcídìăn 佛光大辞典 [The Fōguāng
Encyclopedic Dictionary]

Frankel, Hans H.: Catalogue of Translations from the Chinese Dynastic Histories for the

Gardner, James L.: Zen Buddhism - A Classified Bibliography of Western-Language

Grimes, John: A Concise Dictionary of Indian Philosophy - Sanskrit Terms Defined in

Grönbold, Günter: Der Buddhistische Kanon - Eine Bibliographie. Wiesbaden, Otto
Harrassowitz 1984.

Guanzhī ⇒ Bó Zhēng 柏鑾 (ed.): Zhōngguó gǔdài guānzhì 中國古代官制

Guó Moruo/Hu Houxuan (ed.): Jiǎguīwén héjí 甲骨文合集 [Collected Oracle Bone
[“The Heji contains 41,956 photographs of rubbings and lithographs of most of the main oracle-bone
inscriptions discovered between 1899 and 1970.” (Wilkinson 2000: 400.)]


Hé Jǐnsōng 何金松: Xūcǐ lǐshí cídìăn 虚词历时词典 [A Historical Dictionary of Function

History ⇒ Zhōngguó Lǐshǐ Dàcídìăn Biānzhuǎn Wěiyuǎnhū 中國历史大辞典编纂委员会
(ed.) 1984

Hobogirin ⇒ Démièville (ed.) 1929-1979

Hóng Yè 洪業 (ed.): Dào-zǎng zīmù yǐndé - Fó-zǎng zīmù yǐndé 道藏字目引得及 佛藏字目
引得 [An Index to the Daoist and Buddhist Canons]. Shanghai, Shānghǎi gū-jí chūbānshè
上海古籍出版社 1986.

Hú Zhāozhāng 胡昭著 and Luó Shūzhēn 罗淑珍: Táng Wǔ-dài Cǐ suǒyǐn 唐五代索引 [An
Index to the Cì Poetry of the Táng and Five Dynasties Periods]. Beijing, Dāngdài
Zhōngguó Chūbānshè 当代中国出版社 1996.


[The reference number to this dictionary is not the page number but the entry number.]

HYDCD ⇒ Luó Zhúfēng 罗竹风 (ed. in chief) 1979

Index ⇒ Yanagida 1980-1982

[A Dictionary of the Language of the Táng and Five Dynasties Periods.]


Lóng Qián’ān 龙潜庵 (ed.): Sòng Yuán yǔyán cídiǎn 宋元语言词典. Shànghǎi, Shànghǎi


Quán Táng wén 全唐文 [Complete Prose Literature of the Táng] (comp. ca. 1814). Ed. by Děng Háo 董 Hao (1740 - 1818) et.al. 20 vol. Taibei, Huáwén shūjū 華文書局 1965. [QTW]


Renming ⇒ Zāng Lìhé 藏勳和 (ed.): Zhōngguó rén mínng dàcídān 中國人名大辭典


BIBLIOGRAPHY (B) COLLECTIONS - DICTIONARIES

855


Wu Dialect ⇒ Creamer 1991


Yanagida Seizan 柳田聖山 (ed.): Sodōshū sakuin 祖堂集索引 [Index to the Collection from the Patriarchs’ Hall], 3 vol. Kyōto: Kyōto daigaku jinbun kagaku kenkyūsho 京都大学人文科学研究所 1980-1982. [Index]


Zǎng Lìhé 藏勳和 (ed.): Zhōngguó rénmíng dàcídīǎn 中國人名大辭典 [Encyclopedic Dictionary of Chinese Personal Names]. Shanghai, Shāngwū yǐnshūguǎn 商務印書館 1984 (1921), [Renmíng]


Zengaku ⇒ Komazawa Daigaku-nai Zengaku Daijiten Hensanhō 1977


[History]


ZHÍI ⇒ Lěng Yùlóng 冷玉龙/Wéi Yǐxīn 韦一心 (ed.): Zhōnghuá Zìhǎi 中华字海


ZZ ⇒ Dai Nihon Zokuzōkyō 大日本續藏經

ELECTRONIC RESOURCES (B-elec)

Dictionary of East Asian Buddhist Terms (Chief Editor: Charles Muller; Toyo Gakuen University) [Muller]
[http://www.human.toyogakuen-u.ac.jp/~acmuller/dicts/deabt.htm]
[This is an extremely useful and thorough online dictionary on a wide range of Buddhist terms.]

Electronic version of ZTJ; input: Lin Yōngzé 林永澤 (Beijing University); based on the edition by WU (see bibliography A).

Electronic Zen texts by the International Research Institute of Zen Buddhism (IRIZ; Hanazono University, Kyōto)
[http://www.ijin.or.jp/iriz/irizhtml/zentexts/cdtexts.htm]
[This is a collection of a great number of Chan/Zen texts which can be downloaded]

Thesaurus Linguae Sinicae; editor in chief: Christoph Harbsmeier (draft-version, not yet published) [TLS]

Wénlín 文林 Software for Learning Chinese, Version 2.0. Copyright (C) 1997,1998 Wenlin Institute, Inc. ABC Dictionary Copyright (C) 1996 University of Hawai‘i Press. [Wenlin]
4.6.5 BIBLIOGRAPHY (C): SECONDARY SOURCES


** Anayama Takamichi 穴山孝道: Kōryō ban Sōdōshū to zenshū kodenseki 高麗板《祖堂集》と満渦古典集 [The Gāōli-editition of the Zǐ-táng jí and the Ancient Scriptures of the Chán-school]. Tōyō gakuen dai ni shū 東洋學苑第二輯 1933.


Bielenstein, Hans: The Chinese Colonization of Fukien until the End of T’ang. In: Studia


** ------------------------: “Il Diabattito Linguistico Aavviatosi con il Movimento del 4 Maggio: Hu Shih e le Ricerche sul Cinese ‘Vernacolare’ in Epoca T’ang-Sung.” In: Cina 16


** Cài Hánmò 蔡涵墨 (Hartmann, Charles): “Chán-zôngZú-táng ji zhǒng yǒu guān Hán Yù de xīn zhǐliào 禪宗《祖堂集》中有關韓愈的新資料” In: Shūmù Íkān 書目李刊 17/1: 19-21.


** --------------------------: Wēi Jìn Nánběicháo cíyǔ lièshì 魏晋南北朝词语列表. Nánjīng 南京, Jiāngsū gǔjí chūbānhè 江苏古籍出版社 1990. [1990(b)]


--------------------------: ‘Zú-táng ji zhǒng yǔ qí ‘nè’ yǒu guān de jǐ ge zhùcǐ 《祖堂集》中语气词‘呢’有关规定 de 《祖堂集》中语气词‘呢’有关的几个助词 [Several Auxiliary Words Related to the Modality-Particleen in Zú-táng ji].” In: Yǔyán yánjūi 语言研究 2 (1986). [Cao Guangshun 1986(b)]

--------------------------: ‘Wèi Jìn Nánběi-cháo dào Sòng-dài de ‘dòng+jìu’ jiéguò 魏晋南北朝到宋代的‘动 + 将’ 结构 [The Construction ‘Verb + jiǔ’ From the Periods of Wèi, Jìn, the Southern and Northern Dynasties until the Sòng Dynasty].” In: Zhōngguó
BIBLIOGRAPHY (C) - SECONDARY SOURCES


---


---


---


---

---


--------------: Sòng Yuán Ming hàn yŭ yánjū 宋元明汉语研究 [Research on the Grammar of the Sòng, Yuán and Ming Dynasties]. Jìnán 济南, Shāndōng jiàoyù chūbānshè 山東教育出版社 1992. [Chéng Xiāngqìng 1992(c)]

** Cheng Zhenduo ??: Dūnhuáng de sù wénxué 敦煌的俗文学 [Popular Literature from Dūnhuáng]. In: Xiàoshuò Yuèbào 小說月報 20.3 (1929): 475-496.


----------------------: “Marginalia on Two Translations of the Qieyun Preface”. In: Journal of Chinese Linguistics 24/1: 85-96.


BIBLIOGRAPHY (C) - SECONDARY SOURCES

863


----------------------------- Bodhidharma und die Anfänge des Ch’an-Buddhismus.” In: Monumenta Nipponica 7 (1951): 67-83.


**------------------------: ‘Shǐshūō Zū-táng jī jīng-dé chuán-dèng lù ‘zuò-mó (shēng)’ yǔ ‘zēn-mé (shēng)’ zhī lèi cíyǔ 试说《祖堂集》，《景德傳燈録》‘作摩（生）’与‘怎末（生）’之类词语 [On Words of the Type ‘zuò-mó (shēng)’ and‘zēn-me (shēng)’]


Féng Zuòmín 冯作民 (tr.): Chán yǔlù 聲语錄 [The Recorded Sayings of Chan-Buddhism]. Taibei, Xīngguàng chūbānshè 1981; vol.2. [Feng]


Gāo Zěngliàng 高增良: “Lù-zǔ tán-jīng zhòng suǒ jiān de yǔfā chéngfēn 《六祖坛经》中的所见的语法成分 [Grammatical Elements in the Lù-zǔ tán-jīng (Platform-sūtra of the


Guo Jiasheng: The Interactional Basis of the Mandarin Modal nén ‘can’. In: Bybee/Fleischman 1995: 205-238.


**Guō Xíliáng 郭锡良: “Jiècì ‘yǐ’ de qíyuán de fāzhǎn 介词‘以’的起源的发展.” In:


--------------------------: Two Studies on Classical First Person Pronouns. Unpubl. draft version 1999.
BIBLIOGRAPHY (C) - SECONDARY SOURCES

------------------------: Remarks on Marked Nominal Compounds in Classical Chinese: Some Thirty-seven semantic Relations Marked by the Genitive Marker zhī 之. Unpubl. draft version, march 2000. [Harbsmeier 2000(a)]

------------------------: Consider the Notion of Grammatical Overdetermination. Unpubl. draft version, march 2000. [Harbsmeier 2000(b)]

------------------------: Modal Qí 其, Subjectivity and Classical Chinese Subjunctive Modes. Unpubl. draft version, march 2000. [Harbsmeier 2000(c)]


BIBLIOGRAPHY (C) - SECONDARY SOURCES


------------------------:  Jiān-guō jī - hàn tài yǔ zhǔi zhǐ 坚果集 - 汉太语维指. Tiānjin 天津, Nánkāi dàxué chǔbànshè 南开大学出版社 1999. [Hong Bo 1999 (b)]


--------: Bái huà wén xué shǐ 白话文学史 [A History of the Chinese Vernacular Language]. Shanghai, Commercial Press 1934 (1928)


Ikeuchi Hiroshi 池内宏: “Kōrai-chō no daizōkyō 高麗朝の大藏經 - 下.” In: Tōyō gakubō 東洋學報 14/1 (1924).


**Iriya Yoshitaka 入矢義高: “On Some Texts of Ancient Spoken Chinese.” Manuscript preserved in Ryōsen-an, Kyōto, 1954. [This is an English Translation of the Henri Maipo’s article ‘Sur quelques texts anciens de chinois parlé’ with comments and emandations by Iriya Yoshitaka, Ruth Fuller Sasaki and Burton Watson.]


------------------------: Tonkô henbunshū kōgo goi sakuin 敦煌變文集口語語匯索引 [Index of Colloquial Expressions in the Dūnhuáng biānwén jī]. Kyōto, privately printed 1961.


------------------------: Kung-an Ch’an and the Tsung-men t’ung-yao chi (tr. from Japanese by Albert Welter). In Heine/Wright 2000: 110-136. [On ZTJ see pp. 120-121]

Ivanhoe, Philip J. (ed.): Chinese Language, Thought and Culture - Nivison and his Critics. Chicago/La Salle, Open Court 1996.


Jiǎng Shàoyóu 蒋绍愚: ‘Zǔ-táng jī cíyǔ shìshì 《祖堂集》词语试释 [A Tentative

BIBLIOGRAPHY (C) - SECONDARY SOURCES


** Lào Jiàngténg 賴建婷: Wǎn-Táng jì Wì-dài Chánzhōng de fāzhǎn 晚唐暨五代禪宗的發展
BIBLIOGRAPHY (C) - SECONDARY SOURCES

876

[The Development of the Chán-school in the Late T’ang and Five Dynasties Periods].


** ------------------------: “Further Developments of the Two Truths Theory in China.” In; Philosophy East and West 30 (1980): 139-162.


** Lǐ Jǐnxī 黎锦熙: ‘Zhōngguó jùndáiyǔ yánjìng 中國近代語研究提議 [A Proposal for the Study of the Early Vernacular Chinese].’ In: Xínchén bāo fùkān 新晨報副刊 (1928). [The same article also appeared in Guóyǔ xǔkǎn 國語旬刊 1/2 (1929).]

** -------------------------------: Zhōngguó jùndáiyǔ yánjìng 中國近代語研究 [The Study of Early Vernacular Chinese].’ In: Héběi dàxué zhōukǎn 河北大學周刊 1 ??.


** Lǐ Rúlóng 李如龙: ‘Quánzhōu fāngyán de “fī” 泉州方言的‘体’.” In: Dōngcì de fī dūnhé


Liú Jiān 刘坚 (ed.): Jiāndài hàn yǔ dúběn 近代汉语读 [Reader of Early Mandarin]. Shānghǎi,
Shànghǎi jiàoyùchūbānshè 上海教育出版社 1985.


------------ (ed.): Gǔdài bāihuà wénxīn xuǎndú 古代白话文献选读 [Selected Reading of Texts in Ancient Vernacular Chinese]. Shāngwù yīnshūguǎn 商务印书馆 1999. [Liu Jian 1999(b)]


[This is a reprint in Chinese of the Japanese article by 劉勖寧 published in Chūgoku bunka 中國文化 1995.]


BIBLIOGRAPHY (C) - SECONDARY SOURCES

---


---


---

“Guī-zūn-sū yǒo yào de jùnzhī dàicí 《古尊宿语要》的近指代词 [Close-range Demonstrative Pronouns in Guī-zūn-sū yǒo yào].” In: Wūhàn dàxué xuèbào 武汉大学学报 5. [Lü Liéhóng 1998(b)]


---


---


---


---


---


**


**


[Originally published in Kēxué chūbānshè 科学出版社 1955.]

**


**

Jīndài hányǔ zhǔdàicí 近代汉语指代词 [Demonstrative Pronouns in
BIBLIOGRAPHY (C) - SECONDARY SOURCES

883

[With additions by Jiāng Lánshēng 江蓝生.]


-----------: Xiǎoshuò cíyǔ huìshù 戏曲词语汇释 [An Explanation of Words in Dramas]. Shànghǎi, Shànghǎi gǔjì chūbānshè 上海古籍出版社 1981.


-----------: On ‘Transformationists’ (bianjia) and ‘Jumbled Transformations’ (laza bian) - Two New Sources for the Study of ‘Transformation Texts’ (Bianwen). In: Cadonna 1999:
[Translated into English under the title ‘On some texts of ancient spoken Chinese’ by Yoshitaka Iriya, Ruth F. Sasaki, and Burton Watson. Kyōto, privately circulating 1954.]


**Matzuo Yoshiki 松尾良樹: Tonkō henbunshū kōgo goi sakun fu hoi 敦煌變文集口語語匯索引附補逝世[Supplement to the Index of Colloquial Expressions in the Dūnhuáng Biànwén jì]. Kyōto 1985: Privately circulating copy of a handwritten manuscript.


-------------: ‘Dūnhuáng Biànwén lǐ de ‘yù mò’ hé ‘jū’ zì 敦煌变文里的‘熠没’和


BIBLIOGRAPHY (C) - SECONDARY SOURCES

886


Nukariya Kaiten 忽滑谷快天 Chōsen zenkyōshi 朝鮮禪敎史 [A History of Korean Buddhism]. 春秋社 1930. [Early mention of ZTJ]


**Ôta Tatsuo 太田長夫 Sodôshûkôgo goi sakuin 《祖堂集》口語語彙索引 [Index of Colloquial Expressions in Zû-tâng ji]. (1962). ??


[My page numbers refer to the draft version of the manuscript.]


[In the thesis the page numbers as reference to this work do not match the above page numbers but the pre-print copy which was available to me.]


-------------: Les Déplacements de Constituants en Syntaxe Historique du Chinois. In: In

--------------------------


Pulleyblank, Edwin G.: “Qièyun and Yunjing - the Essential Foundation for Chinese Historical Linguistics”. In: Journal of Asian and Oriental Studies 118/2. date ??

--------------------------


Red Pine (tr.): The Collected Songs of Cold Mountain. Port Townsend, Copper Canyon 1983.


** Rikugawa Taiun: “TheZǔ-táng jì and the biography of Linji.” In: Rinzai oyo
Rinzairoku no kenkyū 實習及流臨濟教的研. Tōkyō, Kikuya 1949: 121-135. ??


[On the Min-emperors and Chán-Buddhism see pp. 91-95.]


Seo, Kyung-Bo: A Study of Korean Zen Buddhism Approached through the Chodangjip. Temple University 1968 (PH. D. Diss.).


Shimura Ryōji 志村良治: Zhōngguó zhōngshǐ yūfāshì yánjiū 中国中世語法史研究 [Research on the Grammar of Medieval Chinese]. Bēijīng, Zhōnghuá shūjū 中华书局
BIBLIOGRAPHY (C) - SECONDARY SOURCES

1995.
[Translated from Japanese by Jiāng Lánshēng 江藍生 and Bái Wéiguó 白維國.]


Sòng Yǐnshēng 宋寅聖: “Zú-táng jì suǒ jiàn Táng Wǔ-dài xīnxīng chūxuǎn fāngxiāng jiécì fānjuǐ 《祖堂集》所見唐五代新興處所方向對詞探研 [Research into Locative and Directional Prepositions which Appeared during the T’ang and Five Dynasties Periods].” In: [The date of the article is not recognizable from my copy; cited as Song Yinseng (no date)]


BIBLIOGRAPHY (C) - SECONDARY SOURCES

893


BIBLIOGRAPHY (C) - SECONDARY SOURCES

894


---------------
An Introduction to Buddhism. Tōkyō, Tōhō Gakkai 1987
[The Japanese original was tr. by Rolf W. Giebel: Takasaki Jikido崎生喜多: Bukkyō Nyūmon佛教入門. Tōkyō, Tōkyō Daigaku Shuppankai 1983.]


---------------

---------------

---------------


---------------


[This work lists about 32,000 colloquial expressions from Chinese vernacular fiction.]


[Original title: Chūgoku Bukkyō Tsūshi 中國佛教通史, vol. 1 (1979), tr. by Leon Hurvitz]


[The vol. Běizōng cānjiàn 北宗贊闘 is a collection of source materials on the Early Chán school.]


--- Táng-dài shí wén xiǎoshuō zhōng míngliàngcí de yúnyòng 唐代詩文小說中名量詞的運用 [The Usage of Noun Classifiers in Poems, Prose, and Novels During the Tang Dynasty]. In: Chéng Xiāngqìng 梁維. 1992(b): 327-386.


------------- (tr.): Cold Mountain. 100 Poems by the T’ang Poet Han-shan. New York, Gorve 1962.


Wippermann, Dorothea: Die sprachlichen Mittel der Einbettung direkter Rede in der

-------------


-------------

**Wright, Dale:** Philosophical Meditations on Zen Buddhism. Cambridge, Cambridge Univ. Press 1998.

-------------


-------------


-------------


-------------


**Wū Zhēnyù 武振玉:** “Shì xí Wū-děng huì-yuán zhòng de shìfēi wèn jǔ yǔ xuǎnzé wèn jǔ 试析《五灯会元》中的是非问句与选择问句 [An Analysis of Yes-no Interrogative Sentence and Choice-question Sentences in Wūdèng huìyuán].” In: Chángshūn dàxué
BIBLIOGRAPHY (C) - SECONDARY SOURCES

899


Xiàng Xi 向熹: Jiǎnmíng hànyǔ shì 简明汉语史 [A Concise History of Chinese Grammar].
Beijing, Gāodēng jiào àoyù chūbānshè 高等教育出版社 1993.


Yabuki Keiki 矢吹慶輝, Meisa yoin - Tonkô shuntsudo miden koitsu Butten kaihô 鸚沙餘聞-敦煌出土未傳古逸佛典開竅 [English subtitle: Rare and Unknown Chinese Manuscript Remains of Buddhist Literature Discovered in Tun-huang Collected by Sir Aurel Stein and Preserved in the British Museum]. Tōkyō, Iwanami shoten 岩波書店 1930.


BIBLIOGRAPHY (C) - SECONDARY SOURCES

---

“Sodōshū no honbun kenkyū 祖堂集の本文研究 [A Textual Study of the Collection From the Patriarchs' Hall].” In: Zengaku kenkyū 講學研究 54 (1964): 11-87.

---


---


**


**


**


---

Zenshū goroku 禪語録 [The Chán Recorded Sayings]. Tōkyō: Chūkōronsha 中央公論社 1974. [Yanagida 1974(a)]

---


---


---

(ed.): Hōrinden 寛林傳 [Bāo-lín zhuàn]. Zengaku sōsho 講學叢書 5. Kyōto, Chûbun shuppansha 中文出版社 1975. [(Yanagida 1975(a)]

---

Shoki no zenshi 2 - Rekidaib hōbōki 初期の発展 II 《歷代法寶記》. Tōkyō, Chikuma shobō 1975. [(Yanagida 1975(b)]

---


**


---


---

BARNARSDASS 1983: 13-49. [YANAGIDA 1983(b)]
[This is a translation by John McRae of Yanagida’s article “Zenshū goroku no keisei 禪宗語錄の形成.” In: Indogaku Bukkyōgaku kenkyū 印度學佛敎學研究 18 (1969).]


------------------------------------------: ZOKU JUNZEN NO JIDAI 時代と筆談 - Sodōshū MONOGATARI 《祖堂集》の話たち. KYOTO, Zen bunka kenkyūjo 禪文化研究所 1985. [YANAGIDA 1985 (a)]


YÁNG ZÈNGWÈN 扬曾文 (ed.): SHÈNHŪ HÉSHÎNG Chân-huà-lù 神會和尚禅話錄 [The Recorded Sayings of Preceptor Shènhū]. BEIJING, ZhÔNGHUÀ shûjú Chûbàn 中華書局出版 1996.


Yokoi Seizan 横井聖山 ⇒ Yanagida Seizan


-------------: Yǔwén fúcí ‘kě’ zhe tàn yuán 疑问副词 ‘可’ 者探源 [A Study on the


** ------------------: “Chánzōng zhǔzúò lǐ de kōuyū cí 禅宗著作里的口语词 [Vernacular Expressions in the Literary Works of the Chán School].” In: Yüyán yuēkân 语言月刊 7 (1988): 11-12. [Yuan Bin 1988(c)]

[This article is reprinted in Jiang Shaoyu/Jiang Lansheng 1999: 195-213; reference in the text of the thesis is to the page number in the reprint.]


** ------------------ (ed.): Chán-zōng zhǔzúò cíyǔ hù shì 禅宗著作词语汇释. Nánjīng 南京, Jiāngsū guǐ jū chūbānshè 江苏古籍出版社 1990.


Zēng Liáng 曾良: “Dūnhuáng wénxiàn cíyǔ kǎoshì wǔ zé 敦煌文献词语考释五则.” In: 

Zenseki kaidai ⇒ Yanagida Seizan 柳田聖山: Zenseki kaidai 禪籍解題

Zeuschner, Robert B.: “The Understanding of Mind in the Northern Line of Ch’An (Zen).” 

------------: “The Meaning of 'Hīnayāna' in Northern Ch’An.” In: The Eastern 
Buddhist, 11/1 (May 1978): 37-49. [Zeuschner 1978 (b)]

------------: The Concept of li niên (‘being free from thinking’) in the Northern 
Line of Ch’ān Buddhism. In: Early Ch’ān in China and Tibet, ed. by Whalen Lai u. Lewis 

------------: Awakenning in Northern Ch’an. In: Buddhist and Taoist Practice in 

** Zhāng Bèifú 章备福: “Jīng-dé chuán-déng lù chéngyǔ zhájì 《景德传灯录》的成语札记 
[Notes on Set Phrases in Jīng-dé chuán-déng lù].” In: Gùzhōu shìyuàn xuèbào 贵州 

Zhāng Dīhuá 张涤华: “Shù ‘jiāng-wèi’ 释 ‘将谓’ [Translating jiāng-wèi].” In: Gūhàn yǔ 

Zhāng Jīng 张静: Xinbiàn xīndài hàn yǔ 新编现代汉语 [Newly Edited Grammar of Modern 

Zhāng Měilán 张美兰: Chán-zōng - yǔyán gài lùn 禅宗語言概論 [An Outline of the 
Language of the Chán School]. Táibēi, Wūnán tūshū chūbān yǒuxiàn gōngsī 五南圖書出 
版有限公司 1987.

