

A Primer in Chinese Buddhist Writings

Volume Three: Buddhist Texts Composed in China



This volume follows on two previous volumes: *Foundations*, which introduces basic grammar and vocabulary, and the *Indian Tradition*, which focuses on medieval Chinese translations of Indian Buddhist works. This volume introduces Buddhist writings composed in China. Lotus Lee worked through much of the first draft with me, and Jason Protass provided many valuable suggestions and corrections. Allan Ding, Xu Ma, Sangyop Lee, Sinae Kim, Dan Tuzzeo, Grace Ramswick and Peter Hauer caught mistakes and suggested improvements in a subsequent draft.

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Introduction

To this point, this primer attempted to serve the needs both of students interested in East Asian Buddhism who have some facility with other types of Chinese, and those primarily interested in *Indian* Buddhism with little or no background in Chinese. Turning now to texts composed in China (as opposed to translations), I assume a basic knowledge of modern Chinese and some background in classical. In other words, I gloss fewer terms.

Virtually all Buddhist texts translated into Chinese from Indian originals in pre-modern times are included in the Chinese Buddhist canon, taking up the first thirty-three volumes of the Taishō edition of the canon (with some works composed in China, but claiming to be translations from Indian originals, mixed in). Volume 34 to volume 55 are taken up with texts composed in China with no claims to be translations, encompassing a wide variety of genres, including commentary on scripture, doctrinal treatises, ritual texts, apologetic tracts, bibliography and history.

Beyond the Taishō, other major collections of pre-modern Buddhist writings include the Zoku-zōkyō 續藏經 (compiled 1923-25), the medieval manuscripts discovered at Dunhuang at the turn of the century, extensive collections of epigraphy, local gazetteers, and monastic correspondence. For the modern period, memoirs, newspapers and correspondence are particularly noteworthy. In short, there is a wealth of material, each genre and period providing its own set of specialized vocabulary and interpretive challenges.

Below I provide a brief sampling of pre-modern Chinese Buddhist writings, all readily accessible in modern, punctuated editions. Epigraphy and Dunhuang documents present a unique set of problems and require a separate treatment (for epigraphy, see the “Epigraphy Supplement” in this primer series; I do include an extract from one Dunhuang text here, but a full introduction to Chinese Buddhist manuscripts would take a separate volume), while modern works (for instance, the writings of Taixu 太虛 or Yinshun 印順) are close enough to the Chinese of textbooks on modern Chinese to be accessible without a specialized primer.

A Trip to Hell (《冥詳記》)

Introduction to the Text

The first selection is an example of a number of Buddhist stories that recount the experiences of people who die, visit the netherworld, and then come back to life to describe what they have seen. The story comes from the *Míngxiángjì* 冥詳記 (*Records of Signs from the Unseen Realm*), compiled in the fifth century by the scholar-official Wáng Yǎn 王琰. This is a genre that modern scholars have termed the “miracle tale.” No complete early manuscripts of the *Míngxiángjì* survive; the text has been reconstructed from later works that quote from it. The following story is quoted in the seventh-century compilation *Fǎyuàn zhūlín* 法苑珠林 (T. no. 2122). Robert Ford Campany has published an excellent study and translation of the *Míngxiángjì*: *Signs from the Unseen Realm: Buddhist Miracle Tales from Early Medieval China* (Honolulu: University of Hawaii Press, 2012).

As in the texts in volumes one and two, the following is taken from the CBETA digital version of the Taishō edition of the Chinese Buddhist canon (CBETA, T53, no. 2122, p. 330, b17-p. 331, a29). The Taishō contains more critical apparatus than previous versions of the canon. The editors at times indicate the version of their base text. This is most often the Koryō 高麗 a.k.a. Korean edition of the canon, printed in the thirteenth century, but in some cases, when a text was not included in the Koryō edition, the Taishō editors use other texts.

The Taishō editors compared this version of the text with other editions and noted variants in the notes. Abbreviations are given for the versions (e.g. 【宋】 for an edition of the canon printed in the Song Dynasty known as the Zifu Canon 資福藏). A key to these abbreviations is provided at the back of each volume of the Taishō. They can also be found here: file:///C:/CBETA/CBReader/help/abbr_ver.htm. If a particular word is consistently different in other texts, after the first case is explained, other instances are noted only by an asterisk. For the previous volumes of this primer, I removed these variants for the sake of simplicity. Here, I include all of these notes so you can grow accustomed to them. The Taishō was a massive undertaking completed in a very short amount of time. Hence, the comparisons with other editions are not always thorough, and in general few detailed, critical modern editions of Chinese Buddhist texts are available. Nonetheless, these notes can be helpful in deciphering difficult passages. The good news is that, despite the long, complicated history of the Chinese Buddhist canon — overall and with many exceptions — the variants are minor.

A Trip to Hell: §1

<i>Vocabulary</i>		
晉	Jìn	Jin Dynasty (265-420)
趙泰	Zhào Tài	(person's name)
字	zì	A courtesy name
清河	Qīnghé	(place name)
貝丘	Bèiqiū	(place name)
京兆	Jīngzhào	(place name) lit. The Metropolitan Region (area encompassing the capital)
太守	Tàishǒu	Governor
郡	jùn	Commandery
察	chá	selected (after inspection)
孝廉	xiàolián	Filial and Incorrupt (a designation given by local officials for men to be considered for official appointment at the capital)
公府	gōngfǔ	Ducal Establishment (the household of a Duke)
辟	bì	to avoid; to decline; to appoint, to offer a position to
膺仕	yīngshì	to take office
終	zhōng	ending up with, culminating in; to die
中散大夫	zhōngsàn dàfū	Grand Master of Palace Leisure

晉趙泰，字文和，清河貝丘人也。祖父京兆太守。泰郡^[6]察孝廉，公府辟不就。精思典籍，有譽鄉里。嘗晚乃膺仕，終於中散大夫。

[6] 察=舉【宋】【元】【明】【宮】。

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Note 1: The word 嘗 (*cháng*) translates as “once” or “at one point.” It is equivalent to 曾經 in modern Chinese.

Note 2: For Zhào Tàì, we are given only his surname, given name, and courtesy name, but there are more. The most common types of personal names are as follows:

<i>xìng</i>	姓	clan name	(inherited)
<i>shì</i>	氏	lineage name	(bestowed or inherited)
<i>mìng</i>	名	given name	(usually given by father three months after birth)
<i>zì</i>	字	courtesy name	(given by father or selected by self)
<i>hào</i>	號	alternative name	(selected by self)
<i>shì</i>	諡	posthumous title	(given by ruler)

On these and other elements of names in traditional China, see Endymion Wilkinson, *Chinese History. A New Manual* (Cambridge Mass: Harvard U.P., 2013), Chapter 8, “Personal Names.”

Note 3: For translations of official titles, I normally rely on Charles O. Hucker, *A Dictionary of Official Titles in Imperial China* (Stanford: Stanford University Press, 1985).

Note 4: There are two possible understandings of the last line 終於中散大夫: to end up as, that is, to rise to the position of; or, to die as. The phrase appears in biographies of a fifth-century official named 弘曇生:

曇生好文義，以謙和見稱，歷吏部尚書，太常卿。孝武末，為吳興太守。明帝初興，與四方同逆，戰敗歸降，被宥，終於中散大夫。 *Songshu* 宋書 93, (Beijing: Zhonghua, 1974), p.5463.

“Tansheng was fond of literary endeavors and was known for his humility and calm. He successively held the positions of Minister of the Ministry of Personnel, and Chief Minister of the Court of Imperial Sacrifices. In the final years of Emperor Xiaowu’s reign (454-465), he was Governor of Wuxing. When Emperor Ming rose to power, he joined many others throughout the empire in revolt. When his armies were defeated, he surrendered and was granted clemency. He died in the position of Grand Master of Palace Leisure.”

This doesn’t conclusively demonstrate the superiority of one reading over another (it could also mean, “in the end he reached the position of Grand Master of Palace Leisure”), but the biography ends here with no further mention of his death, suggests that it means he died in office. A search for the phrase 終於 in the dynastic histories yields many instances in which the phrase clearly means “died” (e.g. 後終於瑤光佛寺 or 年七十終於家), and in cases in which 終於 is followed by an office, I find no instance of this being followed by a description of the figure’s subsequent death.