------------: “Lùn Wǔ-děng hū-juàn zhòng tóngxīng dōngliàngcí 论《五灯会 

------------: Zū-táng jī yǔyán yánjū gāishū 《祖堂集》语言研究概述 [A 

** Zhāng Shuāngqìng 张双庆: Zū-táng jī suǒ jiàn Quánzhōu fāngyán cíhū 《祖堂集》所见 
泉州方言词汇 [Elements of the Quanzhou Dialect in Zū-táng jī]. In: Dī-sì jī guójī Mǐn 
fāngyán tāohuì lúnwèn jì 第四届国际闽方言研讨会论文集. Shànghǎi dàxué chūbānshè 
汕头大学出版社 1996.

Zhāng Wānqì 张万起: “Liàngcǐ méi de chǎnshēng jī qí yǐnbiàn 量词 ‘枚’ 的产生及其 
历史演变 [The Origin and Development of Classifier méi].” In: Zhōngguó yǔwén 中国 

shūjū 中华书局 1980 (1953).

Zhāng Zhīgōng 张志公: Hǎnyǔ zhīshì 汉语知识 [Knowledge of Chinese]. Beijing, Rénmín 
jiàoyù chūbānshè 人民教育出版社 1979.


Zhōu Fāɡāo 周法高: Zhōngguó gòu dǎi yǔfā - Chēnɡdài piān 中國古代語法 [The Grammar of Ancient Chinese]. 4 vol.: zào jù piān 造句篇 [Syntax]; ɡōu cí piān 構詞篇 [Morphology]; chēnɡdài piān 稱代篇 [Pronouns]; Xū cí piān 虚詞篇 [Function Words]. Táiběi Academic Sinica 1965. [Zhou Fangao 1965 (syntax); Zhou Fangao 1965 (morphology); Zhou Fangao 1965 (pronouns); Zhou Fangao 1965 (function words;)]


---------------------------**: Jiāng wú kǎo ‘将无’考 [Study on the Word jiāng wú]. In: 李羡林教授八十华诞纪念论文集 Jiāngxī rénmín chūbānshè 江西人民出版社. [1991(b)]


---------------------------**: Fān Hàn Fǎ-huá jīng zhōng de ‘jí’, ‘sòng’ hé ‘jí-sòng’ 梵漢法華經中的‘偈’、‘頌’和‘偈頌’ [The Terms jì, sòng and jí-sòng in the Chinese

-----------------------------: Fēijiāo hún hé hàn yǔ chūlūn 佛教混合汉语初论 [A Preliminary Discussion of Buddhist-hybrid Chinese]. Draft version 2000. [Zhu Qingzhī 2000(c)]


4.7 INDEX

References to main entries in the text or the footnotes are usually marked by adding the word-class or 'TERM' in round brackets.

A

A Study of Korean Zen Buddhism Approached Through the Chodangip..........................24
*a* 阿 (ah)........................................500
*a* 啊 (SF)........................................492, 548
*a* 阿 (SF)........................................125, 128, 191, 242
*a* 阿 (PREF)....................................173
*a* 阿 (PREF-N ANIM)............................133
*a* 阿 (PREF-N HUM).............................126
*a* 阿 (PREF-N PROQ QUEST {COLLOQUIAL})...128
*a-bô-tuô-nà 阿陀那..................................648
*a-fú-dá-mô 阿浮達磨..................................648
*a-fú-tuô-dá-mô 阿浮陀達磨..........................648
*a-fû 阿父..........................................126
*a-gông 阿公...................................125
*a-gotra........................................767
*a-hài-é 阿恆兒.....................................126
Λ-hán kôn-jè shì-èr yín-yuán jîŋ 阿含品
解十二因緣經.................................283
*a-lài-yê-shî 阿賴耶識 {TERM.PHON}..................110, 600
*a-lîu 阿六 {PREF-NUM}.............................126
*a-màng 阿莽..................................223
*a-mû 阿母....................................126
*a-nà 阿那 {PREF-N PROQ QUEST}...................128, 216, 242
*a-nà-gê 阿那伽 {PREF-N PROQ QUEST-
CLASS}........................................128, 217, 242
*a-nà-lî 阿那裏 {PREF-N PROQ QUEST}............129, 218, 244
*a-nài 阿俳...................................126
*a-nî 阿尼 {PREF-N PROQ2}......................129, 173
*a-niûng 阿尼..................................126, 603
*a-nû 阿奴 {NPRO1}...............................171
A-pí-dá-mô-jû-shê lûn 阿毘達頼俱舍論 .........447, 640, 676
*a-pô 阿婆..................................127
*a-shî 阿師..........................................................127
*a-shî 阿師 {NPRO2 SEMI.DEROG}..................188
*a-shû 阿誰 {PREF-N PROQ QUEST}................125, 128, 206, 209, 224
*a-tuô-nà 阿陀那.....................................573
*a-wêng 阿翁..................................126
*a-xiông 阿兄..................................125
*a-yê 阿耶.....................................127
*a-yê 阿耶.....................................125, 586
*a-yî 阿姨........................................126
AABB pattern {of reduplication}......................110
abhaya...........................................673
abhîdharmo-pitâka................................2, 661
Abhidharma kośa śāstra..........................676
açārya.............................................187
accountant....................................134
açintya............................................603
ādāna.............................................573
addutasa-dharma................................648
addition {math. operation}..........................458
ADJ.NUM {X} + ADJ.NUM {Y} + NP: ‘X
times Y of the NP kind’..........................437
ADJ.NUM {X} + N ‘the X kinds of N’................438
ADJ.NUM {X} + NP ‘X specimens of the
NP kind’......................................437
ADV.NUM {X} + V: ‘VERB X times’............438
ADV.NUM {X} + V: ‘VERB at the age of
NUM {X}’......................................439
Adûshi wâng jîng 阿闡世王經........................148
Adûshi 阿闡世....................................689
affirmative-negative interrogative sentence .......489
affixation........................................50
Aggadatâ.........................................670
Ajdâyêpô 阿枝達耶婆 {NPR PHON}...............672
âlambana........................................779
Alânjiâlân 阿藍迦藍 {NPR PHON}....................696
âlaya..............................................110
âlaya-vijñâna....................................110, 573, 600
allograph..........................................83
Alônâhêti 阿樓那和提 {NPR.LOC.
PHON}..........................................668
Alûnâ wêng 阿咄挐王.............................668
Alûnâ 阿輪挐 {NPR PHON}............................668
Alûlûojîâlân 阿羅闍迦藍 {NPR PHON}..........696
Amûdûtâna 阿彌都僧那 {NPR PHON}..............688
Amûtuô jîng 阿彌陀經.............................623
An chân-shí 安禪師 {NPR}..........................649
ân 諧 {VT}......................................633
ân 慑 {N}....................................570
ân 按...........................................272
ân-lê 安樂........................................782
ân-tôu 暗頭.....................................140
ân-wêî 安慰 {VT}..................................661
An-xín và-mên 安心法門............................709
ân-xià 安下......................................771
ân-yîn 安隱.....................................684
ân-zhào 按照.....................................270
ân-zhi 安置 {VI}..................................607
ân-zhì 安置 {VT}..................................642
<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Paragraphs</th>
<th>Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>12, 13, 71, 796</td>
<td>Baofo monastery 寶福寺</td>
<td>773</td>
<td></td>
</tr>
<tr>
<td>42, 605, 773</td>
<td>Baolin 寶林 monastery</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22, 41</td>
<td>Baoshou zhen 寶山傳 (see BI Z)</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>Baoxue 寶月</td>
<td>577</td>
<td></td>
</tr>
<tr>
<td>418-514</td>
<td>Baozhiti (NPR) 寶誌</td>
<td>712</td>
<td></td>
</tr>
<tr>
<td>672</td>
<td>Baqianasi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>390</td>
<td>Bei (VT)</td>
<td>774</td>
<td></td>
</tr>
<tr>
<td>356, 559</td>
<td>Bei (COV.PASS)</td>
<td>288</td>
<td></td>
</tr>
<tr>
<td>356, 559</td>
<td>Bei (COV.PASS) + N(agent) + suo 所 + V</td>
<td>288</td>
<td></td>
</tr>
<tr>
<td>288</td>
<td>Bei (COV.PASS) + N(agent) + V</td>
<td></td>
<td></td>
</tr>
<tr>
<td>290</td>
<td>Bei (COV.PASS) + NP + suo 所 + VT.PASS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>290</td>
<td>Bei (COV.PASS) + NP(Y) + VT + zhi 之 (NPRO.OBJ)</td>
<td>291</td>
<td></td>
</tr>
<tr>
<td>288</td>
<td>Bei (COV.PASS) + V</td>
<td></td>
<td></td>
</tr>
<tr>
<td>179</td>
<td>Bei (SUFF.PL)</td>
<td>181</td>
<td></td>
</tr>
<tr>
<td>163, 259</td>
<td>Bei Qi shu 北齊書</td>
<td></td>
<td></td>
</tr>
<tr>
<td>684</td>
<td>Bei-lai 彼</td>
<td></td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>Bei-ling 北宗 (see 'Northern School')</td>
<td></td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>Beishu he-shang 菩樹和尚</td>
<td>114</td>
<td></td>
</tr>
<tr>
<td>587</td>
<td>Ben-fen 本分</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Ben-ji 本跡</td>
<td></td>
<td></td>
</tr>
<tr>
<td>647</td>
<td>Ben-kong 本空 (TERM)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>648</td>
<td>Ben-ri 本事</td>
<td></td>
<td></td>
</tr>
<tr>
<td>778</td>
<td>Ben-zi 本自</td>
<td></td>
<td></td>
</tr>
<tr>
<td>640</td>
<td>Bening 本淨 (NPR) (667-761)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>Benrenhe-shang 本仁和尚</td>
<td></td>
<td></td>
</tr>
<tr>
<td>761</td>
<td>Beng 僧</td>
<td></td>
<td></td>
</tr>
<tr>
<td>761</td>
<td>Beng-ji 僧伽</td>
<td></td>
<td></td>
</tr>
<tr>
<td>624, 673-674, 699</td>
<td>Bhadura platypylla varjaponica</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>690</td>
<td>Bhadrika</td>
<td></td>
<td></td>
</tr>
<tr>
<td>626</td>
<td>Bhuta-tadhatā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>634</td>
<td>Bhiksunī</td>
<td></td>
<td></td>
</tr>
<tr>
<td>634</td>
<td>Bhiku</td>
<td></td>
<td></td>
</tr>
<tr>
<td>123, 192</td>
<td>Bi 彼</td>
<td></td>
<td></td>
</tr>
<tr>
<td>176</td>
<td>Bi 彼 (NPRO.DEM)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>123</td>
<td>Bi 彼 (NPRO.DEM.LOC)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>176</td>
<td>Bi 彼 (NPRO3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>416</td>
<td>Bi 必 (V.MOD)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>622</td>
<td>Bi 畢</td>
<td></td>
<td></td>
</tr>
<tr>
<td>622</td>
<td>Bi-jing 必竟</td>
<td></td>
<td></td>
</tr>
<tr>
<td>622</td>
<td>Bi-jing 畢竟 (ADV)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>622</td>
<td>Bi-qi 比丘</td>
<td></td>
<td></td>
</tr>
<tr>
<td>634</td>
<td>Bi-qi 比丘 (TIT)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>Bi-qi 比丘尼 (NPRO)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>634</td>
<td>Bi-shi 鼻舌</td>
<td></td>
<td></td>
</tr>
<tr>
<td>573</td>
<td>Bi-yao 必要</td>
<td></td>
<td></td>
</tr>
<tr>
<td>390</td>
<td>Bi-zhong 彼中</td>
<td></td>
<td></td>
</tr>
<tr>
<td>682</td>
<td>Bi-zhong 彼中 (NPRO.DEM.LOC)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>124</td>
<td>Bian 遠</td>
<td></td>
<td></td>
</tr>
<tr>
<td>139</td>
<td>Bian 便</td>
<td></td>
<td></td>
</tr>
<tr>
<td>585</td>
<td>Bian-fang 遠方</td>
<td></td>
<td></td>
</tr>
<tr>
<td>775</td>
<td>Bian-wen 變文 (see 'Transformation texts' and 'Bianwen')</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>716</td>
<td>Bian-zen long 辯正論</td>
<td></td>
<td></td>
</tr>
<tr>
<td>574</td>
<td>Bian-zi 匯知 (TERM)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>485</td>
<td>Bi &amp; qishi yuqi 表達思語</td>
<td></td>
<td></td>
</tr>
<tr>
<td>485</td>
<td>Bi &amp; yiwen yuqi 表達言語</td>
<td></td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>Bibhaka</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Bi &amp; lu 別錄</td>
<td></td>
<td></td>
</tr>
<tr>
<td>185</td>
<td>Bi &amp; ren 別人</td>
<td></td>
<td></td>
</tr>
<tr>
<td>716</td>
<td>Bi &amp; zhuan 別傳 (N)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>684</td>
<td>Bi &amp; cheng 別成</td>
<td></td>
<td></td>
</tr>
<tr>
<td>302</td>
<td>Bimbisara</td>
<td></td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>Bin-fu 觀於 (N)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>695</td>
<td>Bing 拂</td>
<td></td>
<td></td>
</tr>
<tr>
<td>117</td>
<td>Bing 拂 (CLASS)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>291</td>
<td>Bing 拂 (ADV)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>291</td>
<td>Bing 拂 (CONJ.COORD)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>478, 695</td>
<td>Bing 拂 (COV.INCL)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>291</td>
<td>Bing &amp; 拂 (TERM)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>291</td>
<td>Bing &amp; &amp; zeng &amp; 並不否</td>
<td></td>
<td></td>
</tr>
<tr>
<td>291</td>
<td>Bing &amp; lian 并連</td>
<td></td>
<td></td>
</tr>
<tr>
<td>661</td>
<td>Bing &amp; ran 惚然 (VI.ST)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>291</td>
<td>Bing &amp; wu &amp; 並無</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BIYANLU (Bi &amp; yuan &amp; lu &amp; 畢巖録)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9, 163, 591, 597, 702, 735, 741</td>
<td>BI Z (Bao lin zhuan 寶林傳)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>405, 571, 595, 627, 651, 748, 777, 779, 783</td>
<td>Bodhi (see also pu-ti 衷提)</td>
<td>405, 571, 595, 627, 651, 748, 777, 779, 783</td>
<td></td>
</tr>
<tr>
<td>782</td>
<td>Bodhi-mandala</td>
<td></td>
<td></td>
</tr>
<tr>
<td>774</td>
<td>Bodhi-tree</td>
<td>699, 759, 760, 773-774</td>
<td></td>
</tr>
<tr>
<td>724</td>
<td>Bodhidharma</td>
<td>43, 46, 54, 709-714, 717-724,</td>
<td></td>
</tr>
</tbody>
</table>
INDEX
911

733, 736-741, 743-745, 747, 760, 762, 774

Bodhiruci ........................................743

Bodhisattva Rahula ..............................681

Bodhisattva-precepts ...........................607

Bōluǒsī 波羅私 (NPR, LOC, PHON) 672

Børē 般若 monastery ................................788

Børēduǒnuò 般若多羅 (NPR, PHON) ..........................41, 663, 709, 762

Bōtóu 波投 ........................................689

bowl ..............................................756

Brahmadatta ......................................672

bronce inscription ...............................528

Brāhmaṇa .........................................677

Brāhmaṇa caste ..................................677

Braarvig, Jens ....................................50

bū 不 ..............................................528, 645

bū 不 (INF, NEG) ..................................255

bū 不 (NEG) .......................................466, 547

bū 不 (NEG, IMP?) ...............................558

bū 不 (SF) .........................................544

bū 步 (MW, LENGTH) ............................120

bū-bū 步步 .......................................110

bū-chū pú-sà 補處菩薩 ......................675

bū-chū 補處 (TERM) .............................675

bū-čì 不識 (VP, GR, CONS) ...................548

bū-čì 不識 (VP, GR, CONS) + VP(X) ickông 恐 + VP(Y) ..........................548

bū-dé 不得 ........................................649

bū-fāng 不妨 (VP) .................................794

bū-fāng 不方 ......................................621

bū-fāng 不妨 ......................................249, 621

bū-jīng 不淨 .......................................572

bū-kē-sī-yí 不可思議 (TERM>COLL) ....603

bū-máo shì-zhē 布毛侍者 ..................585

bū-qūi 布裘 .......................................567

bū-shēn 不審 (VP {GREEK}) .................784

bū-yīng 不應 ......................................638

bū-zhōng 不中 ...................................713

bū kē bū 不可不 .................................392, 394

bū kēn 不肯 .......................................784

bū kōng 不恐 ......................................784

bū lí wēn-zì 不立文字 ..........................40, 738

bū mián 不免 (VTv) ..............................577

bū shì chǔ 不是處 ..................................510

bū shì 不是 VP (X) bū shì 不是 VP (Y) ....471

bū sǐ bū guān 不思不觀 ..........................635

bū yì 不易 .........................................760

būfēn liàngcì 部分量詞 ..............................114

Buddha-mind .....................................620, 775

Buddha-nature (see also fǒ-jīng 佛性) ....574, 591, 615, 620, 623, 630, 770, 774, 779

Buddhabhadra .....................................44, 718

Buddhanandi ......................................53

Buddhasena ......................................44, 718

Buddhist Hybrid Chinese (BHC) ..........49, 52, 562

Buddhist persecution ............................710

Buddhist terms ..................................110

C

Cadonna, Alfredo ..................................52

cā́i (才) (ADV, TEMP) .........................554, 603

caitasika ........................................612, 651

Cakravarti-rājān .................................604, 681

cān-chéng 參承 (VI, ACT) ......................791

candana.. ........................................706, 753

cáo 曹 ............................................179, 684

cáo 曹 (SUFF, PL) ................................182

Cáo Guǎngshùn 曹廣順 ..........................25

Cáodiòng 曹洞 School ...........................2

Cáohóuǎi 曹侯様 (NPR, LOC) ...........773

Cáoshān hē-shāng 曹山和尚 (840-901) ....69

Cáoxī 曹溪 (NPR) ..................................2, 605

Cáoxī bāo-lín zhùan 曹溪寶林傳 ............42

Cáoxī 曹溪 School .................................2

Cáoxī dā-shí zhùān 曹溪大師傳 ..................43, 768, 773, 775

caryā ..............................................612, 651

catalpa .............................................493, 715

cattāra vanṇā ......................................677

catvāro vanṇā ....................................677

causative verbs ....................................246

cè-ér 冊兒 ........................................142

cè-zì 冊子 (N, CONCR, SUFF) .................149

cèdù wèn jū 測度問句 ...........................530, 534

Cén hé-shāng 岑和尚 ............................75

céngzhēng 曾 (ADV, TEMP) ....................518, 543

CFBJ (Chuán fǎ-bào jī 傳法寶記) ..........39, 565, 709

chā (chā) 杞 ......................................317

chā 利 ..............................................623

chā-dā-lì 剧帝利 (TERM, PHON) ............677

chā-gān 剧竿 (TERM) ............................523

chā-gū 茶鼓 ........................................792

chā-guò 姑過 ..........................253

chā-kē-tóu 姑科頭 ................................134

chā-shòu 叉手 ....................................161

chā-tóu 茶頭 (N, CONCR, SUFF>N, HUM) ...135

chā-tú 剧土 (TERM, PHON) .....................623

chā-wān-zǐ 茶丸子 (N, CONCR, SUFF) ......149
chú-fen 處分 (VT) / (N) .................................................. 565
chú-jia si-zhong 出家四眾 ........................................... 634
chú-jia 出家 (TERM) .................................................. 701
chú-jia-er 出家兒 (VP) / (SUFF) ................................... 143
chú-lǐ 出離 (VT) ........................................................ 632
chú-mu 觸目 ............................................................. 573, 779
chú-què 除卻 (COV. EXCEPT) ....................................... 292
chú-què 除卻 (COV. EXCEPT) + N + VP. ........................................ 292
chú-què 除卻 (COV. EXCEPT) + N + VP + wài 外 (GR) ....... 292
chù-shén 出身 (TERM) .................................................. 731
chù-shèng 畜生 .......................................................... 571
chù-shì 出世 (TERM) .................................................. 252, 761, 599
chù-xin 初心 ............................................................. 748
chù-xin pú-sà 初心菩薩 (TERM) ................................. 748
Chú-yáo jīng 出曜經 .................................................. 283, 572
chú-zi 厨子 .............................................................. 134
Chuán jā zhēng zōng lún 傳法正宗論 .................................. 43
Chuan jā-bāo jū 傳法寶記 ............................................. 39
chuan xīn 傳心 ........................................................... 763
chuan-déng 傳燈 ........................................................ 44
chuan-fā jī 傳法偈 ...................................................... 43
Chuan-fā zhēng-zōng jū 傳法正宗記 .................................. 33
Chuan-fā zhēng-zōng lū 傳法正宗錄 ............................... 45
Chuan-fā zhēng-zōng lún 傳法正宗論 .................................. 44
chuan-yī 傳衣 ........................................................... 748
Chuan-zhou sān-mèi jīng 船三昧經 .................................. 283
chuán-xī 船子 ................................................................ 151, 155
chuàng-yōu 窗幽 (N) ................................................... 694
CHUANXIN FAYAO (Huángbò shān Duānmí jiānshǐ chuán-xīn fā-yào 黃檗山斷際師傳心法要) .......................................................... 788
Chūgōku rekaidai kogobun 中國歷代口語文 ........................................... 25
chuì-gòng 垂拱 (VI) / (ACT) ............................................ 661
chūn-quī 春秋 .............................................................. 578
Chuīwēi hē-shàng 處微和尚 .......................................... 74
chūzhī-shī 處置式 ....................................................... 277
cí 詞 poetry ............................................................... 500
cí 此 (NPRO) / (DEM) .................................................... 121
cí 次 .......................................................... 577, 777
Cí 次 (CONJ TEMP) ...................................................... 553
Cí 次 (N. GR. CLAUSE TEMP) ........................................ 112, 556
Cí xīn jī-shì Fō xīn 此心即是佛心 .................................. 476
Cíhē 此和 .............................................................. 181
Cí-ēn 慈恩 ............................................................... 572
Cí-jīan 此間 (NPRO) / (DEM) ......................................... 123
Cí-nà 次乃 (CONJ TEMP) ............................................... 553
Cí-shí 刺使 (TIT) ....................................................... 21, 660
Cí-shī 此屬 ............................................................. 179
Cí-zhōng 此中 (NPRO) / (DEM) ......................................... 123
cidongcí 次動詞 ......................................................... 268
cínhū yūshū huà 語語法化 ........................................... 262
Cijue dà-shí zài Tāng sòng jīn lù 禪覺大師在唐送金錄 ........................................... 42
cítóu 語頭 .............................................................. 125
cítā-gocara ............................................................. 612, 651
cítā-mātra .............................................................. 356
ciweis 詞尾 ............................................................. 133
cíyi biānhuà 詞義變化 ............................................... 262
Cizhōu Rúchán-shí 磁州如禪師 (723-811) ................................. 69
classificatory verbs ..................................................... 246
classifiers of content/mass ............................................. 114
cognitive processes ...................................................... 645
coincidence ............................................................... 51
collective classifiers ..................................................... 114
command ................................................................. 523, 525
common language ....................................................... 51
complements of direction ............................................. 251
compound-formation .................................................. 430
concentration (see also 'sāmādhī') ................................ 572, 638, 705
conditional clause ....................................................... 212, 424, 520, 546
cóng 從 (COV) .......................................................... 296
cóng 從 (COV. LOC) .................................................... 296
Cóng 從 (COV. LOC. ORIG) ........................................... 295, 333
cóng 從 (COV. TEMP. ORIG) ......................................... 296, 362
cóng 從 (COV. TEMP. ORIG). qi 追 (COV. TEMP. DESTIN) .................................................. 319
cóng yì tóu 從頭 ....................................................... 141
còng-héng 從横 ........................................................ 562
cong-shāng 從上 ......................................................... 765
cóng-tóu 從頭 (QUANT) .................................................. 141, 591
conjunction ............................................................... 474
consciousness ........................................................... 573
contemplation ........................................................... 572
coordinating ............................................................. 470
coordinative conjunction .............................................. 374, 478
coupula ................................................................. 329
coupula construction .................................................. 569, 725
coupula-function of yē 也 ........................................... 486
cōu-hó 湊泊 (VT) ....................................................... 170
COV + N1 + V{DISPLACE} ( + PREP) + N2 ........................................... 276
COV. BENEFACTOR .................................................. 274
COV. COMPARAT ...................................................... 274
COV. DEPEND ........................................................ 274
COV. DIR ............................................................... 273
COV. DISP .............................................................. 274
COV. DISP + N ( + X) + V ( + Y) ................................... 285
COV. DISP + N + V ...................................................... 277
COV. DISP + N + X + V ............................................... 276
COV. DISP + N 1 + V + N 2 .......................................... 285
COV. DISP + N1 + V (+ PREP) + N2 ................................... 276
COV. DISP + N1 + V {GIVE} (+ PREP) + N2 ................................... 276
COV. DISP + N1 + V {TAKE INTO} + N2 ................................... 276

INDEX
913
<table>
<thead>
<tr>
<th>COV DISP jiang</th>
<th>coverb of time</th>
<th>273</th>
</tr>
</thead>
<tbody>
<tr>
<td>COV EXCEPT</td>
<td>coverbpu</td>
<td>318</td>
</tr>
<tr>
<td>COV INCL</td>
<td>coverbqi</td>
<td>319</td>
</tr>
<tr>
<td>COV INSTR</td>
<td>coverbqi</td>
<td>319</td>
</tr>
<tr>
<td>COV LOC</td>
<td>coverbqiu</td>
<td>320</td>
</tr>
<tr>
<td>COV LOC DESTIN</td>
<td>coverbtong</td>
<td>325</td>
</tr>
<tr>
<td>COV LOC ORIG</td>
<td>coverbtou</td>
<td>326</td>
</tr>
<tr>
<td>COV OBJ</td>
<td>coverbwang</td>
<td>327</td>
</tr>
<tr>
<td>COV OBJ DIR</td>
<td>coverbwang</td>
<td>327</td>
</tr>
<tr>
<td>COV OBJ INDIR</td>
<td>coverbwai</td>
<td>328</td>
</tr>
<tr>
<td>COV OBJ SPEECH</td>
<td>coverbwenn</td>
<td>332</td>
</tr>
<tr>
<td>COV PASS</td>
<td>coverbxiang</td>
<td>332</td>
</tr>
<tr>
<td>COV PURPOSE</td>
<td>coverbyin</td>
<td>341</td>
</tr>
<tr>
<td>COV REASON</td>
<td>coverbyi</td>
<td>339</td>
</tr>
<tr>
<td>COV TEMP</td>
<td>coverbyou</td>
<td>344</td>
</tr>
<tr>
<td>COV TEMP DESTIN</td>
<td>coverbyong</td>
<td>343</td>
</tr>
<tr>
<td>COV TEMP DUR</td>
<td>coverbyu</td>
<td>352</td>
</tr>
<tr>
<td>COV TEMP ORIG</td>
<td>coverbyue</td>
<td>358</td>
</tr>
<tr>
<td>COV TOP</td>
<td>coverbzi</td>
<td>364</td>
</tr>
<tr>
<td>coverbba</td>
<td>276</td>
<td></td>
</tr>
<tr>
<td>coverbbai</td>
<td>288</td>
<td></td>
</tr>
<tr>
<td>coverbbing</td>
<td>291</td>
<td></td>
</tr>
<tr>
<td>coverbbiu</td>
<td>292</td>
<td></td>
</tr>
<tr>
<td>coverbbong</td>
<td>295</td>
<td></td>
</tr>
<tr>
<td>coverbbdang</td>
<td>296</td>
<td></td>
</tr>
<tr>
<td>coverbbda</td>
<td>296</td>
<td></td>
</tr>
<tr>
<td>coverbbdao</td>
<td>297</td>
<td></td>
</tr>
<tr>
<td>coverbbdu</td>
<td>299</td>
<td></td>
</tr>
<tr>
<td>coverbgan</td>
<td>301</td>
<td></td>
</tr>
<tr>
<td>coverbgel</td>
<td>301</td>
<td></td>
</tr>
<tr>
<td>coverbgong</td>
<td>301</td>
<td></td>
</tr>
<tr>
<td>coverbhe</td>
<td>304</td>
<td></td>
</tr>
<tr>
<td>coverbj</td>
<td>305</td>
<td></td>
</tr>
<tr>
<td>coverbjuan</td>
<td>308</td>
<td></td>
</tr>
<tr>
<td>coverbjiang</td>
<td>308</td>
<td></td>
</tr>
<tr>
<td>coverbju</td>
<td>309</td>
<td></td>
</tr>
<tr>
<td>coverbju</td>
<td>311</td>
<td></td>
</tr>
<tr>
<td>coverbkuang</td>
<td>313</td>
<td></td>
</tr>
<tr>
<td>coverblan</td>
<td>313</td>
<td></td>
</tr>
<tr>
<td>coverbliu</td>
<td>315</td>
<td></td>
</tr>
<tr>
<td>coverblin</td>
<td>315</td>
<td></td>
</tr>
<tr>
<td>coverbmoe</td>
<td>316</td>
<td></td>
</tr>
<tr>
<td>coverb of comparison</td>
<td>274</td>
<td></td>
</tr>
<tr>
<td>coverbs of dependancy</td>
<td>274</td>
<td></td>
</tr>
<tr>
<td>coverb of direction</td>
<td>273</td>
<td></td>
</tr>
<tr>
<td>coverb of exception</td>
<td>274</td>
<td></td>
</tr>
<tr>
<td>coverb of inclusion</td>
<td>274</td>
<td></td>
</tr>
<tr>
<td>coverb indicating the benefactor of an action</td>
<td>274</td>
<td></td>
</tr>
<tr>
<td>coverb indicating the object</td>
<td>273</td>
<td></td>
</tr>
<tr>
<td>coverb of instrumentality</td>
<td>274</td>
<td></td>
</tr>
<tr>
<td>coverb of place</td>
<td>273</td>
<td></td>
</tr>
<tr>
<td>coverb of purpose</td>
<td>274</td>
<td></td>
</tr>
<tr>
<td>coverb of reason</td>
<td>274</td>
<td></td>
</tr>
<tr>
<td>coverb of time</td>
<td>273</td>
<td></td>
</tr>
<tr>
<td>Coverbservice</td>
<td>318</td>
<td></td>
</tr>
<tr>
<td>coverbqi</td>
<td>319</td>
<td></td>
</tr>
<tr>
<td>coverbqiu</td>
<td>319</td>
<td></td>
</tr>
<tr>
<td>coverbqiu</td>
<td>320</td>
<td></td>
</tr>
<tr>
<td>coverbtong</td>
<td>325</td>
<td></td>
</tr>
<tr>
<td>coverbtou</td>
<td>326</td>
<td></td>
</tr>
<tr>
<td>coverbwang</td>
<td>327</td>
<td></td>
</tr>
<tr>
<td>coverbwang</td>
<td>327</td>
<td></td>
</tr>
<tr>
<td>coverbwai</td>
<td>328</td>
<td></td>
</tr>
<tr>
<td>coverbwenn</td>
<td>332</td>
<td></td>
</tr>
<tr>
<td>coverbxiang</td>
<td>332</td>
<td></td>
</tr>
<tr>
<td>coverbyin</td>
<td>341</td>
<td></td>
</tr>
<tr>
<td>coverbyi</td>
<td>339</td>
<td></td>
</tr>
<tr>
<td>coverbyou</td>
<td>344</td>
<td></td>
</tr>
<tr>
<td>coverbyong</td>
<td>343</td>
<td></td>
</tr>
<tr>
<td>coverbyu</td>
<td>352</td>
<td></td>
</tr>
<tr>
<td>coverbyue</td>
<td>358</td>
<td></td>
</tr>
<tr>
<td>coverbzi</td>
<td>364</td>
<td></td>
</tr>
<tr>
<td>coverbsy</td>
<td>345</td>
<td></td>
</tr>
<tr>
<td>Cuì Yùnzhà 崔一然</td>
<td>582</td>
<td></td>
</tr>
<tr>
<td>Cuíwēi hé-shāng 翠微和尚</td>
<td>68</td>
<td></td>
</tr>
<tr>
<td>Cúyóu-hé-shāng 翠岳和尚</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>cūn 寸 (MW LENGTH)</td>
<td>119</td>
<td></td>
</tr>
<tr>
<td>cuò qí cuò bā 错七错八</td>
<td>454</td>
<td></td>
</tr>
</tbody>
</table>

**D**

| Dá 達 (VT.SENT) | 248 |
| Dá 打 (V.STRUCT) | 261 |
| Dà 大 (ADV.INT) | 499 |
| Dà 大 (VI) | 155 |
| Dà lóu-tàn jīng 大楼炭经 | 678 |
| Dà zhàng-fú 大丈夫 | 655 |
| Dà zhuāng-yán lún jīng 大庄巖論經 | 283 |
| Dá-bù-sì 打不已 | 256 |
| Dá-shù 打睡 | 261 |
| Dá-chuí-qù 打出去 | 252 |
| Dá-cí dá-bēi 大慈大悲 (TERM) | 702 |
| Dá-dé 大德 | 186 |
| Dá-jīa 大家 (QUANT) | 185 |
| Dá-jíe 大劫 (TERM) | 446 |
| Dá-qían (shì-jīe) 大千(世界) (TERM) | 446, 447 |
| Dá-shā 大煞 (ADV.INT) | 264 |
| Dà-shèng jiào fú 大乘教法 | 716 |
| Dà-shèng jié 大乘戒 | 607 |
Dà-shèng wéi-shí lùn 大乘唯识论...772
Dà-shèng wú fāng-biàn 大乘五方便...568
Dà-shèng xīn-xīng lùn 大乘心行论...
..........................612, 635
da-shī 大师 (TIT)..................563
da-shī 大士......................712, 736
Dà-Tâng Shào-zhōu Shuāng-jīng shān Cáo-hóu-xí Bāolín zhuàn 大唐韶州雙峰山曹侯溪寶林傳...41
Dà-Tâng Shào-zhōu Shuāng-jīng-shān Cáoxi Bāolín zhuàn 大唐韶州雙峰山曹溪寶林傳...41-42
Dà-Tâng xī-yì jì 大唐西域記...700, 709
da-xíng 大行....................713
da-xiǎo 大小 (N.AB)............231
da-xiǎo 大小 (NPRO.QUEST)...230
da-zāng dū-jūn 大藏都監 (TIT)...4
Dà-zâng-jīng gâng-mù zhī yào lù 大藏經綱目索綱...42, 47
Dà-zhī-dù lùn 大智度論...
..............................447, 650, 688, 652, 673, 697
Dâbê [pú-sâ] 大悲 [菩薩]...607
Dâcî-hé-shâng 大慈和尚 (780-862)...74
Dâdiân-hé-shâng 大顛和尚...68
Dâduō 達多...689
Dâguâng hé-shâng 大光和尚 (837-903)...
..........................70
Dâhé Bâohâng 大和寶航 pagoda...580
daí 愆...791
daí 待 (V. GR.TEMP)...582
daì-xiè 代謝...777
daî yîn 代云...564
daî yuè 代曰...9, 564
daî-zhî 帶質...779
Dâmêîhê-shâng 大梅和尚 (752-839)...73
Dâmô 達摩 (see also 'Bodhidharma')...709
Dâmô chân-shí lùn 達摩禪師論...
..........................709
Dâmô dà-shî wû-xîng lùn 達摩大師悟行論...
..........................709
Dâmô dà-shî xuê-mô lûn 達摩大師休脈論...
..........................709
Dâmôduõluó chân jîng 達摩多羅禪經...43
dàn 石 (MW.VOLUME)........120, 758
dàn lìng 但令...624
dàn shì 但使之...624
dàn-zhî 但之...795
dàn-zhî 但知 (ADV).........590
dàn-zhî 但知 (SI)...795
dânâpati..................188, 337, 582, 609, 639
dàng-dăng 嘉德 (VI.REDUP)...572
dàng-huî 嘉慧 (VI)...790
dàng 達...
..........................390
dàng 達 (COV.TEMP?)..........................296
dàng 達 (COV.TEMP?) + VP + shí 時...
..........................297
dàng 達 (COV.TEMP?) + VP + zhî shí 之時...
..........................297
dàng 達 (V.MOD)...411, 493
dàng 達 (V.STRUCT)...239, 261, 678
dàng 達 + VP + zhî chû 之初末...296
dàng 達 + VP + zhî jî 之際...
..........................296
dàng 達 + VP + zhî jîn 之間...
..........................296
dàng 達 + VP + zhî wú 之務...
..........................296
dàng 達 + X + dàng 達 + Y...
..........................567
dàng 達 + zhî shí 之時...
..........................296
dàng cî zhî shí 此此之時...
..........................297
dàng jîn 當今...
..........................296
dàng-niân 當年...
..........................297
dàng-rî 當日...
..........................297
dàng-shí 當時...
..........................297
dàng-yê 當夜...
..........................297
dàng-zî 黛子...
..........................611
Dânhiâ-hé-shâng 丹霄和尚 (738-824)...68
Dânýâng 丹陽...
..........................577
Dânuyân hé-shâng 聖源和尚...
..............................68, 608, 609, 633
dào 到...
..........................326
dào 到 (COV.TEMP)...297
dào 到 (PREP.LOC.DESTIN)...297
dào 到 (PREP.TEMP.DESTIN)...297
dào 到 (VT)...297
dào 道 (CLASS)...114
dào 道 (V.STRUCT)...262
dào 道 (VT.SENT)...248
dào 道 (VT.VOC)...564
Dào Kuâng 道匡...13
dào mû zhû wêî 稻麻竹蕈...710
dào-chán 道場 (TERM)...773
Dào-di jîng 道地經...
..........................283
dào-qî 道氣...
..........................566
dào-rên 道人 (TERM)...566
dào-tîu 到頭 (ADV)...651
Dào-xîng bô-rê jîng 道行般若經...
..........................283
dào-ô 刀子 (N.ANCR-SUFF)...149
Dàoân 道安 (NPR) (314-385)...609, 776
Dàoân 道林 (NPR)...584
Dàomîng-hé-shâng 道明和尚...
..........................67, 588
Dàowù-hé-shâng 道吾和尚 (769-835)...68
Dàowù Xûi-hé-shâng 道循和尚...
..........................76
Dàoxîn 道信 (NPR) (580-651)...752, 754, 794
Dàxing chân-shí 道性禅師...
..........................651
Dàoxuăn 道宣...
..........................772
Dàoyû 道育...
..........................66
Dàoyuán 道原...........................................9
Dàpūhē-shàng 大普和尚..........................70
Dàrén 大人..........................681
dasākusala-karmāṇī..........................680
Dàsūhē-shàng 大疏和尚...............75
Dàtóng 大通 (NPR)..........................727
Dàtóng hé-shàng 大同和尚...............73
Dàzhàohuó chán-shī tâ-míng大昭禪師塔銘...588
Dàzhū hé-shàng 大珠和尚...............72
dé 得.................................................................390, 586
dé (V.COMP.CAP)............................................213, 255, 406-407, 516
dé (V.COMP.RES)............................................256, 519, 795
dé (V.GR.TEMP).............................................741
dé (V.MOD).....................................................401
dé (V.MOD.CAP)............................................216, 255, 521
definite article.................................................178
Démiéville, Paul.............................23-24
dêng 等............................179, 684
dêng (SUFF.PL)...............................................179
dêng yì dêng-êr 等等一兒.......................142
dêng-bêi 等輩.......................................................181, 684
dêng-lù 燈錄..........................655
dêng-shì 登時 (CONJ).................................553
dêng-tóu 燈頭 (N.CONCR AMPL-SUFF>N.HUM)....135
dêng-xián 等閟 (VI).................................715
dêngdāo 等到..............................582
Dêngyínfêng hé-shàng 鄧陰峰和尚...............73
deonetic modality.............................390-391, 499
description verbs.............................................267
Dêshān hé-shàng 德山和尚 (782-865)......36, 68
Devadatta.........................................688-309
Dhanavati..............................................671-672
dharma-body.........................................609, 615
dharma-dhâtu.........................................625, 627, 649
dharma-eye.............................................749
dharma-hall..............................................609
dharma-kâya.............................................782
Dharma-master Fûh 復禮..........................584
Dharma-master Lin 法師 (NPR)...................716
Dharma-master Yinzōng 印宗 (NPR)........729
Dharma-master Zîcân 顯鸞法師 (NPR).............612
dharma-realm............................................627
dharma-seat.............................................609
dhammadhatu...........................................627
dhammakâya.............................................567, 627
Dhammapâla...........................................709
Dhammatrâta...........................................43
dhârani.........................................................49

Dhrtaka...........................................53
dî 嫣 (N.HUM).............................................18
dì 底 (PART).....................................111, 250, 263-264, 468
dì 地 (PART)...............................................264
dì 第 (PREF.ORD).........................................437
dì 第 (PREF.ORD) + N.NUM(X).......................439
dì bā zǔ Fōtuóñántí zūn-zhē 第八祖佛陀難提尊者...........................65
dì ēr Shìqí Fó 第二尸棄佛..............................64
dì ēr zǔ Anán zūn-zhē 第二祖阿難尊者........64
dì ēr-shí zǔ Dûyèduō zūn-zhē 第二十祖迦夜多尊者.........................65
dì ēr-shí-èr zǔ Móhōulûo zūn-zhē 第二十二祖摩呼盧多尊者.............65
dì ēr-shí-jiù zǔ Hûkê chán-shí 第十九祖慧可禪師.........................66
dì ēr-shí-sān zǔ Hèlê zūn-zhē 第二十三祖釋勒尊者........................65
dì ēr-shí-sì zǔ Shûži zūn-zhē 第二十四祖師子尊者........................66
dì ēr-shí-wû zǔ Pôshèshûduô zūn-zhē 第二十五祖婆舍多尊者...........66
dì ēr-shí-yì Póxiūpântô zūn-zhē 第二十 一祖婆修盤頭尊者................66
dì jü zǔ Fútûómdûô zūn-zhē 第九祖伏馱密多尊者..........................65
dì liú Jiâqî Fó 第六迦葉佛..............................64
dì liù zǔ Mîzhëjiâ zūn-zhē 第六祖彌遮迦 尊者...............................64
dì qì Shûjìâmûnî Fó 第七釋迦牟尼佛......64
dì qì zǔ Póxûmî zūn-zhē 第七祖婆須密尊者...............................65

dì sàn Pîshèfû Fó 第三毗舍浮佛................64
dì sàn zǔ Shângnàhèxiù zūn-zhē 第三祖商那和修尊者......................64
dì sàn-shí-èr zǔ Hôngrên 第二十三祖弘忍 和尚 (601-674)..................66
dì sàn-shí-sàm zǔ Hûnêng 第二十三祖惠能和尚 (638-713)...............66
dì sàn-shí-yì zì Dàoxîn 第三十一祖道信 和尚 (589-651)..................66

dì shì zǔ Xié zūn-zhē 第十祖僧璨..................65
dì shî-bá zǔ Jiâyêshêduô zūn-zhē 第十八祖伽耶舍多尊者..................65
dì shî-èr zû Māmîng zūn-zhē 第十二祖馬鳴尊者.........................65

dì shî-jìu Jiûmôlûôduô zūn-zhē 第十九祖 循摩羅多尊者..................65
dì shî-liú zû Luóhûulûo zūn-zhē 第十六祖 羅鑑尊者..........................65

dì shî-qì zû Sêngjiànnántí zūn-zhē 第十七 祖僧伽難提尊者..........................65
| dié-zi 盜子 ............................................. | 631 |
| díng-dài 頂戴 (TERM) .................................. | 780 |
| díng-lǐ 頂禮 (TERM) .................................. | 740 |
| Dipódáduō 地婆達多 .................. | 689 |
| disjunctive interrogative sentence .................................. | 234, 239, 409, 567 |
| disposal form .................................. | 276, 277 |
| distance .................................. | 230 |
| disyllabic interrogative pronoun .................................. | 245 |
| disyllabic word .................................. | 50 |
| disyllabication .................................. | 50 |
| ditransitive verbs .................................. | 246 |
| division into a Southern and Northern faction of Chán 禪 ......... | 601 |
| doctrinal discussions .................................. | 648 |
| dòng 動 (ADV) .................................. | 716 |
| dòng-chè 洞撤 .................................. | 19 |
| dòng-shā 凍殺 .................................. | 265 |
| dòng-yǒng 動用 .................................. | 611 |
| Dongguó Hūmú hé-shàng 東國慧目尚 .... | 74 |
| Dongguó Shìxiāng hé-shàng 東國實相尚 .... | 74 |
| Dongguó Tóngní hé-shàng 東國桐嶺和尚 .... | 74 |
| Dongjīng měng-huá lù 東京夢華録 ...... | 142 |
| Dongping 東平 .................................. | 640 |
| Dōngshān 東山 .................................. | 769 |
| DONGSHAN B (Ruìzhòu Dōngshān Liàngjiè chán-shī yù-lù 瑞州洞山良价禪師語録) | 317 |
| Dōngshānhé-shàng 洞山和尚 (807-869) .... | 69 |
| Dōngsī hé-shàng 東寺和尚 ................ | 73 |
| Donguk 東國 University .................. | 27 |
| dòu-zi 豆子 (N.PLANT-SUFF) .................. | 152 |
| double-affixation .................................. | 132, 157 |
| double-negation .................................. | 392, 394, 429, 469, 499, 534, 541, 573, 673 |
| Dōushūtuō-tiān 兜史陀天 ......................... | 675 |
| Dōushù-tiān 兜術天 ..................... | 675 |
| Dōushuāi-tiān 兜率天 (TERM.PHON) 675 |
| Dōushuāi-duō-tiān 兜率多天 .......... | 675 |
| Dōushuāi-duō-tiān 兜率陀天 ............. | 675 |
| dragon-king .................................. | 700 |
| Dronodana .................................. | 688 |
| duī 毒 (V.STRUCT) .................................. | 706 |
| duì 度 .................................. | 441, 459 |
| Du Fù 杜甫 (712-770) ........................ | 528 |
| dū-jìàng 都將 (TIT) .................................. | 134 |
| dū-jué-shēn 獨覺身 ..................... | 608 |
| dū-tóu 都頭 (TIT) .................................. | 134 |
| dū-yī 獨一 (VI) .................................. | 440 |
| dū-yīng-jīng 獨影境 .................................. | 779 |
Đề tài (VI/ADV)..........................656
du là (Class).............................114
du và (V. STRUCT).........................262
duàn (VT)..................................763
duàn (VT) +...+ kàn 看 (SF.ATTEMPT) 503
duàn-rán 端然 (VI).........................755
duàn-yán 端嚴 (VI).........................684
duì 對.................................302
duì 對 (ADV)..............................299
duì 對 (COV.ATT)........................300
duì 對 (COV.OBJ.SPEECH).............299
duì 對 + N(X) + yue 日..................299
duì-dá 對達 (N)............................299
duì-yú 對於..............................270
duì-yuē 對日 (VT.SENT)..................299
duì-yún 對云 (VT.SENT)..................299
duì-zhì 對治 (TERM)......................650
duixiang hé fánwēi jiǔci 對象和範圍介詞...272
Dùmén 度門 monastery.....................727
ďou 猜..................................115
duán-jiào 饒教............................614
Dùn-wù dà-shèng zhèng-lǐ jué 順悟大乘正理訣..23
duō-wú 順悟..............................562
duō 多 + NUM(X).........................462
duō 問 (EXCL).............................127, 193
duō 朵 (CLASS)............................115
duō-shào 多少.............................244
duō-shào 多少 (NPRO.QUEST)...229
duō-shào-shí 多少時..................230, 244
duration of time..........................230
Dūshídū-tiān 都駱多天..................675
Dūshídū-tiān 都駱多史..................675
dvāriniṣadvaralakṣaṇa..................692
dvipa..................................680
dynamic modality (expressing ability or volition)................390, 391

E

è 阿 (VI.ACT/N)..........................125
è 聽.................................127
è-guì 餓鬼..............................571
è-ye 阿爺..............................127
è-zhòng 驚痛..........................677
East Mountain School....................769

Elú hé-shāng 鳥湖和尚..................70, 73
eighty minor auspicious marks..............706
eka-rasa..................................773
ekākāra samādhi.........................781
Emperor Xiaozong Xiaoming 蕭宗孝明 (NPR).................719
Emperor Đạizōng 代宗..................633, 744
Emperor Gāozōng 高宗 (r. 650-684).....................727, 774
Emperor Rūzōng 瞿宗....................774
Emperor Suǒzōng 窪宗..................607, 610
Emperor Wēn 文..........................713
Emperor Wēnxuān 文宣..................588
Emperor Wënzhōng 文宗..................41
Emperor Wǔ 武 of Liáng 梁..................727, 721, 774
Emperor Wǔ 武 of Zhōu 周..................710
Emperor Xīzhōng 僖宗....................732
Emperor Xiāohē 孝和....................773
Emperor Xiāozhūhuáng 孝莊.............744
Emperor Xuānzōng 宣宗..................601
Emperor Zhēnzhōng 真宗 (r. 993-1022)..............9
Emperor Zhōngzhōng 中宗 (r. 705-710)...727, 773, 774