A Trip to Hell: §2

<i>Vocabulary</i>		
卒	<i>zú</i>	entirely, completely; (<i>cù</i>) suddenly
須臾	<i>xūyú</i>	presently, after a brief time, moments later
屈申	<i>qūshēn</i>	to bend, to be flexible
咽喉	<i>yānhóu</i>	throat
蘇活	<i>sūhuó</i>	to revive
扶策	<i>fúchè</i>	to support, to prop up
掖	<i>yè</i>	underarm, beneath the arms
徑	<i>jìng</i>	directly, quickly
崔峯	<i>cuīzú</i>	towering and steep
城邑	<i>chéngyì</i>	city, town
錫	<i>xī</i>	tin

泰年三十五時，嘗卒心痛，須臾而死。下屍^[7]于地。心煖不已，屈^[8]申隨人。留屍十日。^[9]卒咽喉中有聲如雨。俄而蘇活。

說初死之時，夢有一人來近心下。復有二人乘黃馬。從者二人^[10]扶策泰掖。徑將東行不知可幾里。至一大城。崔^[11]峯高峻，城邑青黑狀錫。

[7] 于=於【明】。

[8] 申=伸【元】【明】。

[9] 卒咽=平旦【宋】【元】【明】【宮】。

[10] 扶策=夾扶【宋】【元】【明】【宮】。

[11] 峯=崙【宋】【元】，=嵬【明】。

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Note: 下屍 would on first reading appear to mean “to bury,” but in our context this seems odd. Elsewhere in the 冥詳記, a corpse is 下屍 on a bed, which suggests that here and there it means “to lay out the corpse” rather than to bury it.

Note 2: 可 here indicates approximation.

A Trip to Hell: §3

<i>Vocabulary</i>		
瓦屋	<i>wǎwū</i>	tiled houses, tiled roofs
行列	<i>hángliè</i>	arrayed in rows
吏	<i>lì</i>	functionary, officer
皂	<i>zào</i>	black
條疏	<i>tiáoshū</i>	to report one by one
科	<i>kē</i>	rank
呈	<i>chéng</i>	to present; to report
府君	<i>fǔjūn</i>	magistrate, superior

將泰向城門，入經兩重門。有瓦屋可數千間。男女大小亦數千人，行列而立。吏著皂衣有五六人。條疏姓、字云。當以科呈府君。泰名在^[12]二十。

[12] 二=三【宋】【元】【明】【宮】。

Note: There are a few options for 云. It can mean “and so forth,” or it can be an essentially meaningless word added for rhythm. Here, it seems to indicate “to speak.” That is, what follows is what the guards say.

A Trip to Hell: §4

<i>Vocabulary</i>		
簡視	<i>jiǎnshì</i>	to examine
名簿	<i>míngbù</i>	name and surname
絳衣	<i>jiàngyī</i>	crimson clothes (often military uniforms)
諦	<i>dì</i>	to scrutinize
六部	<i>liùbù</i>	the six ministries (personnel, revenue etc.)
使	<i>shǐ</i>	an envoy
疏記	<i>shūjì</i>	to meticulously record
條狀	<i>tiáozhuàng</i>	case history, documentation
仕宦	<i>shìhuàn</i>	to hold office
石	<i>dàn</i>	(measure word for grain equivalent to ten piculs; salary was paid in grain)

須與將泰與數千人男女，一時俱進。府君西向坐，簡視名簿訖，復遣泰南入黑門。有人^[*]著絳衣坐大屋下。以次呼名，問生時所事。作何罪行、何福善。諦汝等辭以實言也。此^[*]常遣六部使者。常在人間疏記善惡。具有條狀不可得虛。泰答父兄仕宦，皆二千石。我少在家修學而^[13]已。無所事也。亦不犯惡。

[13] 已 = 日 【宋】【元】【明】。

Note 1: Notice the ambiguity of the quotation. I have not added quotation marks in part because it is hard to determine which parts of the passage are direct and which indirect quotations. Explore the different options for where to place the quotation marks.

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Note 2: 無所事 could mean either “did nothing” or, more specifically, “held no professional position.” An argument for the former is that the guards asked this question of women and children as well as men. An argument for the latter is that, at this time (before his second death) Zhao Tai had not yet held office. I lean towards “held no post.”