Empire of Mín 闽..........................710
Empress Wǔ Zétiān 武則天 (r. 684-701)...588, 727, 774
encounter dialogue........................48
enlightenment (see also 'bodhi' and 'pú-tí 禪提').....17, 40, 44, 138, 290, 405, 498,
568, 571, 573, 575, 580, 585, 587, 590,
601, 604, 608, 616, 624, 626, 629, 635,
638-639, 648, 651, 680, 689, 699, 713, 715,
717, 728, 737-738, 742, 748, 755, 768, 770,
773, 777, 780, 782, 787
Ennin 圓仁 (794-864).....................41
epistemic modality........................390
equality of principle and phenomena............773
è而 ..................................191, 708, 744
è而 (CONJ)..............................332, 700
è而 (NPRO.2).............................174
è而 (N.HUM)............................141
è而 (NPRO.1).............................171
è而 (SUFF)..............................141
è而 (SF.EMPHASIS).......................495
è二 ..................................441
è而 (ADV)...............................442
è而 (NUM)..............................445
è而 gè 二個............................116, 442
è lì 二六...............................452
è qi 二七...............................453
è rén 二人..............................442
è săn 二三 (NUM-NUM).................448, 789
è tóu săn shǒu 二頭三手...............454
F

fā běn fǎ 法本法 ........................................ 704
fā-fā 法法 ........................................ 110
Fā-fú 法如 (NPR) (638-689). 44
fā-guì 法鼓 (TERM) .................................. 792
fā-hū 法諺 ........................................ 563
Fā-jīng jīng 法境经 ................................ 700
fā-jí 法界 (TERM) ................................. 625, 627
Fā-jū pí-yú jīng 法句譬喻经 ..................... 466
fā-léi 法雷 (TERM) ................................. 787
fā-qián 發遣 (VT) ................................. 258, 775
fā-shēn dě 法身德 ................................ 631
fā-shēn 法身 (TERM) (see also 'dharma-body') .......................... 574, 608, 626, 627
fā-táng 法堂 ..................................... 609, 792
fā-xǐng 法性 ..................................... 625, 649
fā-yǎn 法眼 (TERM) .................................. 665
fā-yào 法要 ........................................ 571
fā-yào 法要 (TERM) .................................. 709
Fā-yuán zhǔ-lín 法苑珠林 .... 455, 674, 700
fā-zhāng 法障 .................................. 791
fā-zuò 法座 ........................................ 609
Fācháng 法常 ........................................ 588
Fāchī 法持 (NPR) .................................. 579
Fākōng chán-shí 法空禅师 (NPR) .......... 648
Fālín 法琳 (NPR) (572-640) ..................... 712, 716
Fālín běi-wén 法林碑文 ........................... 46
fān 番 (CLASS) .................................. 114
fān 幅 ........................................ 771
fān-bà 梵呗 ........................................ 49
fān-guàn 返關 ................................ 651
fán-nào zhàng 煩惱障 ......................... 791
fán-tóu 飯頭 (N.CONCROOD-SUFF-N.HUM(TIT)COOK) ........ 134
fǎn-zhōng 反(反) (V1.PROC) .................. 789
fǎn-fù 反復 (VT) .................................. 529
fǎng 方 (ADV.TEMP) ............................ 434, 554
fǎng 妲 (VT.PIVOT) ................................ 248
fǎng-biàn 方便 (see also 'expedient means' and 'upāya') .......... 40
fǎng-biàn 方便 (TERM>COLL) .............. 50, 110
fǎng-cūn 方寸 (MW>N.AB) ................. 571
fǎng-cūn 方寸 (N>TERM) ................. 785
fǎng-duāng 方廣 ........................................ 648
fǎng-shì 方始 (ADV.TEMP) .................. 554, 604
fǎng-zhāng 方丈 ..................................... 796
Fǎngguǎn 房琯 ........................................ 46
Fānyù 番禺 ........................................ 771
Fāqìn 法欽 (NPR) .................................. 582
Fǎquán 法泉 (NPR) ............................... 773
Fáróng 法榮 (NPR) .................................. 570, 576
Fārú 法如 ........................................ 43
Fārú’s 法如 epitaph ................................ 44
Fāshān 法上 (NPR) .................................. 588
Fāwáng 法王 (NPR) ................................ 594
Fǎxíng 法性 (NPR) .................................. 771
Fǎxiàn 法顯 ........................................ 690
Fǎyuǎn 法眼 School ................................... 9
fēi 非 ........................................ 419, 471, 486, 528
fēi (COP.NEG) .................................. 467
fēi (NEG.IMP) .................................. 419
fēi 匪 (NEG.) .................................... 16
fēi bù 匪不 ........................................ 573
fēi-rén 非人 ........................................ 571
fēi shì 非是 ........................................ 466
fēi-shé 叭舍 (TERM.PHON) ................... 677
Fēitiānfü hé-shàng 肥田伏師 .................................. 70, 575
fēi-xiāng fēi-fēi-xiāng (chǔ) 非想非想處 (TERM) ................ 697
fēi-xiāng fēi-fēi-xiāng nián 非想非想天 (TERM) ............... 629
fēn 分 (VT) +... + kàn 看 (SF.ATTEMPT) .............. 502
fēn 分 (VTT) ...................................... 320
fēn-bié 分別 (TERM) .......................... 562, 658
fēn-fù 分付 (VT) .................................. 764
fēn-fù bù zhōu rén 分付不著人 .......... 552
fēn-wéi 分為 .................................. 329
Fēnzhōu hé-shàng 淘州和尚 ................. 73
fēng 封 (CLASS) .................................. 113
fēng 風 (sickness) .................................. 775

INDEX

919
| fēng-mánɡ | 15 |
| fēnɡ-sònɡ | 648 |
| fēnɡ-zi | 149 |
| field of merit | 780 |
| Fifth Patriarch (see also ˈHónɡrén 弘忍) | 757 |
| First Chinese Patriarch (see also ‘Bodhidharma’) | 709 |
| First Indian Patriarch | 704 |
| first Koryō edition | 3 |
| five commands | 719 |
| Five Dynasties period | 20 |
| five hindrances | 790 |
| five obstacles | 790 |
| five sense organs | 747 |
| five stops | 572 |
| fly-whisk | 785 |
| Fó shuí qí Fó jīng 佛說七佛經 | 667-296 |
| Fó shuí yì zú jīng 佛說義足經 | 528 |
| Fó xīn-yōn 佛心印 (TERM) | 569 |
| Fó zì chuán-fǎ jí 佛祖傳法偈 | 44 |
| Fó-běn xīn-jī jīng 佛本行集 | 283 |
| Fó-dì jīng lún 佛地經論 | 447 |
| fó-diàn 佛殿 | 796 |
| fó-fő 佛 | 110 |
| fó-shèn 佛身 (TERM) | 624 |
| Fó-shuí chénɡ-jū guǎng-mínɡ dǐng-yī jīnɡ 佛説具光明定意經 | 283 |
| Fó-shuí Dúnnhentuóluó suǒ wén Rúláí sān-méi jīnɡ 佛説梵陀羅問如來三昧經 | 283 |
| Fó-xīn zōnɡ 佛心宗 (TERM) | 741 |
| fó-xīnɡ 佛性（see also ‘Buddha-nature’) | 40, 574, 615, 626, 649, 779 |
| Fó-xīnɡ lún 佛性論 | 772 |
| fó-zi 佛子 | 147 |
| fó-zi zōnɡ jī 佛祖通紀 | 44 |
| FOBEN (Fó běn xīn jī jīnɡ 佛本行集) | 278, 281, 283, 296, 501, 682, 685, 690, 692, 694, 696, 699 |
| Fóchuān Huǎmínɡ 佛川慧明 (NPR) (697-780) | 588 |
| Fódàxiàn 佛大先 (NPR) | 718 |
| Fórì hé-shānɡ 佛日和尚 | 71 |
| Fórì Qǐsōnɡ 佛日契嵩 (1007-1072) | 19 |
| Fótúo 佛陀 | 594 |
| Fótúobāluó 佛陀跋縛 | 43 |
| Fótǔoshīn 佛陀失山 (NPR) | 718 |
| Fótǔoxiàn 佛陀先 (NPR) | 718 |
| fóu 否 | 528 |
| fóu 书 (SF) | 544 |
| four classes/castes in ancient India | 677 |
| four elements | 644 |
| four kinds of birth | 645 |
| fourth dhāyana-level | 675 |
| fū 夫 (TOP) | 480 |
| fū 夫 (TOP) + x ñzhe 夫 (TOP) | 480 |
| fū 福 | 667 |
| Fū福 province | 584 |
| fū 书 (VT) | 627 |
| fū 復 (V.STRUCT) | 239, 261, 665 |
| Fǔdà-shī 傅大士 (NPR) (497-569) | 712 |
| Fǔ dà-shī xǐn-wáng míng 傅大士心王铭 | 712 |
| Fǔ jí zhǎnɡ yǐn-yuán zhùan 付法藏因緣傳 | 43-44 |
| fǔ-dài-ér 符袋兒 | 142 |
| fǔ-dé-shēn 福德身 | 608 |
| Fǔ-ōu gé 浮溪歌 | 14 |
| fǔ-shí 扶世 (VT/V.I.ACT) | 759 |
| fǔ-tiān 福天 (TERM) | 780 |
| fǔ-tiān 福田 (TERM) | 590 |
| fǔ-yán 敬演 (VT) | 725 |
| fǔ-zǎng 副藏 | 4 |
| fǔ-zǐ 符子 (VT-SUFF>N.CONCR) | 154, 785 |
| fǔ-zǐ 符子 (N.CONCR-SUFF) | 149 |
| fùdōngcí 副動詞 | 267 |
| Fujieda Akira 藤枝晃 | 22 |
| functional refinement | 278 |
| Fúní 夭牛 (NPR) (741-821) | 73, 631 |
| Fǔqīng hé-shānɡ 福清和尚 | 31, 71, 584 |
| Fǔrónɡ hé-shānɡ 芙蓉和尚 | 74 |
| Fǔxīan 福先 monastery | 649 |
| Fǔxīan Zhāoqǐng hé-shānɡ 福先招慶和尚 | 12, 72 |
| Fǔzhōu Xīyuàn hé-shānɡ 福州西院和尚 | 74 |

| G |
| gǎi-wéi 改為 | 329 |
| gǎn 敢 | 390 |
| gǎn 敢 (VT) | 216, 246 |
| gǎn-ge 干戈 (N) | 606 |
| gǎn-kūn 乾坤 (N) | 676 |
| gǎn-lān-zi 欽欽子 (N.PLANT-SUFF) | 152 |
| Gān-lù zì-shū 十祘字書 | 83 |
| gān-tóu 笠頭 (N.CONCR-SUFF) | 137 |
| Gān-nǎdi-nǎlùkǎ | 571 |
| Gānlùn 晴露舘 (NPR) | 688 |
| Gānlùnɡ 晴露淨 | 688 |
| Gānshù 甘庶 | 677 |
H

Hae'in (Haiyin) 海印 monasticity ........... 4
hái 還 (ADV.QUEST) .......... 489, 533, 569
hái 還 (ADV.QUEST) + VP + yě-wú 也
無 (SF.QUEST.AFF-NEG) .......... 489
hái 還 (ADV.QUEST) + VP + hù 不
(SF.QUEST) .......... 532
hái 還 + VP + yě-wú 也無 (SF.QUEST.
AFF-NEG) .......... 532
hài-mián 玄年 .......... 715
hái-yín sān-mèi 海印三昧 .......... 4
hái-zi 孩子 .......... 146
Hǎidōng Chéntián 海東陳田 .... 74
Hǎidōng xīn-kǎi yǐn-bǎn-fǔ 海東新開印版
記 ........... 64
Hǎidōng 海東 (NPR) ........... 17
Hǎidōng fēn-sī dà-zhǎng dū-diàn 海東分司
大藏都監 .......... 32
Hǎinán 海南 dialect .......... 174
Hǎikēnayaşa .......... 54
Halliday, M.A.K .......... 52
hán 函 (CLASS) .......... 116
Hàn province 漢州 .......... 724
Hǎng-zhōu jīngshān-sì Dājué chán-shì bī-
míng 杭州經山寺大覺禪師碑銘 .......... 582
hàn-zǐ 漢字 .......... 146
Hanazona University 花園大學 ........ 22
HANFEI (Hánfēi 韓非子) .......... 167, 199, 232, 234, 311, 331, 408, 788
HANSHAN .......... 276, 352, 554
HANSHU (Hàn-shu 漢書) .......... 113, 146, 148, 179, 195, 197, 210, 312, 319, 326, 339, 360, 398, 528, 632, 683, 790
hào 好 .......... 500
hào 好 (ADJ) .......... 498
hào 好 (ADV) .......... 498
hào 好 (SF) .......... 413, 541
hào 好 (SF,IMP) .......... 499
hào 好 (VI) .......... 498
hào 好 (VT) .......... 498
hào 好 (VT,REDUP) .......... 250, 649
hào-qī 好去 (VP) .......... 784
hào-shèng 好生 .......... 162
hào-shòu 好手 (N,HUM) .......... 498
hào-tōu 毫頭 (QUANT) .......... 141
hào-wèi 號為 .......... 329
hào-yú 好與 (VT) .......... 799
hào-zhù 好住 (VP,GEN) .......... 784
hé 呵 (SF,CLAUSE,COND) .......... 548
hé 何 .......... 242
hé 何 (NPRO,QUEST) .......... 194, 508
hé 何 (NPRO,QUEST,RHET) + hù 必
(V.MOD,OBL) .......... 196
hé 何 (NPRO,QUEST,RHET) + hù 必
(V.MOD,OBL) + VP + hù 乎 (SF.QUEST.
RHET) .......... 196
hé 何 (NPRO,QUEST,RHET) + zèng 曾
(ADV.TEMP) .......... 196
hé 合 (V.MOD) .......... 421
hé 合 (VI) .......... 421
hé 合 (VT) .......... 421
hé 和 .......... 291
hé 和 (CONJ.COORD) .......... 479
hé 和 (COV.COMPARAT) .......... 304
hé 和 (COV.INCL) .......... 304
hé 和 (COV.OBJ.INIDIR) .......... 304
hé 和 (VT) .......... 304
hé 和 (VI) .......... 304
hé 賁 (NPRO,QUEST) .......... 206, 508
hé guāng bù tóng chén 和光不同塵 .......... 595
hé guāng tóng chén 和光同塵 .......... 595
hé sì 何似 (NPRO,QUEST) .......... 200
hé yě 何也 (NPRO,QUEST,RHET) .......... 203
hé zé 何則 (NPRO,QUEST,RHET) .......... 203
hé zhǎng 合掌 .......... 421
hé-chù 何處 (NPRO,QUEST) ..........
 INDEX

924

huà-shēn 化身 .................. 608
huà-shēng 化生 .................. 645
huà-tōu 話頭 (N, AB-SUFF) ... 138
Huà-yán sōu xuàn 華嚴搜玄記 ... 4
huà-yuán 化緣 (TERM) ... 11, 580
huà-yuán 化緣 (VT) ... 11
Huàdòu hê-shâng 化度和尚 ... 71
Huàguâng Buddha 華光佛 (NPR) ... 674
huà-huà 復化 .................. 766
Huâi 魚海 (NPR) .................. 788
HUAINANZI (Huâi-nâ-zî 淮南子) ... 592
Huâi-râng hê-shâng 僧僧行和尚 (677-744) ... 36, 68, 660, 725
Huâiyûn 韜恽 .................. 601
huàn 喚 (VT, PIVOT) ... 700
huàn-gû 換骨 .................. 496
huàn-xû-jiă 換喜地 ... 640, 694
huàn-xî dî 換喜地 ... 640
huàn-zuô 喚作 ............... 618
Huáng-Lào 黃老 .................. 715
Huâng-bô 黃澤 .................................................................. 74, 788
Huâng-bô Xiyûn 黃澤希運 (NPR (d. 850)) ... 74, 788
Huâng-tông hê-shâng 黃龍和尚 ... 72
Huângshan-hê-shâng 黃山和尚 ... 70
huâI 画儿 .................. 142
Huâtinghê-shâng 華亭和尚 ... 68
Huâyûn hê-shâng 華嚴和尚 (651-739) ... 69
Hûfan 斛飯 (NPR) ................. 688
Hûfû 故法 .................. 709
hûi 返 (VT) ................. 772
hûi 懐 (VT, SENT) ................. 249
hûi 記 (N) .................. 563
hûi 會 (N) .................. 408
hûi 會 (VT) .................. 408
hûi háo 揮毫 (VI, ACT) ... 759
hûi-wêí 返為 .................. 329
Huân 慧安 .................. 588
Huîchâng 會昌 Buddhist persecution ... 36
Huîchào 慧超 (NPR) ... 774
Huîguân 慧觀 .................. 14, 43
Huí 湖隴 .................. 579
Huîlêng 悯楼 .................. 13
Huîlêng 悯楼 (854-932) ... 13
Huîmûng 悌明 .................. 588, 644
Hûmû Xuánû 惜目玄昱 ... 31
Huînêng 惌能 (see also 'Sixth Patriarch') ... 12, 36, 41, 42, 605, 655
HuîshÊn 會善 monastery ... 594
Huîtòng 會通 .................. 584
Hûixin 惠昕 .................. 841
Hûiyûn 惠遠 .................. 43, 565
Hûizhêng 惠真 (NPR) ... 646-647
Hûizhông guó-ših 惠(惠)忠國師 (?-775) ... 67, 579, 588, 645
hùn 恍 (QUANT) ................. 590
hundred thousand (100,000) and higher numbers ... 444
hundred (100) .................. 443
hûo 篇 (V, MOD) ................. 390
hûo 篇 (V, MOD) ................. 404
hûo 篇 (VT) ................. 404
Hwaôm 惠巋 .................. 2, 4
hymn .................. 49

I

Ikûôkô ................. 683-684, 686-687, 690
imperative .................. 518, 558
impermanent ................. 574
indefinite amounts .......... 444
index to ZTJ (by Yanagida Seizan) ........... 23
India .................. 751
Indian Patriarchs .......... 39, 42, 43, 46
individual classifier ........ 114
Indus .................. 566
infra hu 不 ................. 252
inherent Buddhahood (see also 'jô-xîng 佛性' and 'Buddha-nature') ........ 40
ïka .................. 569
Inspector of the Armies (TIT) ........... 610
Institute of Humanistic Studies at Kyôto University ........... 22
interdiction .................. 422
interrogative sentence ...... 526, 528
intransitive verb ............... 246
Iriya Yoshitaka 入矢義高 ........... 22
IRIZ .................. 81
irûêa .................. 785
Ishii Shûdô 石井修道 ........... 24
iêvara .................. 785
iti .................. 785
ittôrûtaka ................. 648

J

Jambû .................. 676
Jambû continent ................. 676, 680
jambû-dvîpa ................. 676, 680
jambû-dipa ................. 680
jâtaka .................. 648
JDCDL, (Jing-dê chuán-dêng lû 景德傳燈
null
| Jiè-tán tú-jíng | 戒壇圖經 | 772 |
| jiē-tóu | 街頭 (N.CONCR-SUFF) | 138 |
| jiē-tuō | 解脱 (TERM) | 759 |
| jiē-tuō dé | 解脫德 | 631 |
| jiē-zǐ | 菊子 (N.PLANT-SUFF) | 152 |
| jiē-zǐ lǐ | 接足禮 (TERM) | 569 |
| jiècí | 介詞 | 266, 268-269 |
| jiētòu cí | 接頭辭 | 125 |
| jīn | 今 | 492 |
| jīn (TOP) | 691 |
| jīn (ADV) | 461 |
| jīn | 金 (V.COMP.DIR) | 254 |
| jīn province | 金州 (NPR.LOC) | 660 |
| jīn yǐ | 今亦 | 778 |
| jīn-bàn dà-zàng | 金版大藏經 | 45 |
| jīn-gāng bō-re | 佛教 | 613, 702 |
| jīn-gāng jīng | 金剛經 | 613 |
| jīn-gāng sān-měi jīng lún | 金剛三昧經論 | | 4 |
| jīn-gāng-zuò | 金剛坐 (TERM) | 699 |
| jīn-gāng-zuò | 金剛座 | 680 |
| jīn-huā | 金花 (N) | 630 |
| jīn-jī | 盡 (QUANT) | 50 |
| jīn-lùn | 輔 | 604 |
| jīn-rì shí jí | 今日是幾 | 211 |
| jīn-shí | 今是 (NPRO.DEM) | 732 |
| jīn-shū | 書 | 456 |
| jīn-zǐ | 筠子 (N.CONR-SUFF) | 153 |
| jīn-fēng hé-shāng | 金峰和尚 | 71 |
| jīng | 莖 (CLASS) | 116 |
| jīng | 田 | 648 |
| jīng | 金 (NUM) | 445 |
| jīng | 鏡 | 622 |
| jīng | 金 (V.GR.CLAUSE.TEMP) | 491, 556 |
| jīng | 境 (TERM) | 459, 779 |
| jīng | 靜 (NPR) | 12, 14 |
| jīng | 靜 (V.T.CAUS) | 636 |
| jīng yún | 雲 | 564 |
| jīng yuè | 經月 | 564 |
| jīng-dé | 聲 | 景德傳經錄 (see JDCDI) | 9 |
| jīng-děng | 鏡燈 | 48 |
| jīng-guò | 經過 | 271 |
| jīng-jí | 視界 (TERM) | 612 |
| jīng-jǐn | 精進 | 696 |
| jīng-mí | 米 | 678 |
| jīng-míng jīng | 淨名緣 (TERM) | 644 |
| jīng-yuán | 境緣 (TERM) | 573 |
| jīng-zāng | 經藏 | 2 |
| jīng-zhòu | 薪 (TERM) | 588 |
| 結enate | 淨飯 (NPR) | 688 |
| 結buddhist monastery | 598 |
| 結居住 | 598 |
| 結東北 | 693 |
| 結it (NPR) (683-?) | 635 |
| 結morph (NPR) | 780 |
| 結清和易 (868-937) | 70 |
| 結名山 (NPR) | 584 |
| 結山和易 (714-793) | 75 |
| 結修于 | 7, 12, 13 |
| 結修禪師 | 14 |
| 結修省僧 (see also 結修於) | 24 |
| 結审理 | 41, 577, 726 |
| 結修于 | 73 |
| 金瓶梅 (Jin-ping méi 金瓶梅) | 515, 526 |
| 金 | 684 |
| 金朝 (Jin-shu 金書) | 9, 125, 171, 181 |
| 金錦 | 690 |
| 金 | 114 |
| 久 (VI) | 494 |
| 久 (N.AB) | 652 |
| 久 (COV.DEPEND) | 309 |
| 久 (COV.LOC) | 309 |
| 久 (COV.LOC.ORIG) | 309 |
| 久 (COV.OBJ.INDIR) | 309 |
| 久 (COV.OBJ.SPEECH) | 309 |
| 久 (COV.TEMP) | 309 |
| 久 (COV.TOP) | 309 |
| 久 (PREP.LOC.DESTIN) | 309-310 |
| 久 (VT) | 309 |
| 旧 | 639 |
| 旧 (ADV.TEMP) | 639 |
| 诋三界 | 454 |
| 诫尼 | 734 |
| 诫周 | 454 |
| 诫 | 364, 456, 735 |
| 诫元 | 573 |
| 诫庸山 | 9界和尚 | 70 |
| 诫唐書 (Ju-tang-shu 舊唐書) | 456, 497, 588, 649 |
| 诫 (Ji-yin 集編) | 81, 87, 89 |
| 诫 (QUANT) | 323 |
| 诫 (VT.SENT) | 323 |
| 诫 (VT) | 320 |
| 诫 (V.SPEAK) | 564 |
| 诫 (COV.DEPEND) | 311 |
| 诫 (N) | 312 |
| 诫 (N.AB) | 312 |
| 古 | 311-312 |
| 古 + N(X) + ēr 而 + V | 311 |
| 古句 (CLASS) | 116 |
| 古具有 (CLASS) | 113 |
| 古一 | 145 |
| 古-低 (NUM.PHON.SKR) | 446 |
| 古-入 (VT) | 254 |
| 古-然 (ADV) | 459 |
| 古-舍 (VT) | 676 |
| 古-士 (VT) | 585, 677 |
| 古-低 (VT) | 446 |
| 古-句 (N.AB.SUFF) | 153 |
| 古-具足 | 562 |
| 古-音 (VT) | 292, 686 |
| 古-分 (N.CNCR.SUFF) | 150 |
| 古倉 | 644 |
| 古倉 | 568 |
| 古倉 (VT.SENT) | 249 |
| 古倉 (VT) | 262 |
| 古倉平 | 576, 709 |
| 古倉 (N.CNCR.SUFF) | 150 |
| 古倉 (VT) | 713 |
| 古倉 (VT) | 67 |
| 古倉 (VT) | 31-32 |
| 古倉 (VT) | 718 |
| 古倉 (VT) | 262 |
| 古倉 (VT) | 667 |
| 古倉 (VT) | 12, 14 |
| 古倉 (VT) | 610 |
| 古倉 (VT) | 134 |
| 古倉 (VT) | 147 |
| 古倉 (VT) | 671 |
| 古倉 (VT) | 703 |
| 古倉 (VT) | 76 |
| 古倉 (VT) | 3 |
| 古倉 (VT) | 568 |
| 古倉 (VT) | 253 |
| 古倉 (VT) | 567 |
| 古倉 (VT) | 3 |

**K**

<p>| 開 | 3 |
| 開 (V.COMP.DIR) | 568 |
| 開 (V.COMP.DIR) | 253 |
| 開 (TERM) | 567 |
| 開元 era Buddhist catalogue | 3 |</p>
<table>
<thead>
<tr>
<th>Chinese Character</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>罗禅 (n.d.)</td>
<td>Lóngtán-hé-shàng</td>
<td>龙禅和尚 (n.d.)</td>
</tr>
<tr>
<td>龙牙 (835-923)</td>
<td>Lóngyá-hé-shàng</td>
<td>龙牙和尚</td>
</tr>
<tr>
<td>龙象 (73)</td>
<td>Lóngxiàng-hé-shàng</td>
<td>龙象和尚</td>
</tr>
<tr>
<td>MÁO (Miào-jì lún-huá jìng)</td>
<td>MÁO (Miào-jì lún-huá jìng)</td>
<td>稚法莲花经</td>
</tr>
<tr>
<td>624, 661, 685, 782</td>
<td>Lóužhǔ Tathāgata 楼至如来 (NPR)</td>
<td>674 LQSJ (Léng-qí shí-zī jū 楞伽师僧记)</td>
</tr>
<tr>
<td>39, 709, 769</td>
<td>LŠCQ (Lù-shí chūn-qǐ 卢氏春秋)</td>
<td>210, 345, 497 lù 梁</td>
</tr>
<tr>
<td>Lù Sigong 路嗣恭 (NPR)</td>
<td></td>
<td>726 Lúxíng-zhè 禧行者 (NP)</td>
</tr>
<tr>
<td>768 lú-nián 案年</td>
<td></td>
<td>298 lú-shí 律師 (TIT)</td>
</tr>
<tr>
<td>661 lú-tóu 路头 (N.CONCR-SUFF)</td>
<td>138 lú-zàng 律藏</td>
<td></td>
</tr>
<tr>
<td>586 lúzhè (QUANT)</td>
<td></td>
<td>71 Lùmén-hé-shàng 鹿門和尚</td>
</tr>
<tr>
<td>Lùlíng 庾陵 (NPR)</td>
<td>598 lún 輪 (CLASS)</td>
<td>117 lún-huí 轮回 (TERM)</td>
</tr>
<tr>
<td>795 lún-yī 涟漪</td>
<td>648 lún-zàng 涟藏</td>
<td></td>
</tr>
<tr>
<td>2 Lúněnshì 聘同利提 (NPR PHON)</td>
<td>670 LUNEN (Lún-héng 论衡)</td>
<td></td>
</tr>
<tr>
<td>LUNYU (Lún-yú 论语)</td>
<td>167, 174, 232, 345, 401, 486, 790</td>
<td>luò èr 落二</td>
</tr>
<tr>
<td>454 luò qì 落七</td>
<td>454 luò hòu 落后</td>
<td></td>
</tr>
<tr>
<td>792 luò-yī 落意</td>
<td></td>
<td></td>
</tr>
<tr>
<td>509 Luódòuohuo 罗陀霍 (NPR PHON)</td>
<td>681 Luòpǔ hé-shàng 落浦和尚 (834-898)</td>
<td></td>
</tr>
<tr>
<td>14, 69 Luóshān hé-shàng 罗山和尚</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70 LUOYANG QIELANJI (Luòyáng qié-lán jù 洛陽伽藍記)</td>
<td>114, 301, 466, 501, 578, 709 Lúzhē-shàng 露哲和尚</td>
<td></td>
</tr>
<tr>
<td>73 MÁO 马 (N.CONCR-SUFF)</td>
<td>729 MÁO 马</td>
<td>729 MÁO 马</td>
</tr>
<tr>
<td>695, 699-319 Mágū 麻谷 (NPR)</td>
<td>73, 611 mahā-kalpa</td>
<td></td>
</tr>
<tr>
<td>446 Mahā-Kāśyapa</td>
<td>43, 45, 774 mahā-māyā</td>
<td></td>
</tr>
<tr>
<td>691 mahābuddha</td>
<td>644 mahākaruṇā</td>
<td></td>
</tr>
<tr>
<td>607 Mahāprajñāparamitā sūtra</td>
<td>627 Mahāprajñāpāramitā sāstra</td>
<td></td>
</tr>
<tr>
<td>650 Mahāyāna</td>
<td>587, 789 Mahāyāna-precepts</td>
<td></td>
</tr>
<tr>
<td>607 Mahāyānasamgraha</td>
<td>772 mui-mu 密厚 (密)</td>
<td></td>
</tr>
<tr>
<td>88 māṇava</td>
<td>781 Māndūmō 滿度摩</td>
<td></td>
</tr>
<tr>
<td>667 Māṇumūrti 滿渡摩dre</td>
<td></td>
<td></td>
</tr>
<tr>
<td>667 māṅg 莫 (NPR.QUEST)</td>
<td>223 māṅg-māṅg 忙忙 (VI REDUP)</td>
<td></td>
</tr>
<tr>
<td>250, 680 Māṅglōng 盲龍 (NPR)</td>
<td>700 māo-ēr 貓兒 (N.ANIM-SUFF)</td>
<td></td>
</tr>
<tr>
<td>144 māo-ēr 貓兒</td>
<td>142 māo-ěr 貓子</td>
<td></td>
</tr>
<tr>
<td>151 Māoāo 茂草 (NPR)</td>
<td>682 Māoāo 茂草</td>
<td></td>
</tr>
<tr>
<td>682 Māoāo 茂草</td>
<td></td>
<td></td>
</tr>
<tr>
<td>580 Māṣā 莫叉</td>
<td></td>
<td></td>
</tr>
<tr>
<td>709 Māzǔ 马祖 (709-788)</td>
<td>36, 41, 565, 726, 774 main canon</td>
<td></td>
</tr>
<tr>
<td>4 Mārr, Victor</td>
<td>51 Maitreya</td>
<td></td>
</tr>
<tr>
<td>725 manas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>574 Manuṣyā Bodhisattva</td>
<td></td>
<td></td>
</tr>
<tr>
<td>607 mantra</td>
<td></td>
<td></td>
</tr>
<tr>
<td>49 Manura</td>
<td></td>
<td></td>
</tr>
<tr>
<td>54 marked conditional clauses</td>
<td></td>
<td></td>
</tr>
<tr>
<td>546 Master Uisang 義湘 (625-702)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4 Māyā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>691 Māyā-Māya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>673 meaning shift</td>
<td></td>
<td></td>
</tr>
<tr>
<td>262 measure word</td>
<td></td>
<td></td>
</tr>
<tr>
<td>119 measure-classifier</td>
<td></td>
<td></td>
</tr>
<tr>
<td>114 meditation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>572 medium chiococosm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>446 medium world-system</td>
<td></td>
<td></td>
</tr>
<tr>
<td>446 méi 枚 (CLASS)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>113-39 méi shì chuō 没是處</td>
<td></td>
<td></td>
</tr>
<tr>
<td>510 méi shì chuō 没事處</td>
<td></td>
<td></td>
</tr>
<tr>
<td>510 méi yōu 没有</td>
<td></td>
<td></td>
</tr>
<tr>
<td>530 méi-chāng 每常 (ADV)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>569 méi-zī 梅子 (N.PLANT-SUFF)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>152 Meisa yoin 鴨沙餘因</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21 mén-jū 門家</td>
<td>182 mén-jū 門家</td>
<td></td>
</tr>
</tbody>
</table>
Mt. Wūzǔ 五祖山..............................769
Mt. Xiá 峽.................................730
Mt. Xiāoshì 小室..........................594
Mt. Xiāngtōu 象頭山 (NPR, LOO).......697
Mt. Xiūzàng 曠陽..........................31
Mt. Xūní 須彌..............................31
Mt. Zhēngjiè 正覺山 (NPR, LOC)......698

mü 目 (VT)..................................17
mù-tā 墓塔.................................579
mü-tōu 木頭 (N CONCR-SUFF)........137
mü-yú 木魚.................................135
Mùzhēnlíntuō 目真臨陀 (NPR).........700
Mùzhēnlíntuōlóngwàng 目支臨陀龍王 (NPR)..............................700
Mucilinda..................................699-319
mulberry tree...............................493, 715
multiple modality-marking...............407
multiplication.............................458
MW>ADV, QUANT...........................119

N

N + shēng 生.................................161
N(X) + N (Y) + yè 也........................483
N-tōu 頭 (SUFF) > N HUM{PROFESSION}...
...........................................134
N-tōu-ēr 頭兒.............................142
N-zī-ēr 子兒...............................142
N.AB........................................110
N.AB-tōu 頭 (SUFF).......................138
N.AB-zī 子 (SUFF).........................153
N.ANIM-ēr 兒 (SUFF).....................144
N.ANIM-zī 子 (SUFF).....................147
N.CONCR-tōu 頭 (SUFF)................135
N.CONCR-zī 子 (SUFF)..................149
N.CONCR{BODY PARTS}-tōu 頭(SUFF)....
...........................................135
N.CONCR{BODY PARTS}-zī 子 (SUFF)....153
N.CONCR{BUILDING}-zī 子 (SUFF)......151
N.CONCR{CONSTRUCTION}-tōu 頭(SUFF)..
...........................................138
N.CONCR{FOOD}-zī 子 (SUFF)...........152
N.CONCR{FURNITURE}-zī 子 (SUFF).....151
N.CONCR{MEANS OF TRANSPORTATION}-zī
子 (SUFF).................................137
N.CONCR{TOOLS-ITEMS FOR DAILY USE}-tōu
頭 (SUFF).................................136
N.CONCR{TOOL}-zī 子 (SUFF)...........150
N.CONCR{UTENSIL, FURNITURE}-zī 子
neutral pronoun ........................................ 547
ni (SF) ........................................ 503, 507, 526, 544
ni 你 (SF) ........................................ 544
ni 你 (NPRO2) ........................................ 172
ni 擬 (V.MOD.VOL) ........................................ 424, 685
ni 擬 (VT) ........................................ 424
ni 擬 (V.AUX.FUT) ........................................ 425
ni xiào-xiào zhì bèi 你 小小之輩 ........................................ 182
ni zhi-rén 你 言人 ........................................ 181
ni-děng 你等 (NPRO2PL) ........................................ 180
ni-tuō-nà 尼陀那 ........................................ 648
ni-yú 擬欲 ........................................ 423, 430
ni-yú 擬欲 (V.AUX.FUT) ........................................ 425, 798
Nīlián River 尼連河 (NPRO.LOC.PHON) ........................................ 697
nín-mó 時麼 ........................................ 547
níng 宁 (SI.QUEST.RHET) ........................................ 16
nián sān fāng ěr 拈三放二 ........................................ 455
nièn 指 (TERM) ........................................ 784
nièn 指 (V{SPEAK}) ........................................ 564
nièn 念 ........................................ 652, 622, 759
nièn-gū 拝古 ........................................ 784
Niāokēshāng 鸟窠和尚 (741-824) ........................................ 67, 584
Niāoyán hé-shāng 鸟岩和尚 ........................................ 70
niè-pán de 捲盤德 ........................................ 631
niè-pán miào-xīn 捲盤妙心 (TERM) ........................................ 704
Nine Mountains of the Sōn 禪 School ........................................ 2
nīrvāṇa ........................................ 616, 643, 646, 649, 698, 703-707, 738, 744, 758, 778-779, 786
nīśidāna ........................................ 498
niśa-sthāta ........................................ 574
Nītōū Fārōng牛頭法融 (NPR) (594-657) ........................................ 66, 561, 563, 584, 584, 611, 794
Nītōū-Sān dì-yì zǔ Róng dà-shì xīn tā jī 牛頭山第一祖大師心塔記 ........................................ 563, 566
no-conflict samādhī ........................................ 609
no-mark ........................................ 643, 704
no-mind (see also wú-xīn 無心) ........................................ 239, 465, 468, 574, 638, 641, 643-646, 786, 841
no-thought ........................................ 841
nóng-jìa 豪家 (NPRO1) ........................................ 171
nominal usages of numerals ........................................ 439
non-discrimination ........................................ 773
non-sentient (wú-qíng 無情) ........................................ 611, 619-620, 622-624, 626, 638, 645
non-sentients expound the dharma (see also wú-qíng shuō-fǎ 無情說法) ........................................ 610, 619
Northern Qi 朝 ........................................ 710
Northern School of Chán 禪 ........................................ 12, 36, 39, 43, 561, 568, 588, 589, 728
Northern Zhou 北周 ........................................ 713
NP + nī 稣 (SF.QUEST) ........................................ 509
NP + shì 是 (COP) + NP + yē 也 (SF) ........................................ 471
NP(X) + bù shì 不是 + NP(Y) ........................................ 466
NP(X) + fēi shì 非是 + NP(Y) ........................................ 466
NP(X) + fēi 非 + NP(Y) ........................................ 466
NP(X) + hé-zài 何在 ........................................ 202
NP(X) + jǐ 即 (COP) + NP(Y) + shì 是 (COP) ........................................ 477
NP(X) + NP(Y) + yē 也 ........................................ 466, 486-487
NP(X) + NP(Y) xiàng qu duō-shào 相去多少 ........................................ 230
NP(X) + NPRO.QUEST rú-hé 如何 ........................................ 468
NP(X) + shì 是 (COP) + NP(Y) ........................................ 467
NP(X) + wèi 為 (COP) + NP(Y) + yē 也 (SF) ........................................ 474
NP(X)/VP(X) + zhé 者 + NP(Y)/VP(Y) + yē 也 ........................................ 486
NP/VP + zhé 者 (+ NP) + shì 是 (COP) + VP + yē 也 (SF) ........................................ 471
NP/VP + zhé 者 (+ NP) + VP + shì 是 (COP) + yē 也 (SF) ........................................ 472
NP/VP(X) + rú-hé 如何 (NPRO.QUEST) ........................................ 195
NP/VP(X) + zhé 者 + NP/VP(Y) yē 也 X refers to Y ........................................ 466
NPR(A) + NUM(X) + NFR(B) + NUM(Y) ........................................ 454
NPR(X) + dào 道 ........................................ 564
NPR(X) + dēng 等 (SUFF.PL) ........................................ 179
NPR(X) + dēng 等 (SUFF.PL) + NUM(Y) + rēn 人 (CLASS) ........................................ 179
NPR(X) + gào 告 + NPR(Y) ........................................ 564
NPR(X) + gào 告 + NPR(Y) + yue 日/言 ........................................ 564
NPR(X) + miàn wèn 講問 + NPR(Y) ........................................ 564
NPR(X) + xiāng 向 (COV.OBJ.SPEECH) + NPR(Y) + shuō 開 ........................................ 564
NPR(X) + yùn 云 ........................................ 564
NPR(X) + yue 日 ........................................ 564
NPR(X) bài Fó yue 白佛曰 ........................................ 564
NPR(X) yǒu jǐ yue 有偈曰 ........................................ 564
NPR + dēng 等 (SUFF.PL) ........................................ 179
NPR-QUEST shēng 生 (V.SUFF) ........................................ 159
NPR-DÉM-gōu 頭 (SUFF) ........................................ 140
NPR-QUEST + COP + VP(X) ........................................ 227
nī 奴 (N) ........................................ 171
nī 奴 (NPRO1) ........................................ 171
nī-jiā奴家 (NPRO1) ........................................ 171
INDEX
938

qi-jīng 契經 ................................. 648
qi-kuàng 契況 + VP + yé 耶 (hū 乎) ... 237
qi-qí 情寄 (情寄) (VI.REDUP) .......... 711
qi-sè 氣色 (N) .......................... 655
Qi-shì jǐng 起世經 ....................... 677
qi-shòu 稽首 (VI.ACT) ................. 792
qi-tè 奇特 (ADJ) ........................ 640
qi-wèi 氣味 (N) .......................... 728
qi-wù 氣悟 ............................... 662, 717
qi-yú 迄於 (COV.TEMP.DESTIN) ... 319
qi-zhī 七支 ............................... 691
qi-zhī 迄至 (COV.TEMP.DESTIN) ... 319
qi-zhī-yù 迄至於 (COV.TEMP.DESTIN)... 319
qi-zhōng 其中 (NPRO.DEM.LOC) .......... 124, 682
qià cháng (VT). .......................... 605
qiè-hào 惜好 .............................. 605
qiè-qù 惜去 ......................... 605
qiè-sì 惜似 (V.COP?) ................ 246
qiè-sì 惜似 + X + xiāng-sì 相似 ... 322
qiàn 千 ................................. 443
qiàn 千 + lái 來 ...................... 460
qiàn 前 (N.GR.CLAUSE.TEMP) .... 113, 556
qiàn 前 (N.GR.LOC) .................. 111
qiàn 前 (N.GR.TEMP) .................. 111
qiàn biàn wàn huà 千變萬化 .......... 454
qiàn jiā wàn hù 千家萬戶 ............. 454
qiàn lún-jù xiāng 千輪相 (TERM) ... 708
qiàn shān wàn shuǐ 千山萬水 ........ 454
qiàn yì 千億 (NUM) ................... 444
qiàn-bàn wàn-bàn 千般萬般 .......... 455
qiàn-huà 懸化 (VI.PROC) ......... 758, 761
qiàn-jīng 前境 (TERM) ................ 669
qiàn-tóu 前頭 (N.GR.LOC-SUFF) ... 139
qiàn-wàn 千萬 (NUM) .............. 444
qiàn-zhū wàn-zhū 千組萬組 .......... 455
Qiānfó 千佛 monastary .......... 13
Qiānfú 千福 monastery ........... 607
qiǎng 強 (ADV) ....................... 574
qiǎng-míng 強名 ..................... 562
qiānzhū 前鋟 .............. 125
qiāo-qí 跳起 (VT) ................. 254
qiāo-zǐ 銖子 ...................... 150
Qíchéng 期城 (NPR.LOC) .......... 741
qiē 且 ................................ 492, 556
qiē 且 (ADV.IMP?) ............. 500, 541, 558
qiē 切 (ADV.IMP) .............. 427
qiē 切 (V.STRUCT) .............. 706
qiē-mò 且莫 (NEG.IMP?) .......... 558
qié-tuó 伽陀 ...................... 648
qin 秦 ......................... 642
INDEX

940

real nature (see also ‘zhēn xìng 真性’). 778
realm…………………………………….. 779
reanalysis……………………………… 262
Recorded Sayings (see also yǔ-lù 語錄): 9, 11, 40, 48, 51, 125, 138, 159, 191, 242, 246, 451, 482, 509, 512-513, 522, 600
reduplicated nouns…………………….. 110
reduplicated numbers…………………… 456
reduplicated transitive verbs………………… 251
reduplication………………………….. 250, 387
relation verbs…………………………. 267
relative anteriorty………………………. 491
religiously motivated suicide…………… 737
rén 人 (CLASS)……………. 113, 117
rén-jia 人家…………………………. 182, 185
rén-rén 人人………………………….. 110
rén-wō 人我 (TERM)……………….. 591
rén-zhē 仁者 (NPRO2. SEMI. HON)…… 187
rèn-mó 任摩………………………… 221
rèn-mó-shēng 應摩生…………………… 162
rèn-yì 任意………………………….. 562
rèn-yún 任運………………………… 596
repetition-interrogative sentence……… 529-531
request………………………………. 353, 518, 523, 542, 558
retribution…………………………….. 623
rì-rì 日日…………………………….. 110
rì-tóu 日頭 (N. CONCR-SUFF)……… 137
rì-yòng 日用 (ADV/ADJ)……………… 630
rì-yòng shì 日用事……………………. 630
Riguáng Tathāgata日光如来 (NPR)…… 674
Rizhong 目種………………………….. 677, 682
róng-yí 容易 (VI/ADJ)………………. 655, 793
róngliàng liàngcí 容量量詞…………… 114
ròu-shēn 肉身………………………… 772
ròu-zhū 肉珠………………………….. 788
rú 如 (SI. COND)………………….. 522, 546
rú 如 (V. COP)……………….. 246
rú 如 + X + xiāng-sì 相似……………… 322
rú 汝 (NPRO2)………………………. 171, 191
rú 入………………………………… 568
rú 入 (V. COMP.DIR)……………….. 254
rú 入 (VT)…………………………… 254
rú liú 入流…………………………….. 628
rú shì wǒ wén 如是我聞……………… 49, 613
rú shì 如是………………………….. 121
Rù Táng qiú-fā mù-lù 入唐求法目錄…… 41
Rù Táng xìn qiú shēng jiào mù-lù 入唐新求聖教目錄…… 42
rù zhù-rén 汝諸人…………………... 181
rù zì-shēn 汝自身…………………….. 170
Rù-dào ān-xin yào fāng-biàn fā-mén 入道
安心要方便法門………………….. 635
rù-dèng zhù rén shàn hú-chí 汝等諸人善
護持 (VP{GREEK})………………… 784
rù-dèng 汝等 (NPRO2.PL)…………… 180
rú-hé 如何 (NPRO.QUEST)………... 194-195, 242-244
rú-hé 如何 (NPRO.QUEST) + shì 是 (COP) + NP(X)………………….. 195, 468
rú-hé 如何 (NPRO.QUEST) + shì 是 (COP) + VP………………….. 468
rú-hé 如何 (NPRO.QUEST) + shì 是 (COP) + VP(X)……………… 195
rú-hé 如何 + shì 是 + X……………… 243
rú-lái fā-shēn 如來法身……………… 574
rú-lái-shēn 如來身…………………. 608
rú-lái-zāng 如來藏…………………. 626
rù-mén 入門 (TERM)……………….. 765
rù-rán 如然………………………….. 665
rú-rú 如如……………………………. 626
rú-ruò 如若 (SI. COND)……………. 546
rú-shí 如實…………………………… 626
rú-shì 如是…………………………... 665
rú-sì 如似 (V. COP)?……………….. 246
rú-yí 如台 (NPRO.QUEST)………… 233
rú-yí-shēn 如意身…………………. 608
Rucika………………………………. 674
Rucika Tathāgata…………………… 674
Rūdāi-zāng-xīng 如來藏性 (TERM)…… 770
Rūnán 汝南 (NPR. LOC)……………… 757
Ruizhōng 聳宗………………………… 588
ruò 若 (SI. COND)………………….. 522, 546, 547
ruò 若 (SI. COND) + (NEG + VP) (X) zhēng 爭 (NPRO.QUEST) + VP(Y) …… 213
ruò 若 (SI. COND) + yù-mó zé 與摩 + zé
則 + VP…………………………... 546
ruò 若 (SI. COND) + yù-mó 與摩 + VP,… 546
ruò yù-mó zé 若與摩則+ yé 也…… 488
ruò-dèng 若等 (NPRO2.PL-SUFF.PL)………… 180
ruò-hé 若何 (NPRO.QUEST)………… 234
ruò-rán 若然………………………….. 614
ruò-shì 若是 (SI. COND)……………. 546
ruò-shù 若屬…………………………. 179
ruò-wéi 若為 (NPRO.QUEST)…………… 329, 622, 627
ruò-yé 若也 (SI. COND)……………. 546-547
ruò-zì 若子 (VI!?-SUFF)…………… 155
RUTANG (Rù Táng qiú-fā xùn-lì xíng-jī 入
唐求法巡禮行記)……………… 184, 319, 396, 522, 553
S