A Trip to Hell: §5

<i>Vocabulary</i>		
水官	<i>shuǐguān</i>	Office of Waterways
監	<i>jiān</i>	Director
裨岸	<i>bì'àn</i>	to fortify the banks (of a river), to reinforce the levy
都督	<i>dūdū</i>	Commander-in-chief
知	<i>zhī</i>	administrator of; to administrate
給	<i>jǐ</i>	to supply (in literary Chinese pronounced <i>jǐ</i> not <i>gěi</i>)
案行	<i>ànxíng</i>	to conduct a tour of inspection

乃遣泰為水官監。作使將二千餘人，運沙裨岸，晝夜勤苦。後轉泰水官都督。知諸獄事。給泰馬、兵。令案行地獄。

Note 1: From context, the phrase 作使將 should mean “he was put in command of,” but how, precisely, the three characters work is elusive. I suspect that 作使 is equivalent to 使作, meaning “to be assigned,” and 將 (read fourth tone) means “to command.”

A Trip to Hell: §6

<i>Vocabulary</i>		
楚毒	<i>chǔdú</i>	torture; suffering
徒跣	<i>túxiǎn</i>	barefooted
洞然	<i>dòngrán</i>	ablaze, raging flames, burning hot
驅迫	<i>qūpò</i>	to force to, to push
炎鑪	<i>yánlú</i>	fiery cauldron
叉	<i>chā</i>	trident, pitchfork
訾	<i>zī</i>	to sigh, to moan; to curse
欣	<i>xīn</i>	joy, happiness, excitement
割截	<i>gējié</i>	to sever, to cut off

所至諸獄楚毒各殊。或針貫其舌，流血竟體。或被頭露髮，裸形徒跣，相牽而行。有持大杖從後催促。鐵床、銅柱燒之洞然，驅迫此人抱臥其上。^[14]起即焦爛，尋復還生。或炎^[15]鑪、巨鑪焚煮罪人。身首碎墜，隨沸翻轉。有鬼持叉，倚于其側。有三四百人立于一面。次當入鑪，相抱悲泣。或劍樹高^[16]廣，不知限^[17]極。根莖、枝葉皆劍為之。人眾相訾，自登自攀。若有欣^[18]競而身首割截，尺寸離斷。泰見祖父母及二弟在此獄中。相見涕泣。

[14] 起=赴【宋】【元】【明】。

[15] 鑪=爐【明】。

[16] 〔廣〕—【宋】【元】【明】【宮】。

[17] 極=量【宋】【元】【明】【宮】。

[18] 競 = 竟【元】， = 意【明】。

Note 1: 起 only makes sense if we interpret it as “when they were lifted,” rather than “when they arose.” The variant, *fù* 赴, “to be thrown upon,” makes more sense.

Note 2: I remain unsure about 若有欣競而身首割截, but have taken a stab at it in my translation in the Key.

A Trip to Hell: §7

<i>Vocabulary</i>		
齎	<i>jī</i>	to carry, to take, to hold
幡	<i>fān</i>	banner
福舍	<i>fúshè</i>	the “house of blessings,” sanctuary, asylum
照發	<i>zhàofā</i>	to emit light, to shine
耀目	<i>yàomù</i>	sparkling; lit. to dazzle the eyes
殊好	<i>shūhào</i>	beautiful, handsome

泰出獄門見有二人齎文書來。語獄吏言：「有三人。其家為其於塔寺中懸幡燒香，救解其罪，可出福舍」。俄見三人自獄而出。已有自然衣服完整在身。南詣一門云名「開光大舍」。有三重門朱^[19]彩照發。見此三人即入舍中。泰亦隨入。前有大殿。珍寶周飾。精光耀目。金玉為床。見一神人。姿容偉異殊好非常。坐此座上。邊有沙門立侍甚眾。見府君來恭敬作禮。泰問：「此是何人，府君致敬？」

[19] 彩 = 采【宋】【元】【明】【宮】*。

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Note: Campany (p.79, fn.89) give a long footnote on 福舍 which he translates as “the lodges of the fortunate.” I remain puzzled by the relationship between the places described here. 福舍 may be a generic term for a sanctuary, while 開光大舍 is the specific name of this particular sanctuary. More confusing is the question of whether the 開光大舍 is inside the city (百里城) described below.