sā-bō-rē hǎi 藥般若海 (TERM) 738
sahasrāra 708
Sakkamāhanāma 689
sakṛdāgāmin 628
Sākya 673, 683, 687, 690, 776
sākya 687
Sākya Tathāgata 675
Sākyamuni Buddha 33, 45, 53, 673, 675, 687
sā latre 703
sama 571
sāmādhī (see also 'sān-mēi 三味') 4, 442, 567, 571, 609, 629, 664, 705-706, 782
sāmādhi no-advantage 696
sāmādhi no-mark 664
sāmādhi one-practice 635
sāmādhi oneeness 781, 783
sāmatha-vipaśyanā 572
sambandha 615
sbāmāyaskambodhi 624
Sanjñharaka 43
Samghati 695
sānprayaoga 615
samsāra 646, 795
samskritī 331
samskṛta 625
samudāgama 663
samyak-sambodhi 699
sān (PHON) 442
sān (NUM) 445
sān cāo èr mù 三草二木 455
sān dīnā 三點 (TERM) 631
sān jīé sān qīān 三劫三千 (TERM) 674
sān jū 三九 642
sān qīān dā qiān shì jiē 三千大千世界 447, 624
sān 571
sān tōu liǎng miàn 三頭兩面 455
sān wū 三五 (NUM-NUM) 451
sān xì luò cǐ 三細六粗 454
sān xuàn sān yào 三玄三要 457
Sān-bào wèn-dá 三寶問答 222
sān-dé 三德 631
sān-èr 三二 455
sān-jīāo gōng-fēng 三教供奉 614
sān-jīāo 三教 (TERM) 614
sān-jīé 三界 (TERM) 418, 620, 645, 698
sān-jū jīng-jīé 三聚淨戒 607
sān-liàng 三兩 455
sān-mēi 三味 (TERM-PHON) 442, 567, 705
sān-mū-sān-pū-tí 三千三菩提 (TERM) 699
sān-pū-tí 三菩提 (TERM-PHON) 624
sān-qīān dū-qīān shì jiē 三千大千世界 446
sān-qīān shì jiē 三千世界 447
sān-sān 三三 (NUM-REDUP) 457
sān-shì-èr dà-rén xiāng 三十二大人相 (TERM) 692
sān-sī 三四 (NUM-NUM) 449
sān-yè 三業 662
sān-zān 三藏 (TIT/TERM) 635, 661
sān-zān jīng 三藏經 (TERM) 2
Sanavāsa 43, 53
Sāndaka 142
sāng 761
sāng-zī 715
Sānghanādi 54
Sānping hé-shàng 三平和尚 68
SĀNGUOZHI (Sāng-guò zhì 三國志) 9, 125, 169, 177, 259, 285, 297, 309, 315, 318, 327, 339, 347, 361, 455, 528
Sārāna 775
Sārāvānā 738
Satya 735
Sawer, Michael 52
sē-jīē 三界 418, 620, 698
sē-lī 三力 (N.AB) 698
Sēng-jūa 慎家 182
Sēng-jūa-li 三藏 (TERM-PHON) 695
Sēngchōu 慎稠 594
Sēngyōu 僧佑 (438-518) 44, 674
Seikino Tadashi 關野真 21
self-denial 737
semi-pronoun 130
sentence final èr 耳 495
sentence final hǎo 好 498
sentence final lú 來 515
sentence final lǐ 裏 526
sentence final nà 那 503
sentence final yān 焉 496
sentence final yé 也 486
sentence final yǐ 彼 491
sentence final zhe 著 (者) 522
sentence finals yú 與 and yú 以及 497
Seo Kyung-Bo 24
SGSZ (Sōng gāo-sēng zhùn 宋高僧) 10, 563, 579, 584, 588, 640, 787
shā 殺 (V.COMP.RES) 264
shā 殺 (V.SUFF.INT?) 264
shā 殺 (V.STRUCT?) 264
shā-lúo 鈍鎌 632
shā-měn 沙門 (TERM-PHON) 657, 701
<table>
<thead>
<tr>
<th>lemmas</th>
<th>page</th>
</tr>
</thead>
<tbody>
<tr>
<td>shā-mú 沙瀘</td>
<td>634, 721</td>
</tr>
<tr>
<td>shā-mú-ní 沙瀘泥</td>
<td>634</td>
</tr>
<tr>
<td>shā-shéng zhòng 殺生種</td>
<td>677</td>
</tr>
<tr>
<td>shā-tài 沙汰</td>
<td>713</td>
</tr>
<tr>
<td>shān 善</td>
<td>565</td>
</tr>
<tr>
<td>shān-rén 人</td>
<td>186</td>
</tr>
<tr>
<td>shān-nán-zǐ 善男子</td>
<td>186</td>
</tr>
<tr>
<td>shān-sèng 山僧 (NPRO1.SEMI.HUMB)</td>
<td>190</td>
</tr>
<tr>
<td>shān-zhī-shí 善知識 (TERM)</td>
<td>605</td>
</tr>
<tr>
<td>Shāndēng 善登</td>
<td>669</td>
</tr>
<tr>
<td>shāng 上 (ADV)</td>
<td>254</td>
</tr>
<tr>
<td>shāng 上 (N.AB)</td>
<td>254</td>
</tr>
<tr>
<td>shāng 上 (N.GR.LOC)</td>
<td>111, 254</td>
</tr>
<tr>
<td>shāng 上 (V.COMP.DIR)</td>
<td>254</td>
</tr>
<tr>
<td>shāng 上 (VI.ST/ADJ)</td>
<td>254</td>
</tr>
<tr>
<td>shāng 上 (VT)</td>
<td>254</td>
</tr>
<tr>
<td>shāng-jì 商賈</td>
<td>677</td>
</tr>
<tr>
<td>shāng-lái 來</td>
<td>254</td>
</tr>
<tr>
<td>shāng-míngcí-dì 上名次第</td>
<td>7</td>
</tr>
<tr>
<td>shāng-shèng 上乘</td>
<td>747</td>
</tr>
<tr>
<td>shāng-tóu 上頭 (NP.RO.LOC-SUFF)</td>
<td>140, 254</td>
</tr>
<tr>
<td>shāng-zhé 傷折 (VT)</td>
<td>703</td>
</tr>
<tr>
<td>shāng-zuò 上座 (TIT)</td>
<td>764</td>
</tr>
<tr>
<td>Shāngdū 上都 (NPR.LOC)</td>
<td>789</td>
</tr>
<tr>
<td>Shānggū hé-shāng 山谷和尚</td>
<td>72</td>
</tr>
<tr>
<td>Shānglán hé-shāng 上藍和尚</td>
<td>69</td>
</tr>
<tr>
<td>SHANSHU (Shang-shi 尚書)</td>
<td>167, 232, 344, 391, 455</td>
</tr>
<tr>
<td>SHANHAI (Shan-he jing 山海經)</td>
<td>676</td>
</tr>
<tr>
<td>Shānshān-hé-shāng 杉山和尚</td>
<td>72</td>
</tr>
<tr>
<td>Shānshēng 善生</td>
<td>682</td>
</tr>
<tr>
<td>Shānxùn 善愚</td>
<td>682</td>
</tr>
<tr>
<td>shāo 稠 (ADV.INT)</td>
<td>697</td>
</tr>
<tr>
<td>Shāolín 少林</td>
<td>594</td>
</tr>
<tr>
<td>Shāoshān-hé-shāng 薩山和尚</td>
<td>70</td>
</tr>
<tr>
<td>Shè dà-shěng hùn 摘大乘論</td>
<td>772</td>
</tr>
<tr>
<td>shè-duó-qié 鬪多伽</td>
<td>648</td>
</tr>
<tr>
<td>shè-lǐ 隈裡 (NPRO2.SEMI.HON)</td>
<td>187</td>
</tr>
<tr>
<td>shè-rén 人</td>
<td>585</td>
</tr>
<tr>
<td>Shè-shān yáo 姚山濤</td>
<td>14</td>
</tr>
<tr>
<td>shè-shí 舌識</td>
<td>573</td>
</tr>
<tr>
<td>shè-shí 詩使 (SICONS)</td>
<td>598</td>
</tr>
<tr>
<td>shè-tóu 古頭 (N.CONCRTONGUE-SUFF&gt;NWORD/ADJORAL)</td>
<td>136</td>
</tr>
<tr>
<td>shè-tóu-ér 古頭兒</td>
<td>142</td>
</tr>
<tr>
<td>Shèjīng 沙淨</td>
<td>688</td>
</tr>
<tr>
<td>shèn 身</td>
<td>169</td>
</tr>
<tr>
<td>shèn 身 (N.CONCR)</td>
<td>169</td>
</tr>
<tr>
<td>shèn 嬰</td>
<td>16</td>
</tr>
<tr>
<td>shèn 甚 (NPRO.QUEST)</td>
<td>221, 222, 242</td>
</tr>
<tr>
<td>Shèn jiàn gé 神劍歌</td>
<td>14</td>
</tr>
<tr>
<td>Shèn-biān 聲邊</td>
<td>139, 170, 724</td>
</tr>
<tr>
<td>Shèn-jī 聲己</td>
<td>169</td>
</tr>
<tr>
<td>Shèn-mó 聲摩 (NPRESS.QUEST)</td>
<td>226, 242</td>
</tr>
<tr>
<td>Shèn-mó 聲漠 (NPRESS.QUEST)</td>
<td>222</td>
</tr>
<tr>
<td>Shèn-mó 聲沒 (NPRESS.QUEST)</td>
<td>221, 242, 222</td>
</tr>
<tr>
<td>Shèn-shèn 聲深</td>
<td>567</td>
</tr>
<tr>
<td>Shèn-shèn sān-méi 聲深三味 (TERM)</td>
<td>567</td>
</tr>
<tr>
<td>Shèn-shèng 聲生</td>
<td>162</td>
</tr>
<tr>
<td>Shèn-shí 聲識</td>
<td>573</td>
</tr>
<tr>
<td>Shèn-wú 聲物 (NPRESS.QUEST)</td>
<td>221, 222, 242</td>
</tr>
<tr>
<td>Shèn-yáo 神陽</td>
<td>714</td>
</tr>
<tr>
<td>Shèndū 聲毒 (NPRESS.LOC)</td>
<td>676</td>
</tr>
<tr>
<td>Shèng 生</td>
<td>608</td>
</tr>
<tr>
<td>Shèng 生 (N.AB)</td>
<td>163</td>
</tr>
<tr>
<td>Shèng 生 (V.SUFF)</td>
<td>159, 224, 394, 790</td>
</tr>
<tr>
<td>Shèng 生 in interrogative pronouns</td>
<td>159</td>
</tr>
<tr>
<td>Shèng-shēng 聲聖</td>
<td>110</td>
</tr>
<tr>
<td>Shèng-sī shì dà 生死事大</td>
<td>640</td>
</tr>
<tr>
<td>Shèng-wén 聲聞 (TERM.PHON)</td>
<td>587, 616, 780</td>
</tr>
<tr>
<td>Shèng-xiù shēng 聲聞身</td>
<td>608</td>
</tr>
<tr>
<td>Shèng-yuán 生緣 (TERM&gt;COLL)</td>
<td>605</td>
</tr>
<tr>
<td>Shèng-zhāng 生 aş</td>
<td>791</td>
</tr>
<tr>
<td>Shèng-zhì 聲智</td>
<td>41, 44, 46-47</td>
</tr>
<tr>
<td>Shèng-zī 統子 (N.CONCR-SUFF)</td>
<td>150</td>
</tr>
<tr>
<td>Shèng-zuò 聲座</td>
<td>609</td>
</tr>
<tr>
<td>Shèngdēng 省澄 (see also ‘Wéndēng 情’ and ‘Jīngxiū chán-shí 淨修禅師’)</td>
<td>12-13</td>
</tr>
<tr>
<td>Shèngdêng 省澄</td>
<td>12</td>
</tr>
<tr>
<td>Shèngguāng hé-shāng 勝光和尚</td>
<td>8, 76</td>
</tr>
<tr>
<td>Shèngmín 聲門</td>
<td>683</td>
</tr>
<tr>
<td>Shèngzhù Wùrăn 聲住無染</td>
<td>31, 32</td>
</tr>
<tr>
<td>Shènhuí 神會</td>
<td>12, 41, 43, 567, 589, 728</td>
</tr>
<tr>
<td>SHENHUI YULU (Shenhui yu-lu 神會語錄)</td>
<td>22, 159, 168, 221, 301, 320, 325, 397, 600, 626, 640, 782</td>
</tr>
<tr>
<td>Shènshān-hé-shāng 神山和尚</td>
<td>69</td>
</tr>
<tr>
<td>Shènxìu hé-shāng 神秀和尚 (605?-706)</td>
<td>43, 67, 588, 601, 635, 661</td>
</tr>
<tr>
<td>Shèyí 舍夷</td>
<td>677</td>
</tr>
<tr>
<td>Shèyiqì 惜夷耆耶 (NPRESS.LOC.PHON)</td>
<td>686</td>
</tr>
<tr>
<td>shǐ 師 (TIT)</td>
<td>563</td>
</tr>
<tr>
<td>shǐ 師 (VT)</td>
<td>619</td>
</tr>
<tr>
<td>shǐ 獅</td>
<td>148</td>
</tr>
<tr>
<td>shí 希</td>
<td>617</td>
</tr>
<tr>
<td>suō-shēng 所生</td>
<td>292, 686</td>
</tr>
<tr>
<td>suō-yì 所以</td>
<td>552</td>
</tr>
<tr>
<td>suō-zhī zhàngh 所知障</td>
<td>791</td>
</tr>
<tr>
<td>suō-chū, fāngxiàng hé shǐjiān jiěcí 處所方向和時間介詞</td>
<td>272</td>
</tr>
<tr>
<td>Supervisor of the Tripitaka (TIT)</td>
<td>4</td>
</tr>
<tr>
<td>Suppatīta</td>
<td>669</td>
</tr>
<tr>
<td>Supplement to the Koryō Tripitaka</td>
<td>3</td>
</tr>
<tr>
<td>supplementary canon</td>
<td>4</td>
</tr>
<tr>
<td>supreme vehicle</td>
<td>747</td>
</tr>
<tr>
<td>Surveillance Commissioner (TIT).</td>
<td>20, 726</td>
</tr>
<tr>
<td>Śūrya-prabha</td>
<td>674</td>
</tr>
<tr>
<td>Śūrya-prabha Buddha</td>
<td>674</td>
</tr>
<tr>
<td>Śūryavamsā</td>
<td>683</td>
</tr>
<tr>
<td>Śūsan 精敵 kings</td>
<td>681</td>
</tr>
<tr>
<td>sūtra</td>
<td>648</td>
</tr>
<tr>
<td>sūtra-pitaka</td>
<td>2, 661</td>
</tr>
<tr>
<td>Suzuki Tetsuo 鈴木信雄</td>
<td>24</td>
</tr>
<tr>
<td>syssemantograph</td>
<td>81, 83</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>T</th>
</tr>
</thead>
<tbody>
<tr>
<td>tā 他</td>
</tr>
<tr>
<td>tā (NPRO3)</td>
</tr>
<tr>
<td>tā 它 (NPRO3)</td>
</tr>
<tr>
<td>tā 塔 (TERM)</td>
</tr>
<tr>
<td>tā 踏</td>
</tr>
<tr>
<td>tā-hou 他後 (CONJ)</td>
</tr>
<tr>
<td>tā-jia 他家</td>
</tr>
<tr>
<td>tā-míng 塔名</td>
</tr>
<tr>
<td>tā-rén 他人</td>
</tr>
<tr>
<td>tā-rì 他日</td>
</tr>
<tr>
<td>tā-rì hòu-shí 他日後時</td>
</tr>
<tr>
<td>tā-shí 他時</td>
</tr>
<tr>
<td>tā-shí hòu-rì 他時後日 (NP)</td>
</tr>
<tr>
<td>table of contents</td>
</tr>
<tr>
<td>taboo</td>
</tr>
<tr>
<td>taboo name</td>
</tr>
<tr>
<td>tār 太 (ADV) + VI-shēng 生 (V.SUFF?)</td>
</tr>
<tr>
<td>tār 太 (ADV. INT)</td>
</tr>
<tr>
<td>tār 太 + VP + le 了</td>
</tr>
<tr>
<td>tār(yì) 台 (NPRO1)</td>
</tr>
<tr>
<td>tā zhúcí 態助詞</td>
</tr>
<tr>
<td>Tāi-píng guǎng-fū 太平廣記</td>
</tr>
<tr>
<td>Tāi-píng jīng 太平經</td>
</tr>
<tr>
<td>tāi-shēng 胎生</td>
</tr>
<tr>
<td>tāi-shǐ 太使 (TIT)</td>
</tr>
<tr>
<td>tāi-shí-líng 太史令 (TIT)</td>
</tr>
<tr>
<td>tāi-yáng-xī 太陽系</td>
</tr>
<tr>
<td>Táiyüán 太原 (NPR.LOC)</td>
</tr>
</tbody>
</table>
INDEX
948

U

Udraka-rāmaputra ...........................................696
udāna ....................................................................648
Ue Hakuju 宇則伯壽 ..................................22
ultimate enlightenment of a Buddha ..............699
ultimate truth .........................................................735
upadeśa ..............................................................648
Upagupta .............................................................43, 53
upāsaka .................................................................634
upāsika .................................................................634
upāya (fāng-biàn 方便) .........................40, 49, 110
uptāda .................................................................399
Uttarā .................................................................671

V

V{APPROACH/FACE} ..............................................372
V{ARRIVE AT} .......................................................372
V{BE TOGETHER WITH} ....................................372
V{CAUSE} ..............................................................247
V{DEMAND} ........................................................332
V{DIE} .................................................................761
V{HEAL} ..............................................................248
V{FINISH} ............................................................556
V{GIVE} ...............................................................276, 281, 320, 372, 381, 383
V{GRASP} .............................................................372, 384
V{HOLD} ..............................................................313
V{LEAN ON} ........................................................372
V{MAKE INTO} ....................................................276, 279, 281, 283, 357
V{MOVE} ...............................................................198, 251, 270, 276, 287, 295, 383, 521
V{MOVE} + wàng 往 N.LOC ..........................327
V{MOVE} + xiàng 向 (PREP.DIR) + N.LOC ..........................327
V{PERCEIVE} .........................................................247, 262
V{REALIZE} ..........................................................257
V{REMOVE} ............................................................258
V{SEEK} ...............................................................332
V{SEND} ...............................................................320
V{SHOW} ............................................................381
V{SPEAK} ...............................................................381
V{SPEAK} + ... + ka4n 看 ..................................501
V{SUFER} .............................................................372
V{TAKE AWAY} ....................................................372
V{THINK} .............................................................247-248, 262
V{TRANSPORT} ........................................251, 281, 283, 517
V (+ V.COMP.CAP) (+ NP) + lāi (V.COMP.DIR) ..........516
V + N + shù 数 + V.CLASS ..................................462
V + OBJ.DIR + sì 似 + OBJ.INDIR ..............321
INDEX

949

V + V.COMP.DIR + N + V.COMP.DIR.............252
V + yú 于 (PREP.PASS) + N(agent)........288
V + ... + kàn 看..........................502
V(X) - NEG - V(X)..........................545
V-bū不 (INF) - 得 (V.COMP.CAP)..............255
V.MOD.CAP..........................391
V.MOD.NEC..........................391
V.MOD.OBL..........................391
V.MOD.PERM..........................391
V.MOD.POSS..........................391
V.MOD.VOL..........................391
V1 + OBJ + V2..........................278
V1 + OBJ1 + V2+(OBJ2)......................278
vaipula......................................648
Vairocana.................................615, 624
Vairocana-Buddha.........................609
Vaisya......................................677
Vaisya caste.................................677
Vaisāli......................................780
Vajracchedika..............................613, 769
vajrāsana.....................................699
vāla-vaśajana.................................785
Vāranasī.....................................698
variatio......................................477
vāsanā........................................591
Vasubandhu.................................677
Vasumitra....................................43, 53
verbal complement..........................308
verbal suffix.................................320
verses.......................................648
Vessabhū......................................674
VI-tōu 頭 (SUFF).............................140
VI. NUM(X): 'be X days in number'.........437
VI. NUM(X) 'be X years in age'...........437
VI. NUM(X): 'be X in number'.............436
VI.ST + shēng 生...........................160
VI.ST-zi 子 (SUFF)..........................153
vibhajya......................................658
vibhāga........................................658
vihārasvāmin.................................15
vijñāna.......................................574
vikalpa.......................................658
VIMAI KIRTI (Weimójié suó shúo jīng 維摩詰所說經)........475, 609, 612, 655, 741, 763, 777, 780, 782, 797
Vimalakirti.................................644, 780, 797
Vinaya School...............................662, 771
vinaya-piṭaka................................2, 661
Vipassin......................................667, 700
Vipāśyin......................................667, 700
Vipāśyin Buddha.............................53, 700
Vissākhā.......................................670
Viśvābhū......................................669, 674
Viśvābhū Buddha.............................53, 674
VP + bu 不 (SF.QUEST).......................531
VP + lião 了 + yě 也......................490
VP + shēng 生.....................................161
VP + wú 無 (SF.QUEST).....................532
VP + yě-wù 也無..............................529
VP + zài 在 (SF).............................513
VP(X) + na 那 + VP(Y)......................506
VP(X) + gù 故 (N.GR.CLAUSE.REASON).....552
VP(X) + jí 即 (COP) + VP(Y)..............475
VP(X) + jī-zhī 及至 (COV.TEMP) + COV.OBJ + VP(Y)...............307
VP(X) + lião 了 (V.GR.CLAUSE.TEMP) + VP(Y)............491
VP(X) + wéi-fū 為復 + VP(Y)..............240
VP(X) + yě 也 (SF.QUEST) + VP(Y) + yě 也 (SF.QUEST)..........241
VP(X) + yě3 也 + VP(Y) + yě 也............490, 540
VP(X) + zuo-shí-mó 作什磨................224
VP(X) | suǒ-yí 所以 + VP(Y)..................552
VP(Y) | yǐ 以 + VP(X)..........................553
VP + 著 + VP2.................................260
VT(A) + NUM(X) + VT(A) + NUM(Y)..........454
VT(A) + NUM(X) + VT(B) + NUM(Y)...........454
VT(A) + NUM(X) + VT(B) + NUM(Y) (A and B belong to the same semantic field)...........454
VT(A) + NUM(X) + VT(B) + NUM(Y) (A is an antonym of B)...454
VT.SENT......................................249, 262
VTT + gěi 給 (COV.OBJ.INDIR) + OBJ.INDIR + OBJ.DIR...........380
VTT + OBJ.DIR + gěi 給 (COV.OBJ. INDIR) + OBJ.INDIR...........380
VTT + OBJ.DIR + yú 於 (PREP.OBJ. INDIR) + OBJ.INDIR...........380
VTT + OBJ.DIR + yú 與 (PREP.OBJ. INDIR) + OBJ.INDIR...............380
VTT + OBJ.INDIR + OBJ.DIR + lūn 來 (V.COMP.DIR)...............517
VTT + yú 與 (PREP.OBJ.INDIR) + OBJ.INDIR + OBJ.DIR...........380
VTT{GIVE/SEND}.............................381
VTT{SHOW/GUIDE}...........................381
VTT{SPEAK}.................................381
VTV...........................................249
VTT{SPEAK} + yú 言 (PREP) + NP.............350
vyajana......................................785
Vyūha kalpa..................................674
vyākarana....................................624, 648, 761
vyāpāra.....................................594
W

wǎn-li 瓦礫 (N) ............................................. 644
wài 外 (N.GR.CAUSE. TEMP) ....... 556
wài 外 (N.GR.LOC) ............. 111
wài 外 (N.GR.TEMP) .......... 111, 693
wǎi-dào 外道 (TERM) .............. 697
wǎi-tóu 外頭 (N.GR.LOC-SUFF) .... 140
wǎn 晚 (VT) .................................. 697
wǎn 萬 .............................................. 444
wǎn 万 .............................................. 444
Wǎn lǐ chóng-xiū Quán-zhòu fú zhì 萬里
重修泉州府志 ................................. 13
Wǎn Tiányì 萬天懿 (NPR) ........ 43, 719
wǎn-fā 萬發 .................................. 704
wǎn-zǐ 澜子 (N.GR.SUFF) ......... 150
wǎng 亡 .............................................. 761
wǎng 往 (+ V1) + N.LOC + V2 .... 327
wǎng 往 (COV.DIR) .............. 327
wǎng 往 (PREP.DESTIN?) ...... 327
wǎng 往 (VT) .................................. 185
wǎng 忘 (VT.SENT) .............. 249
wǎng 望 (COV.DIR) .............. 327
Wáng Cháo 王潮 (NPR) .......... 21
Wáng 王 clan .................................. 21
wǎng cuò 閣措 .................................. 633
Wáng Hú 王湖 .................................. 20
Wáng Jiàn 王建 (ca. 767-830) .... 529
Wángláo-shǐ 王老師 .......................... 511
Wáng Shēngyuǐ 王審邽 .............. 15
Wáng Shènzhī 王審知 ..................... 13, 21
Wáng Yán 王延 .................................. 582
Wáng Yánbīn 王延彬 ................. 13, 15, 21
Wáng Yánjùn 王延鈞 ................. 21
Wáng Yánzhèng 王延正 .............. 21
Wáng Yǒng 王詠 (NPR) ............ 614
wǎng-duàn 望斷 (VT) .............. 262
wǎng-qīng 妻親 .................................. 562
wǎng-xiān 王仙 .................................. 682
wǎng-xīn 妻心 .................................. 562
wǎng-zhòng 王重 .................................. 677
WANGFANZHĪ (Wáng Fǎnzhī) 王梵志
詩 ........................................... 283, 303
Wángjìngchū chāng-śí 王敬初常侍 ...... 75
Wángshè chéng 王舍城 (NPR.LOC) .... 695
washō (TIT) ................................. 563
Watters, Thomas .................. 52
Way ................................. 778
wéi 為 .............................................. 390
wéi 為 (COP) ............................ 261, 474, 486
wéi 為 (COP. EMPHASIS) ............ 475
wéi 為 (COV.PASS?) + N(agent) + suǒ 所
+ V, ........................................ 288
wéi 為 (COV.PASS?) + N(agent) + V ................ 288
wéi 為 (V.GR.PASS) + V ............. 288
wéi 為 (VT/VI) .......................... 328
wéi 為 + VP(X) + wéi 為 + VP(Y) .... 239
wéi 為 + VP(X) + wéi-fù 為復 + VP(Y) .... 239
wéi 為 + VP(X) + yě 耶 (SF.QUEST) +
wéi 為 + VP(Y) + yě 耶 (SF.QUEST) ........ 239
wéi 委 (VT) .............................. 320
wéi 未 .............................................. 528
wéi 未 (NEG) ....................... 113, 486, 513, 527, 542
wéi 未 + VP + zài 在 .................... 513
wéi 未 + VP + zài 在 (SF) .......... 513
wéi 味 (CLASS) ...................... 118
wéi 為 (COV.BENEFACT) .... 329, 354, 568
wéi 為 (COV.OBJ.SPEECH) .......... 331
wéi 為 (COV.PASS) .............. 331, 355
wéi 為 (COV.PASS) + NP + suǒ 所
+ VT.PASS. .................... 331
wéi 為 (COV.PASS) + NP + zhī 之
+ suǒ 所 + VT.PASS.............. 356
wéi 為 (COV.REASON) ............ 329
wéi 為 (COV.REASON) + VP + gú 假
故 .......................... 685
wéi 為 (SI.REASON) .............. 329
wéi 為 + X + 為 + Y .............. 567
wéi 為..gú 假/zhī gú 之故 .......................... 329
wéi dù xíng-zhuàng 未覓行狀 .......................... 10
Wèi 澀河 (NPR) .................. 634
wéi-dāng 為當 .................................. 532
wéi-dāng 為當 (COP-VERB.STRUCT) .. 261
wéi-dāng 為當 + VP(X) + wéi-dāng 為當
+ VP(Y) .................... 239, 329, 567
wéi-dāng 為當 + VP(X) + wéi-fù 為復
+ VP(Y) .................... 239
wéi-fù 為復 .................................. 261
wéi-fù 為復 + VP(X) + VP(Y) .............. 240
wéi-fù 為復 + VP(X) + wéi-fù 為復 + VP(Y) .... 240, 329, 567
wéi-le 為了 .................................. 270
wéi-miào zhèng-fǎ 微妙正法 (TERM) .... 704
wéi-shēn 威神 .................................. 676
wéi-shēn 未審 .................................. 620
wéi-shēn 為審 .................................. 249
wéi-shēn 為甚 .................................. 223
wéi-shi 為是 .................................. 475
wéi-shí-mó 為什摩 (NPRO.QUEST) ....... 225, 243, 329
wéi-xiào 微笑 (VI.ACT) .............. 790
wéi-wèi 魏魏 (VI.REDUP/ADJ.REDUP) ..
.................................. 250
wéi-xīn 唯心 (TERM) .............. 620, 772
INDEX
951

wēi-yí 威儀 ........................................ 657
wēi-yí 威儀 (TERM) .................................. 662
wēi-ying 未應 .................................. 638
wēi-zēng-yōu 未曾有 .................................. 648
wēi-zhī 為著 .................................. 270
Wéijīng-zhī 惟京 (NPR) .................................. 47
weilái 未来 .................................. 50
Wéishān-hé-shāng 漸山和尚 (771-853) .................................. 74
Wèiwèi Fó 鋪衛佛 .................................. 667
wén 闕 (VT.SENT) .................................. 249
wén 闕 (COV.LOC) .................................. 332
wén 闕 (COV.OBJ.INDIR) .................................. 342
wén yí dā shì 问一答十 .................................. 454
wén-bù 文布 .................................. 710
wén-dào 闻道 (VT.SENT) .................................. 262
Wén-shū shì-lǐ wén pú-sà shí jīng 文殊師利問菩提經 .................................. 283
wén-tón 问頭 (N.AB.SUFF) .................................. 139
wén-wén 闕閉 (VI.ACT.REDUP) ............................ 250
wén-zhe 问著 .................................. 525
wén-zǐ 咏子 (N.ANIM-SUFF) .................................. 148
Wèndēng 文幃 (NPR) (884-972) (see also ‘Jīngxīu 乘軒-shī 淨修禪師’ and Shèngdēng 省僧) .................................. 7, 8, 12, 17, 563
Wèng 翁 .................................. 584
Wènshū táng 文殊堂 .................................. 607
Wènshūshī shuō shuò mó-hē-bō-ré-bō-luó-mù jīng 文殊師利所説摩訶般若波羅蜜經 .................................. 781
wényánnwén 文言文 (see also ‘Literary Chinese’) .................................. 48
Wénzhī 文質 .................................. 10
WXUAN (Wén-xuàn 文選) .................................. 636, 777, 790
Western Wèi 西魏 .................................. 713
white birch tree ................................. 3
wǒ 我 (NPR1) .................................. 164, 191
wǒ-bèi 我背 .................................. 181
wǒ-déng sì rén 我等四人 .................................. 180
wǒ-déng 我等 (NPRO1PL) .................................. 179
wǒ-déng zhī rén 我等諸人 .................................. 180
wǒ-déng-bèi 我等背 .................................. 180
wǒ-jiā 我家 .................................. 164, 185
wǒ-màn 我慢 (TERM) .................................. 657
wǒ-nóng 我農 (NPRO1) .................................. 171
wǒ-shē 我脛 .................................. 179
Wǒnjpg .................................. 31, 74
words indicating approximate amounts .................................. 460
world of desire .................................. 418, 620, 698
world of form .................................. 418, 620, 698
world of formlessness .................................. 418, 620, 698
wù 僕 (NPRO.QUEST) .................................. 234
wù 吾 .................................. 191
wù 無 .................................. 528, 545
wù 無 (NEG) .................................. 238
wù 無 (SF) .................................. 544
wù 無 + NP(X) + zài 在 (SF) .................................. 513
wù 悟 .................................. 568
wù 悟 (VT.SENT) .................................. 249
wù 侷 .................................. 419
wù 侷 (NEG) .................................. 558
wù 侷 (NEG.IMP) .................................. 558, 710
Wú 呂 dialect .................................. 159, 171, 177, 264, 547
wu jìao-shè 仏交涉 .................................. 618
wu jìe yǒu-pó-sài 五戒優婆塞 (TERM) .................................. 719
wu lǐ sān lǐ 五里三里 .................................. 455
wu nán ér nǚ 五男二女 .................................. 455
Wú 五 province .................................. 21
Wú province 呂州 (NPR.LOC) .................................. 638
wu rěn sān rén 五人三人 .................................. 455
wu sān rén 三人 .................................. 455
wu sān shí lǐ 三十里 .................................. 455
wu shī chú 無是處 .................................. 510
wu shī chú 無事處 .................................. 510
wu yán qī zì 五言七字 .................................. 454
wu yín lǜ lǜ 五音六律 .................................. 454
wu yōu 無有 .................................. 574
wu yún 五雲 .................................. 365
wu zhě chū 無者處 (VP) .................................. 510
wu zhòng 五重 .................................. 365
wu zhòng-xìng 無種性 .................................. 767
wu-ài 五愛 .................................. 790
wu-bài qī-bài 五百七百 .................................. 453
wu-biāo jiè 無表戒 .................................. 662
wu-chàng 無常 (TERM) .................................. 574
wu-chén jù-jì 無塵界 .................................. 731
wu-dí 無地 .................................. 575
wu-fáng 無妨 .................................. 621
wu-fā 無法 .................................. 705
wu-fēi 無非 .................................. 673
Wū-fēn lǜ 五分律 .................................. 688
wu-guān 五管 .................................. 747
Wù-liàng yì jīng 無量義經 .................................. 704
Wù-liàng-shòu jīng 無量壽經 .................................. 683
wu-lìu 五六 (NUM-NUM) .................................. 450
wu-lìu bāi 五六百 .................................. 450
wu-qíng 無情 .................................. 644, 701, 761
wu-qíng shuò fā 無情說法 (TERM) .................................. 419, 610, 619
wu-rán 兀然 .................................. 589
wu-sān 五三 .................................. 455
wu-sè jìe 無色界 .................................. 418, 620, 698
wú-shàng dào 無上道 (TERM) ........................................696
wú-shàng pú-tì 無上菩提 (TERM) ................................700
wú-shēn 五身 ..........................................................694
wú-shèng 無生 ..........................................................593
wú-shí 無事 (VP.MOD) .................................................422, 589
wú-shǐ 吾屬 ..........................................................179
wú-suǒ-yǒu-chù dìng 無所有處定 (TERM) .......................696
wú-tíng 五停 (TERM) .................................................572
wú-tíng sì-niàn 五停四念 (TERM) ................................572
wú-tíng xīn-quan 五停心觀 (TERM) ...............................572
wú-wéi 無為 (TERM) ................................................625, 649, 701
wú-wǔ 元武 (VI.REDUP) .............................................250, 589, 591
wú-wù 物物  ..................................................................110
wú-xīn 無心 (TERM) (see also ‘no-mind’) ......................................562, 574, 644
wú-xíng 無性 ..........................................................767
wú-xiàng 無相 (TERM) ...............................................643
wú-xiàng sān-měi 無相三昧 (TERM) ................................664
wú-yín shēn 五陰身 ..................................................169
wú-yín 五陰 (TERM) ..................................................365, 605
wú-yóu 無憂 ..........................................................692
wú-yōng-chū dìng 無用處定 (TERM) ..............................696
wú-yù 五欲 (TERM) ..................................................300
wú-yù niè-pān 無餘涅槃 (TERM) ..................................628
wú-zhàng 五障 (TERM) .............................................790
wú-zhàng zhī shēn 五障之身 ........................................169, 791
wú-zhēng sān-měi 無淨三昧 (TERM) ..............................609
wú-zhōng 無種 ........................................................767
wú-zhù 無住 (TERM) ..................................................639
wú-zuò 無作 (TERM) ..................................................648
WUDENG (Wù-déng huì-yuán 五登會元) ..........................10, 44, 142, 166, 182, 313, 315-316, 453, 500, 509, 514-515, 530, 547, 571, 580-226, 584, 592, 702
Wūguān Shānhūi 五冠順之 ........................................31, 496, 541
Wūguān-shān Duānyuán-sì hé-shāng 五冠山瑞雲寺和尚 .........76
Wūhán 武漢 dialect ...................................................522
Wūjī 無際 (NPR) ....................................................732
Wūláo 武牢 (NPR.LOC) ................................................746
Wūlín jù shí 武林舊事 ...............................................142
WUMENGUAN (Wù-mén guān 無門關) ................................9, 702, 704, 771
Wúmíng 悟明 ..........................................................33
Wùtiān 五天 (NPR.LOC) .............................................741
Wùxiè hé-shāng 五泄和尚 ..........................................73
Wùzhōu 婺州 ..........................................................638

X

X + jī 即 + Y + shí 是 ...............................................569
X + sì 似 + Y ..........................................................656
X + Y + xiàng qù-jí-hé 相去幾何 ...........................322
X + yé yē + Y + yé yē ..................................................212
X + yé yě + Y + yě yě ..................................................234
X + yě yè + Y + yě yè ..................................................567
X + yǔ 與 (COV.OBJ.INDIR) + Y + xiàng-sì 相似 ...............322
X-SUFF zǐ 子 .........................................................147
XGSZ ..................................................................44, 566, 577, 709, 772
xi 吾 (NPRO.QUEST) ..................................................205, 243
xi 惜 (VT) ............................................................796
xi 喜 (TERM) ..........................................................640
xi 喜 (VTV) ..........................................................247
xi 繡 .................................................................701
Xi-jīng Xingshān-sī chuán jǐ táng běi 西京善寺傳記堂碑 .......43
xī-jí 悉旨 (QUANT) ....................................................50
xī-rú 奚如 (NPRO.QUEST) ...........................................234
xī-rǔ 奚若 (NPRO.QUEST) ...........................................234
Xi-Tiānzhū 五天竺 (NPR.LOC) ....................................741
xǐ-yù sì-xīng 西域四姓 .............................................677
xī-zuò 席坐 (TIT?) ..................................................772
xià 下 (N.GR) ..........................................................351, 738
xià 下 (N.GR.LOC) ....................................................111
xià 下 (V.CLASS) ......................................................451
xià 下 (V.COMP.DIR) ..................................................254
xià 下 (VT) ............................................................252
xià-shǒu 下手 (VI.ACT) .............................................502
xià-tóu 下頭 (N.GR.LOC-SUFF) .................................140
xià-yào 下藥 ..........................................................740
xiàn 現 (VTT) ..........................................................320
xiàn bān-niè-pān 現般涅槃 ...........................................761
Xiān-dé jī yǔ Shuānggēng shān tā gé tān xuǎnli shí-ér 先德集於雙峰山塔各選玄理十二 ........................................44
Xiān Dōng àn hé-shāng 先洞安和尚 .........................70
Xián xián kalpa ........................................................674, 699
xián xián xíng-zhùàng 先賢行狀 ..................................9
xián-gōng 成共 (QUANT) ...........................................50
Xián-jīe 肄劫 (TERM) .............................................624, 673
xián-shī 先師 ..........................................................574
Xián-yǔ jīng 肄經 ................................................................50, 134, 283, 528
xián-zhī 先知 (N.AB) ..................................................662
xiāng 相 .............................................................566, 591, 614, 704
xiāng 相 (TERM) ..........................................................643
Xiāng 湘 (NPR.LOC) ....................................................633
xiāng 向 .............................................................302
xiāng 向 (COV) ..........................................................309, 582
| xiàng 向 (COV. DIR) | 334 |
| xiàng 向 (COV. LOC) | 296, 336, 359 |
| xiàng 向 (COV. LOC) + N + 之 里 (N,GR.LOC) | 336 |
| xiàng 向 (COV. LOC) + N + qián 前 (N,GR.LOC) | 336 |
| xiàng 向 (COV. LOC) + N + shàng 上 (N,GR.LOC) | 336 |
| xiàng 向 (COV. LOC.ORIG) | 333 |
| xiàng 向 (COV.OBJ.SPEECH) | 300, 335, 357 |
| xiàng 向 (COV.OBJ.SPEECH) + N.HUM + dào 道 (VTS) | 335 |
| xiàng 向 (COV.OBJ.SPEECH) + N.HUM + mián 棉 (VTS) | 335 |
| xiàng 向 (COV.OBJ.SPEECH) + N.HUM + shuò 説 (VTS) | 335 |
| xiàng 向 (COV.OBJ.SPEECH) + N.HUM + wén 問 (VTS) | 335 |
| xiàng 向 (COV.OBJ.SPEECH) + N.HUM + yún 云 (VTS) | 335 |
| xiàng 向 (COV.OBJ.SPEECH) + N.HUM + yue 曰 (VTS) | 335 |
| xiàng 向 (COV.OBJ.SPEECH) + yì 依 (NPRO3SG) + dào 道 | 178 |
| xiàng 向 (COV.TEMP) | 333 |
| xiàng 向 (COV.TEMP)...li 里... | 333 |
| xiàng 向 (COV.TEMP)...qián 前... | 333 |
| xiàng 向 (COV.TEMP)...shí 时... | 333 |
| xiàng 向 (COV.TEMP)...yì-qian 以前... | 333 |
| xiàng 向 (PREP.DIR) | 334 |
| xiàng 向 (PREP.LOC) | 336 |
| xiàng 向 (PREP.OBJ) | 335 |
| xiàng 向 (VT) | 334 |
| xiàng 向 + N + é 而 + V | 332 |
| xiàng 向 + N + qián 前 (N,GR.LOC)... | 337 |
| xiàng 象 (COV.COMPARAT) | 324 |
| xiăng-dài 相代 (N,AB) | 777 |
| xiăng-gòng 相共 | 303 |
| xiăng-hào-zhú-zhāng-yán-shēn想好壯嚴身... | 608 |
| xiăng-qù jí-hè 相去幾何... | 212 |
| xiăng-shàng 向上 | 254, 794 |
| xiăng-si 相似 | 322 |
| xiăng-yíng 相應 | 615 |
| xiăng-zhuāng 相状 (N) | 665 |
| xiăng-zī 紫子 | 151 |
| Xiăngyán hé-shàng 香嚴(香岩)和尚 | 14, 75 |
| Xiăngzhì 香至 (N,GR.LOC) | 709 |
| Xiăngzhòng 象眾 | 684 |
| Xiăngjìng hé-shàng 光徑和尚 | 67 |
| xiànzhài 現在 | 50 |
| Xiànzhögé-hé-shàng 仙宗和尚 | 72 |
| Xiàoyáo-hé-shàng 逍遥和尚 | 70 |
| xiáyí de chūzhì-shì 狭義的處置式 | 277 |
| xiáng 想 | 562 |
| xiào 嘘 (VT.CAUSE) | 741 |
| xiào fên 小分 | 611 |
| xiào shì-jìe 小世界 | 446 |
| Xiào Wǔdī 孝武帝 (NPR) | 713 |
| xiào-ér 小兒 | 142 |
| xiào-jié 小節 (VP) | 788 |
| xiào-qùn-shì-jìe 小十四節 | 446 |
| xiào-shuò 小說 | 509 |
| xiào-sū 小字 | 125 |
| Xiàntáng hé-shàng 下堂和尚 | 75 |
| Xiáduō 恕達多 (NPR.PHON) | 688 |
| xiè 些 (VI.ST) | 153 |
| xié-ér 些兒 | 154 |
| xié-ér-zǐ 些兒子 | 154 |
| xié-zi 些子 (VI.ST-SUFF) > VI/ADV/ADJ... | 153 |
| xié-zi 些子 | 154 |
| xié-zi-ér 些兒子 | 154 |
| Xié-tiān 喜樂天 | 675 |
| Xìlinhē-shàng 西林和尚 | 74 |
| Xīlián hé 西連河(NPR.LOC.PHON) | 703 |
| Xīmíng 西明 禅寺 | 584 |
| xīn 心 (see also ‘mind’) | 39, 651 |
| xīn 言 (V.SUFF) | 162 |
| xīn 信 (VT.SENT) | 249 |
| xīn fā-xīn 紅發心 | 748 |
| xīn fā-yì 发意 | 748 |
| Xīn míng 心銘 | 611 |
| Xīn province 新州 | 723 |
| Xīn Wū-dà shì 新五代史 | 13, 20 |
| xīn-chóng zhī sēng-qìe xíng-zhuàn 辛崇之僧伽行狀 | 10 |
| xīn-dào 信道 (VT.SENT) | 262 |
| xīn-dù 心地 (TERM) | 664 |
| xīn-jí 心急 | 75 |
| xīn-liàng 心量 (TERM) | 356 |
| xīn-tì 心体 | 778 |
| xīn-túo 心頭 | 136 |
| xīn-xìng 心行 | 651 |
| xīn-xìng 心行 (TERM) | 612 |
| xīn-xìng 心行 (TERM>COLL) | 612 |
| xīn-xiān 新鮮 (VI.ST) | 160 |
| xīn-xiàng 心相 (TERM) | 783 |
| xīn-xiàng sān-mèi 心相三昧 (TERM) | 783 |
| xīn-yào 心要 | 778 |
| xīn-yī 信依 (TERM) | 773 |
| xīn-yīn 心印 (TERM) | 569, 655, 763 |
xin-yuan 心原
xin-yuan 心源 (TERM) 571
xin-zhu 心珠 (TERM) 773
xing (VT) 153
xing (‘see also ‘nature’, ‘Buddha-nature’, jiao-xing 佛性’) 778
xing zhu zuo wo 行坐卧 572
xing-hua 性化 (TERM) 494
xing-ju 形迹 (VI) 497
xing-jiao 行脚 (TERM) 793
xing-ji 行解 473
xing-jing 性境 779
xing-li 行錄 (N, AB/TERM) 10, 19
xing-ming 姓名 (N) 799
xing-shi 行實 9, 11
xing-shi yin-yuan zhuo 靇世姻緣灼 509
xing-shu 行述 9, 11
xing-xiang 性相 778
xing-xing 慕慕 (VT, PASS, REDUP) 251, 610
xing-ye 行業 9, 11
xing-yi 行業 9, 11
xing-ze 行者 (TIT) 768
xing-zhi 行止 790
xing-zhuang 行狀 (N, AB/TERM) 9, 19, 580
xing-zhuang-ji 行狀記 9, 11
xing-zi 幸自 608
Xinghualu he-shang 興化和尚 (830-888) 76
Xingping he-shang 興平和尚 7, 76
Xingshan Wenshuan 興善惟善 43
Xingsi 行思 36
Xingsu 星宿 674
Xingshijie 星宿劫 (TERM) 674
XINTANGSHU (Xin Tang-shu 新唐書) 9, 42, 47, 398, 726
Xiqian 希遷 (NPR) 732
Xitang he-shang 西堂和尚 (735-814) 73, 582
Xiyu Gongchen 西余拱辰 19
Xiyu Tan 咸足天 675
Xiong erhongqi (NPR2, SEMI, HON) 188
Xiong-xiong 雄雄 (VI, REDUP) 250
xiao (VT) 247
xiao-duo-luo 修多羅 648
xiao-luo 修羅 571
Xi-xing ben-qi jing 修行本起經 179, 283, 466
xi-xing zheng-wu 修行證悟 575
xi-zheng 修證 (TERM) 575, 663
XIYOUJU 142, 333, 508
xu (V.MOD) 412
xu (V.MOD.NEC) + shi 是 (COP) 470
xu (V.MOD.OBL) 354, 499
xu + VP + shi-de 始得 413
xu (CONJ) 686
xu (VT) 247
Xu Bao-lin zhuan 蕭寶林傳 9, 19, 41, 44, 47-48
xu-de 須得 (V.MOD.NEC) 415
xu-de 須得 (VT) 415
xu-de 須得 + VP + shi-de 始得 413
xu-kong-shen 虚空身 608
xu-tou 虚頭 (VI-tou 头 (SUFF) > ADV/N/VI) 140
xu-wang 虚妄 562
xu-xu 嘖啞 (ADJ, REDUP, ONOMAT) 251
xuan-shu 玄悟 (NPR) 16
xuan-si 頓悟 783
Xuanjing 玄靜 (NPR) 661
Xuanquan he-shang 玄泉和尚 70
Xuanshahshe-shang 玄沙和尚 (835-908) 70
Xuansu 玄素 580
Xuanzang 玄奘 (596-664) 49, 709
Xuanzong 玄宗 588
Xieboluoqihou 須波羅提和 (NPR, PHON) 669
Xue-mai 血脈 (N, CONCR, TERM) 18
Xue-pai lin 血脈論 573
Xue-ren 學人 (NPR01, SEMI, HUMB) 190
Xuefeng Yetun 雪峰義存 (822-908) 12, 13, 14, 21, 36, 41, 69, 561
Xuejia 協家 (NPR) 775
Xueshan 雪山 (NPR, LOO) 686
Xumixian Buddha 須彌相佛 (NPR) 674
XUN (Xun-zhi 居士) 167, 400, 788
xun 寻 705
xun 寻 (ADV, TEMP) 555, 792
xun 寻 (MW, LENGTH) 120
xun-lian 勤練 (佛戒) 591
xun-chang 寻常 (ADV, TEMP) 792
xun-hou 寻後 792
xun-su 迅速 657
xun-xi 薰習 (TERM) 591