A Trip to Hell: §8

<i>Vocabulary</i>		
有頃	<i>yǒuqīng</i>	presently, after a time
百里城	<i>bǎilǐchéng</i>	the Hundred Li City (a term that appears only in this story)
虧殆	<i>kuīdài</i>	weary, tired; lacking, imperfect
開	<i>kāi</i>	to teach, to explain
經法	<i>jīngfǎ</i>	teachings of the scriptures
考治	<i>kǎozhì</i>	interrogate
欄檻	<i>lánjiàn</i>	banisters
局	<i>jú</i>	agency, service
蜉蝣	<i>fúyóu</i>	mayflies
姪姪	<i>yínzhí</i>	lewd, lascivious; debauchery
鶴鶩	<i>hèwù</i>	cranes and ducks
麋麋	<i>zhāngmí</i>	deer
鴞梟	<i>chīxiāo</i>	owl
鴝鵒	<i>xiūliú</i>	owlet
捍債	<i>gǎnzhài</i>	to owe a debt

吏曰：「號名世尊，度人之師」。有^[20]頃令惡道中人皆出聽經。時云有百萬九千人。皆出地獄，入百里城。在此到者奉法眾^[1]坐也。行雖虧殆，尚當得度。故開經法。七日之中隨本所作善惡多少差次免脫。泰未出之頃。已見^[2]千人^[*]昇虛而去。

出此舍復見一城。方二百餘里。名為受變形城。地獄考治已畢者，當於此城更受變報。

泰入其城，見有土瓦屋數千區。各有^[3]房巷。正中有瓦屋、高^[4]床。欄檻^[*]彩飾。有數百局吏對校文書云。殺生者當作蜉蝣，朝生暮死。劫盜者當作豬羊，受人屠割。姪^[5]姪者作鶴鷺麋麋。兩舌者作鴉梟鸛鷓。捍債者，為^[6]駝騾牛馬。

[20] 頃=願【宋】【元】【明】【宮】。

[1] 坐=生【宋】【元】【明】【宮】。

[2] 千=十【宋】【元】【明】【宮】。

[3] 房=坊【宋】【元】【明】。

[4] 床=壯【宋】【元】【明】【宮】。[* 19-1]彩=采【宋】【元】【明】【宮】*。

[5] 姪=逸【宋】【元】【宮】。

[6] 駝=驢【宋】【元】【明】【宮】。

A Trip to Hell: §9

<i>Vocabulary</i>		
舉	<i>jǔ</i>	to recommend
考	<i>kǎo</i>	to assess (here may be a mistake for <i>xiào</i> 孝)
謫罰	<i>zhé fá</i>	punishment
滕	<i>téng</i>	(滕 = closed)
篋	<i>qiè</i>	case, chest
餘算	<i>yú suàn</i>	remainder, left over

泰案行畢，還水官處。主者語泰：「卿是長者子。以何罪過而來在此？」
泰答：「祖父兄弟皆二千。我舉考公府，^[7]辭不行。修志念善，不染眾惡」。

主者曰：「卿無罪過。故相使為水官都督。不爾與地獄中人無以異也」。
泰問主者曰：「人有何行死得樂報？」主者唯言：「奉法弟子精進持戒。得樂報無有謫罰也」。

泰復問曰：「人未事法時，所行罪過，事法之後得除以不？」答曰：「皆除也」。

語畢，主者開^[8]滕篋檢泰年紀。尚有餘算三十年在。乃遣泰還。臨別主者曰：「已見地獄罪報如是。當告世人皆令作善。善惡隨人，其猶影響。可不慎乎！」

[7] 辭 = 辟 【宋】【元】【明】【宮】。

[8] 滕=滕【明】。

Note: In a later text, we might take 舉考 to mean “take the civil service examination,” but the examination was not common before the Tang, no mention is made of Zhao Tai taking an examination earlier, and, even in later texts, this is not a standard term for taking the examinations. It is possible and even likely that 考 is a scribal error for 孝 (filial). Recall that at the beginning of the story we are told 泰郡察孝廉，公府辟不就。

Note 2: In the expression above 故相使為水官都督, the word 相 does not mean “mutually” (its standard meaning), but is instead a pronoun and the object of the verb that follows: “...he was made to be...” This usage of 相 is not uncommon in literary Chinese.

A Trip to Hell: §10

<i>Vocabulary</i>		
親	<i>qīn</i>	relatives
表	<i>biǎo</i>	relatives through the female line
太始	<i>Tàishǐ</i>	(era name: 265-274)
福會	<i>fúhuì</i>	“blessed gathering,” “gathering for the bestowal of fortune”
課勸	<i>kèquàn</i>	to encourage
太中大夫	<i>Tàizhōngdàfū</i>	Superior Grand Master of the Palace
武城	<i>Wǔchéng</i>	(place name)
孫豐	<i>Sūn Fēng</i>	(person's name)
關內	<i>Guānnèi</i>	(place name)
侯	<i>hòu</i>	Marquis
常共	<i>Chánggòng</i>	(place name: probably a mistake for 常山)
郝伯平	<i>Hǎo Bópíng</i>	(person's name)
欸曲	<i>kuǎnqū</i>	earnestly, sincerely
懼然	<i>jùrán</i>	frightened