Y

Yabuki Keiki 矢吹慶輝 21
yan 焉 (SF, EMPHASIS) 496
yan 言 (ADJ) 564
| 言 (N) | 564 |
| 言 (V{SPEAK}) | 564 |
| 沿 | 272 |
| 門浮 (N.PLANT) | 680 |
| 言説 | 564 |
| 言語道断・心行處滅 | 650 |
| 視 | 794 |
| 眼 | 573 |
| Yanagida edition | 30 |
| Yanagida Seizan 柳田聖山 | 22, 25, 30 |
| Yǎnfú 門浮 (NPR, LOC, PHON) | 680 |
| Yáng 羊 (NPR LOC) | 711 |
| 眼 | 163 |
| Yáng Guángtīng 楊光庭 (NPR) | 640 |
| Yáng Shù 羊士諧 | 582 |
| Yáng Tíngguāng 楊庭光 (NPR) | 640 |
| yāng-ji 養疾 | 776 |
| yāng-zǐ 樣子 | 153 |
| Yāngchéng 羊城 (NPR LOC) | 711 |
| Yāngshān 仰山 (NPR) | 807-883 | 75, 632 |
| Yānguǎn hé-shāng 養官和尚 (750-842) | 73, 797 |
| Yǎnqíng 延陵 (NPR LOC) | 563 |
| Yānǎidiàn | 671 |
| Yǎntóu hé-shāng 權頭和尚 (828-887) | 69 |
| Yāoshānhé-shāng 早山和尚 | 76 |
| Yān Shān 寶浮州 (NPR, LOC, PHON) | 676 |
| 要 (N) | 426 |
| 要 (V.MOD, OBL) | 426 |
| yāo 要 (V.MOD, VOL) | 426 |
| yāo 要 (VT) | 426 |
| yāo 要 (VT, PIVOT) | 426 |
| yāo-ji 要且 (SI, COND) | 776 |
| yāo-qī 要且 (ADV) | 426 |
| yāo-zi 阿子 (N, ANIM-SUFF) | 149 |
| Yāoshānhé-shāng 藥山和尚 (751-834) | 68 |
| Yāoshī Líjíng 樂士琉璃光如來 | 709 |
| Yasavātī | 669 |
| yāshi | 523 |
| yē 耶 | 691 |
| yē 邪 | 497 |
| yē 也 (SF, PERF) | 543 |
| yē 也 (ADV) | 486 |
| yē 也 (ADV, VP) | 486 |
| yē 也 (ADV, VP) + yē 也 (ADV, VP) | 241 |
| yē 也 (ADV, INT) | 489 |
| yē 也 (SF) | 436, 486, 529 |
| yē 也 (SF, CLAUSE, CONS?) | 551 |
| 要 (SF, COP) | 487 |
| 要 (SF, EMPHASIS) | 160, 488 |
| 要 (SF, EXCL) | 488 |
| 要 (SF, PERF) | 490 |
| 要 (SF, QUEST) | 489-490 |
| 要 (SF, QUEST, CHOICE) | 490 |
| 要 (TOP) | 480 |
| yē mó 言摩 | 529 |
| yē-bāo-shēn 野寶身 | 608 |
| yē-dé 言得 | 799 |
| yē-hú-ér 野狐 (N, ANIM-SUFF?) | 145 |
| yē-hú-jīng 野狐精 | 612 |
| yē-hú-qíng 野狐情 | 612 |
| yē-tí 業體 | 630 |
| yē-wú 言無 (SF, QUEST, AFF-NEG) | 489, 533 |
| 言性 (TERM) | 630 |
| yē-yā-zi 野鴨子 (N, ANIM-SUFF) | 149 |
| yē-夜夜 | 110 |
| yē-yuán 業源 (TERM) | 652 |
| yē-zhāng 業障 | 791 |
| year of the pig | 715 |
| year of the tiger | 715 |
| Yellow-turbans | 715 |
| yes/no-interrogative sentence | 489, 529 |
| Yēshānhènduō 耶茶頰多 (NPR, PHON) | 671 |
| Yēshèyùetí 耶舍越提 (NPR, PHON) | 669 |
| yi | 436, 439 |
| yi (ADJ, NUM, QUANT) | 439 |
| yi (ADV, TEMP) | 440, 554 |
| yi 伊 | 192 |
| yi 伊 (NPRO, DEM?) | 178 |
| yi 伊 (NPRO3) | 177 |
| yi 壹 (NUM) | 445 |
| yi 宜 | 390 |
| yi 宜 (V.MOD) | 420 |
| yi 宜 (VI) | 420 |
| yi 已 | 492 |
| yi 已 (ADV, TEMP) | 491, 521 |
| yi 已 (V, GR, CLAUSE, TEMP) | 491, 556, 740 |
| yi 以 (COV, DEPEND) | 339 |
| yi 以 (COV, DISP) | 277-279, 341 |
| yi 以 (COV, INSTR) | 340, 343, 352 |
| yi 以 (COV, LOC) | 341 |
| yi 以 (COV, REASON) | 339 |
| yi 以 (COV, TEMP) | 339 |
| yi 以 (PREP, TEMP) | 339 |
| yi 以 (VT) | 339 |
| yi 以 + OBJ, DIR + VTT | 380 |
| yi 以 (PREP, OBJ, INSTR) | 380 |
| yi (SF) | 491, 556 |
zá 咱 (SF.IMP)......522
zá 在 (VT)......512
zá 在 (N.GR.LOC)......514
zá 在 (N.GR.LOC)......514
zá 在 + NP + fù 裏 (N.GR.LOC)......548
zá 在 (N.GR.LOC)......514
zá 在 + NP + shēng 上 (N.GR.LOC)......514
zá 在 + NP + zhōng 中 (N.GR.LOC)......514
zá zhè lǐ 在這裏......515, 542
zá zhè lǐ 在這裡......515, 542
zá zhè lǐ 在這裡再講大藏經......3
zá-diào dà-zàng-jīng 再講大藏經......3
zá-ér 早兒......142
zá-lǐ 在裡......508, 544
zá lǐ 在裡......508, 514-515, 542, 544
zá-sān 又三......448, 687
zágu......498
zá 變......12, 49
zá 變 (N.AB)......565
zá yuè 變月......565
záo (cào) 罪 (VT)......789
záo 早 (ADV.TEMP)......491
záo-gé 早個 (ADV.TEMP)......263
záo-wǎn 早晚 (NPRO.QUEST)......228, 244
zá 则......418
zá 则 (ADV.TEMP)......555
zá 则 (CLASS)......119
zá-gè 则個 (SF.IMP)......522
Zen bunka 禪文化......23
Zen no goroku 禪講記錄......22
zēn-shēng 怎生......159, 162
Zēng-yí ā-hán jīng 增壹阿含經......283, 677
Zengaku shi kenkyū 禪學史研究......22
zèn-meyāng 怎麼樣 (NPRO.QUEST)......163
Zenna......566
ZGC (Zhān-quó cè 戰國策)......345, 401
zhǎ-yllán 轉眼 (VT)......334
Zhà Zhōngkān 齐仲侃 (NPR)......750
zhài-cái 擇菜 (VI.ACT)......520
Zhāiān 齐安 (NPR)......797
zhān-tān 析檀 (TERM.PHON)......706, 753
zhān-tì-luò 倒陀羅......142
zhàn-duān 占斷 (VT)......262
zhàn-zhuàn 展轉......255
zhān-zi 益子 (N. CONCR-SUFF)......150
zhāng 丈 (MW.LENGTH)......120
zhāng-fū 丈夫 (N.HUM.)......655
zhāng-zǐ 杖子 (N. CONCR-SUFF)......150
Zhāng Fāngpíng 张方平 (1007-1091)......20
Zhāng Riyōng 張日用 (NPR)......760
Zhāng sān Lǐ sì 張三李四......454
Zhāng jīng hé-shàng 章敬和尚 (757-818)......73
Zhāngxié zhāng-yuán 張協狀元......142
zháo 著......523
zhāo 告 (NUM)......445
zhāo 照......272
zhāo-mù 昭穆......18
Zhāochéng 照成 monastery......651
Zhāoqwíng tài-zǐ ㄆ wén 昭文太子祭文......46
Zhāoqwíng 招慶 (NPR)......563
Zhāoqwíng Húlíng 招慶惠陵......15
Zhāoqwíng 招慶 monastery......13, 15
Zhāo ī hē-shàng 招提和尚......68
Zhāoxián 招賢 monastery......584
zhé 著 (SF)......628
zhé 著 (SF.IMP)......522
zhé 著 (V.COMP)......259
zhé 著 (V.COMP.CONT)......259-260, 523, 525
zhé 著 (V. COMP.PERC)......259
zhè 著 (V.STRUCT) .......................... 525
zhè 遼 ........................................ 141
zhè 者 .......................... 264, 523
zhè 者 (NPRO.DEM) ...................... 122
zhè 者 (PART.NOM) ......................... 680
zhè 者 (SF.CLAUSE.COND) 522-523, 547
zhè 者 (SF.CLAUSE.PAUSE) ............ 522
zhè 者 (SF.EMPHASIS?) ............... 522
zhè 者 (SF.IMP) ................ 522
zhè 者 (TOP) .......................... 522-523
zhè 著 (SF) ................................ 544
zhè 著 (SF.IMP) ................ 523
zhè 這 (NPRO.DEM) .................. 121
zhè-chù-shēng 者畜生 (NPRO2.SEMI.DEROG) ............... 189
zhè hàn 這漢 (NPRO2.SEMI.DEROG) ..... 118
zhè-bàn 這般 .................................. 163
zhè-biàn 這邊 (NPRO.DEM.LOC) .......... 123-124, 139
zhè-gē 這個 ..................................... 116
zhè-lǐ 者裏 (NPRO.DEM.LOC) ...122, 123
zhè-shēng 這生 .............................. 163
zhè-yàng 這樣 ................................ 163
zhēn 朕 ........................................ 191
zhēn 朕 (NPRO1SG.HON) ................. 170
zhēn-chóng 珍重 (VP[GREEN]) ....... 784, 796
zhēn-dì 真谛 (TERM) ................. 562, 758, 708
zhēn-dòng 震動 ................................ 703
zhēn-gè 真個 (ADV) ................. 263
zhēn-qìn 珍勤 ................................ 725
zhēn-rú 真如 (TERM) .................. 626
zhēn-tóu 枕頭 (N.CONCR-SUFF) .......... 136
zhēn-xīn 真心 (TERM) (see also 'true mind') ...... 562, 574, 649, 782
zhēn-xìng 真性 (TERM) .................. 649
Zhēn-yuán shì jiào lù - rú zāng lù 貞元釋教錄-入藏錄 - 3
Zhēn-yōng 真淨 .......................... 688
zhēng 爭 .................................. 243
zhēng 憎 .................................. 561
zhēng 憎 (TERM) .................... 702, 754
zhēng 爭 (NPRO.QUEST.RHET) + néng 能 (V.MOD.CAP) + V .......................... 214
zhēng 爭 (NPRO.QUEST.RHET) + dé 得 (V.MOD.CAP) + V .......................... 213
zhēng 爭 (NPRO.QUEST.RHET) + jiē 解 (V.MOD.CAP) + V .......................... 214
zhēng 爭 (NPRO.QUEST.RHET) + V + dé 得 (V.COMP.CAP) ..................... 215
zhēng 爭 + jiē 解 (V.MOD.CAP) + V + dé (得 V.COMP.CAP) ..................... 214
zhèng-bào 正報 (TERM) .................. 623
zhèng-biàn-zhì 正遍知 (TERM) ....... 574
Zhèng-dào gè shì shì 證道歌事實 ....... 4
zhèng-fā miào-xīn 正法妙心 (TERM) .... 704
zhèng-fā yán-zāng 正法眼藏 (TERM) .... 704
zhèng-nā 今何 ............................ 219
zhèng-nái 今奈 ................................ 215
zhèng-nài 今奈 + X + hé 何 .................. 215
zhèng-jué 正覺 (TERM) ............... 699
Zhèng-shì shī-jīng 正始石經 ........... 82
zhèng shòu 正受 (TERM) .......... 705
zhèng-shòu sān-mèi 正受三昧 ....... 705
zhèng-sī 今似 .................................. 215
zhèng-zāng 正藏 ................................ 4
ZHENGLJUE ................................ 635
Zhèngyuan hé-shàng 正原和尚 ...... 74
zhī 之 ........................................ 191
zhī 之 (NPRO3.OBJ) ............... 174
zhī 之 (PART) .......................... 111-112, 121, 143
zhī 之 (PRON.OBJ) ................. 293
zhǐ 知 (VT.SENT) ................ 249
zhǐ 隻 (CLASS) ..................... 119
zhǐ 直 (INT) ....................... 414
zhǐ 姫 (N) ................. 717
zhǐ 止 .................................. 622
zhǐ 只 (ADV) ..................... 470
zhǐ 只 (CLASS) ................. 119
zhǐ 悬 (MW.LENGTH) .......... 120
zhǐ 指 (VTT) ..................... 320
zhǐ 桅 (VT) ..................... 717
zhǐ 至 .................................. 622
zhǔ 至 (COV.SCOPE?) .......... 362
zhǔ 至 (COV.TEMP) ............... 362
zhǔ 至 (COV.TEMP.DESTIN) .......... 361
zhǔ 至 (COV.TEMP.DUR) .......... 362
zhǔ 至 (VT) .................... 361
zhǔ 撮 .................. 313
zhǐ-chí 倒尺 (MW) ............... 120
zhǐ-dào 知道 (VT.SENT) ...... 262
zhǐ-dào 直到 ..................... 298
zhǐ-diàn 知殿 (TIT) ............. 796
zhǐ-duī 祇對 (VT; VT.OM; N) ...... 299
zhǐ-quán 止觀 ...................... 572
zhǐ-huā-ér 紙畫兒 .................. 142
zhǐ-jiē 知解 (N/VT) ............. 641
zhǐ-jǐng 只竟 ..................... 622
zhǐ-jǐng 直竟 ..................... 622
zhǐ-mò 只摩 .......................... 221, 593, 646
zhǐ-mò 只没 ..................... 593, 646
zhǐ-mò 只摩 (只摩) .......... 596
zhǐ-mò 只物 ..................... 646
| zhī-niàn 知念 (VT) | 795 |
| zhī-níng 只寧 | 593 |
| zhī-rú 只如 (TOP) | 480 |
| zhī-rú 只如 (GR) (TOP) | 611 |
| zhī-shèn 智深 | 608 |
| zhī-wéi 只為 | 421 |
| zhī-wéi 只為 (SI.REASON) + VP(X) | 552 |
| zhī-wō 良 | 562 |
| zhī-wū 只勿 | 646 |
| zhú-xīn 直心 (TERM) | 589, 782 |
| zhú-xū 直須 (V.MOD.OBL) | 414 |
| zhú-xí 直须 + VP | 413 |
| zhú-yè 直夜 | 648 |
| zhú-yǒu 白有 (VT) | 265, 586 |
| zhú-yú 至於 (至子) (COV.TOP) | 363 |
| zhú-jī 直ﳚ | 110 |
| Zhūcè hé-shāng 智策和尚 | 67 |
| Zhūcháng 智常 | 565 |
| Zhīhuāng chán-shí 智皇禪師 (NPR) | 638 |
| Zhīhuāng chán-shí 智陞禪師 | 638 |
| Zhījù 智矩 | 41-42 |
| Zhīlèn 智諭 (824-882) | 31 |
| Zhīshēng 智昇 | 3 |
| Zhūwēi 智威 (NPR) | 579 |
| Zhīxīn 志心 (NPR) | 614 |
| Zhīxiàn 知玄 | 588 |
| Zhīyān 智严 (NPR) | 577 |
| Zhūzhāng 知章 (NPR) | 582 |
| Zhūzhī 則旨 | 772 |
| Zhūzū 知足天 | 675 |
| zhòng 中 | 631 |
| zhōng 中 (N.GR.LOC) | 111 |
| zhōng 终 | 761 |
| zhōng 累 | 574 |
| Zhōng gā-hán jīng 中阿含經 (see 'MIDDLE AGAMA') | 678 |
| zhōng-bèi 陣背 | 684 |
| Zhōng běn-qì jīng 中本起經 | 179, 283, 466 |
| zhōng-jīn 中閒 (N.GR.LOC) | 111 |
| zhōng-lèi 陣類 | 684 |
| Zhōng-lún 中論 | 612, 650 |
| zhōng-qūn-shì-jì 中千世界 | 446 |
| zhōng-shēng 智生 (TERM) | 604 |
| zhōng-shēng-shēn 智生身 | 608 |
| zhōng-shī 中使 (TIT) | 641, 775 |
| zhōng-shǐ 終始 (TERM) | 11, 580 |
| zhōng-shí 中石 (TIT) | 755 |
| zhōng-xīng 智性 (TERM) | 677 |
| zhōng-zhòng 智重 | 110 |
| Zhōngcāoshān hé-shāng 中曹山和尚 | 71 |

| Zhōngshān hé-shāng 中山和尚 | 69 |
| Zhōngtái hé-shāng 中塔和尚 | 72 |
| Zhōngxīng 中興 (monastery) | 773 |
| zhōngxīng dàì 中性代詞 | 547 |
| Zhōngyue 中嶼 | 594 |
| Zhōngzōng 中宗 | 588 |
| Zhōu shū 周書 | 173 |
| zhū 株 (CLASS) | 114, 119, 712 |
| zhū/驻 (V.COMP) | 257 |
| zhū著 | 523 |
| Zhu Qingzhi (Zhū Qingzhī) 朱慶之 | 49, 50 |
| zhū/提 (N) | 566 |
| zhū/持身 | 608 |
| zhū/著法 | 614 |
| zhū-máo-ér 竹貓兒 | 142 |
| zhū-pó (zhū-bó) 駐泊 | 792 |
| zhū-rén 諸人 | 180 |
| zhū-shēng 諸聖 | 604 |
| zhū-yú lián-huán 珠玉聯環 | 17 |
| zhuan 转 (CLASS) | 119 |
| zhuan 转 (V.COMP.DIR) | 255 |
| zhuan 轉 (VT) | 255 |
| zhuan 轉卷 | 255 |
| zhuan-jīa 専甲 (NPROC1.HUM) | 168, 187, 191 |
| zhuan-qi 轉去 (VT/VI.ACT) | 255 |
| zhuan-shen 輯身 (VT) | 255 |
| zhuan-tā 磚塔 | 578 |

| ZHUANG (Zhūang-zī 莊子) | 146, 165, 167, 234, 445, 462, 497, 516 |
| zhàng-si 狀似 (V.COP?) | 246 |
| zhāng-li 裝裏 (N) | 656 |
| zhāng-tōu 賛頭 (N.CONCR-SUFF) | 138 |
| zhāng-yán 賛嚴 | 694 |
| Zhāngyān jí 賛嚴偈 (TERM) | 674 |
| Zhuānlùnshēng-wáng 转輪聖王 | 681, 791 |
| zhùdòng 萬動詞 | 268, 390 |
| zhù 輯 (VT.CAUSE) | 604 |
| zhù-tōu 轳頭 (N.CONCR-SUFF) | 137 |
| Zhūlìng 朱陵 | 41 |
| zhūn 准 (COV.DEPEND) | 364 |
| zhūn 準 (COV.DEPEND) | 675 |
| zhūo 提 (COV.DISP) | 277, 283, 689 |
| zhūo 著 | 562 |
| zhūo 著 (PREP.LOC) | 348 |
| zhūo 著 (VT) | 260, 360, 523-524, 581 |
| zhūo 啼 (VT) | 502 |
| zhūo 著 (VT) | 357 |
| zhūo 著 (VT) | 171 |
| zhūo-rán 灼然 (ADJ) | 631 |
zhuó-zi 桌子 (N.CONCR-SUFF)......150
ZHUZI (Zhu-zi yǔ-lèi 朱子語錄)......48, 118, 142, 230, 242, 263, 277, 291, 309, 315, 319, 325, 332, 397, 515, 518, 530
zi 茲 (NPRO.DEM)......121
zi 子......191
zi (NPRO2.SEMI HON)......188
zi (SUFF)......794
zi (COV.TEMP.ORIG)......364
zi 自......192
zi 自 (ADV.TEMP)......577
zi 自 (COV.LOC.ORIG)......366
zi 自 (COV.TEMP)......367
zi 自 (COV.TEMP) + VP(X) + shí 時......367
zi 自 (COV.ORIG)......364
zi 自 (COV.TEMP.ORIG) + VP + hòu 後 (N.GR.TEMP)......365
zi 自 (COV.TEMP.ORIG) + X + qì 允 (COV.TEMP.DESTIN) + Y......365
zi 自 (COV.TEMP.ORIG) + X + zhì 至 (COV.TEMP.DESTIN) + Y......365
zi 自 (COV.TEMP.ORIG) + X + zhì-yú 至於 (COV.TEMP.DESTIN) + Y......365
zi 自 (COV.TEMP.ORIG) + lái 來......365
zi 自 (COV.TEMP.ORIG) + yǐ-lái 以來......365
zi 自 (NPRO.REFL)......182
zi 自 (PREP.LOC)......366
zi ér zōu hòu 自爾之後 (CONJ)......366
zi jīng 自靜......636
zi kàn 自看......636
zi-cóng 自從......365, 658
zi-cóng 自從 (COV.TEMP.ORIG)......365
zi-cóng 自從 (COV.TEMP.ORIG) + VP(X) + hòu 後......366
zi-cóng 自從 + X + yǐ-lái 以來......365
zi-hòu 自後 (CONJ)......366
zi-jī 自已......170, 182, 184, 192
zi-jī 自己 (N)......183
zi-jī 自己 (NPRO.REFL)......183
zi-jū 自家......182, 184, 192, 594
zi-kàn 自看......765
zi-lí 面目 (COLL)......789
zi-mò-juí 縮磨金......706
zi-shèn 自身......170
zi-shì 自是......575
zi-shào 自誇......648
zi-sù 織素......792
zi xīn shì Fó 自心是佛......476
zi-xing qīng-jīng shēn 自性清淨身......626
zi-xing qīng-jīng xīn 自性清淨心......562
zi-xing qīng-jīng xīn 自性清淨心......574
zi-yóu 自由 (N)......344
zi-yóu 自由 (VI)......344
zi-zài 自在......562, 785
zi-zài 自在 (TERM)......572
zi-chēng zhì cí 自稱之詞......168
zi-fāng 子防......45
Zìfēi-he-shāng 資福和尚......76
Zìhē-he-shāng 资鹤和尚 (800-880)......75
Zìlíng hē-shāng 资陵和尚......71
Zìyuē-he-shāng 资玉和尚......72
ZI ZHI TONG JIAN (Zi-zhī tōng jiàn 資治通鑑)......715
zòng 宗......417
zòng 縱 (SI.CONS)......550, 617
zòng-dāng 宗黨 (N)......794
zòng-hěng 縱橫......572, 644
Zōng-jǐng lǜ 宗鏡録......4, 573, 589, 591, 621, 701
zòng-jīng 縱令 (SI.CONS)......551
zòng-rán 縱然 (SI.CONS)......551
zòng-rào 縱饒 (SI.CONS)......551
zòng-shēng 宗乘......766
zòng-zhī 宗旨 (TERM)......739
zòng-zǐ 宗子 (N.CONCR-SUFF)......152
Zōngchí 總持......66
Zōngmì 宗密......614
zù 足......390
zù 祖 (TIT)......64
zù-huà 祖畫......706
Zū-tāng jī xù 祖堂集序......64
Zū-tīng shì-yuàn 祖庭事苑......780
Zū-tíng shì-yuàn 祖庭事苑......787
zù-yǐ 足以......390, 397
zù-zú 祖祖......110
zuì 最 (ADV.TEMP)......774
zuì 罪......667
zuì-fù 罪福 (TERM)......667
zuì-guò 罪過......253
zuì-shāng gēn-Qí 最上根器 (TERM)......15
Zuì-yè yíng-bào dì-yù jiù-huà jīng 罪業應報地教化經......135
zūn-shèng 尊勝......719
Zūn-shèng-jīng 尊勝經......719
zūn-zhé 尊者 (TIT)......64
ZUO ZUO-zhuàn 左傳......130, 167, 174, 178, 56, 199, 206, 210, 216, 232, 331, 339, 345, 347, 360, 401, 404, 445, 462, 495, 497, 528
zuò 作......618
zuò 坐......138
zuò 坐 (VT)......794
zuò mèng 作夢 (VI.ACT)......652
zuò shēng 作声..........................618
zuò-fó 坐佛 (TERM)...........239, 618, 664
zuò-jīa 作家..........................618
zuò-jū 坐具 (TERM)...............498
zuò-mó 作麽..........................506
zuò-mó 作摩 (NPRO.QUEST) ......226, 243, 618
zuò-mó-chù 作摩處 (NPRO.QUEST)...228
zuò-mó-shēng 作摩生 (NPRO.QUEST)....
..........................159, 163, 226, 227, 243, 618
zuò-mó-shēng shū 作摩生是........468
zuò-shī-mó 作什摩 (NPRO.QUEST) ....
........................................224, 243, 618
zuò-wéi 作為..........................271
zuò-yòng 作用..........................594
zuò-yòu 左右..........................663, 740
zuò-zhù 座主 (TIT).....................613
Zürcher, Erich..........................52
Christoph Anderl
Studies in the Language of Zu-tang ji
Volume Two

Zu-tang ji ('Collection From the Patriarchs' Hall') is one of the earliest Chinese vernacular texts, written nearly throughout in the language of the Late Tang and Five Dynasties periods. It was written by Zen Buddhist monks in the 10th century. The syntax and semantics of the text differ significantly from Literary Chinese, which was the official written medium for more than 2,000 years, until the beginning of the 20th century.

The thesis is one of the first systematic studies of a Late Middle Chinese text in a Western language. Many linguistic features of Modern Mandarin have their roots in the language of Late Middle Chinese/Early Mandarin and studies of this period are crucial for our understanding of the development of Chinese.

The thesis includes a section on syntax in which several grammatical features of the text are analyzed (featuring more than 1,300 examples sentences), as well as a study of the complicated textual history of Zu-tang ji. The second volume consists of ca. 250 pages of annotated translations of selected parts of the text.

Dissertation for the Degree of Dr. Art. 2004

FACULTY OF ARTS
UNIVERSITY OF OSLO

ISSN 0806-3222
Acta Humaniora no. 213