時親表內外，候視泰五六十人。同聞泰說。泰自書記以示時人。時晉太始五年七月十三日也。乃為祖父母二弟，延請僧眾大設福會。皆命子孫改意奉法，課勸精進。時人聞泰死而復生，多見罪福。互來訪問。時有太中大夫武城孫豐、關內侯常^[9]共郝伯平等十人。同集泰舍。欵曲尋問，莫不懼然。皆即奉^[10]法。」

[9] 共=山【宋】【元】【明】【宮】。

[10] 法+（也）【宋】【元】【明】【宮】。

Note: In the expression 親表內外, “inner” and “outer” refers to relatives on the father's side (內) and on the mother's side (外). 親表 can mean cousins, but here probably also means relatives on the father's side (親), and on the mother's side (表). Basically, though, it is a four-character phrase meaning “relatives.”

Note 2: In the expression 互來訪問, 互 cannot mean “mutually” as it usually does. Here it seems to mean “together,” a less common usage.

Cessation and Contemplation (《小止觀》)

Introduction to the text

This is the text and glossary for the opening and first two chapters of a short work on meditation by the sixth-century exegete Zhiyi 智顓 (538-597). Various known as the *Xiǎo zhǐguān* 小止觀, the *Tóngméng zhǐguān* 童蒙止觀 (Cessation and Contemplation for the Instruction of the Young) and the *Xiūxí zhǐguān zuòchán fǎyào* 修習止觀坐禪法要 (T. 1915), this is one of the most important meditation manuals in East Asian Buddhism. Zhiyi is considered by many the greatest of all Tiāntái thinkers, best known for dense, voluminous doctrinal works. In contrast, this work is concise and accessible.

Widely read from the time of its composition up to the present day, this text has been translated into English at least three times: once (very freely) by Michael R. Saso, *Zen is for Everyone. The Xiao zhi guan text by Zhiyi* (Honolulu: University of Hawai'i Press, 2001), more precisely, by Bhikshu Dharmamitra, *Essentials of Buddhist Meditation* (Seattle: Kalavinka Press, 2009), and most recently and with excellent annotation and contextualization in Zhiyi's larger corpus by Paul L. Swanson, in his three volume *Clear Serenity, Quiet Insight: T'ien-t'ai Chih-I's Mo-ho chih-kuan* (Honolulu: University of Hawai'i Press, 2018). There is also a French translation by Jean-Noël Robert in his *Quatre courts traités sur la Terrasse Céleste* (Paris: Fayard, 2007), pp.21-133 which, like Swanson's work, takes into account Japanese scholarship, including the excellent annotated version of the text by Sekiguchi Shindai 関口真大, 《天台小止觀の研究》(東京：山喜房佛書林，1954).

《修習止觀坐禪法要》卷1：

「修習止觀坐禪法要(一曰童蒙止觀，亦名小止觀)

天台山修禪寺沙門智顛述

[2] 諸惡莫作，眾善奉行，

自淨其意，是諸佛教。

[2] (偈云) + 諸【甲】。

Cessation and Contemplation: §1

<i>Vocabulary</i>		
泥洹	<i>níhuán</i>	nirvāṇa
伏	<i>fú</i>	to subdue
結	<i>jié</i>	afflictions, defilement, fetters
心識	<i>xīnshì</i>	the mind and consciousness; the mind and its contents; mind and cognition
資	<i>zī</i>	resource
策發	<i>cèfā</i>	to stimulate, to inspire
神解	<i>shénjiě</i>	divine understanding; intuition, inspiration
勝因	<i>shèngyīn</i>	superior cause, superior precondition
由藉	<i>yóujiè</i>	foundation, font
成就	<i>chéngjiù</i>	complete, accomplish
《法華經》	<i>Fǎhuājīng</i>	<i>The Lotus Sūtra, The Scripture of the Dharma Blossom</i>
住	<i>zhù</i>	to abide in
莊嚴	<i>zhuāngyán</i>	adornment; splendor
度	<i>dù</i>	to save, to deliver

若夫泥洹之法，入乃多途。論其急要，不出止、觀二法。所以然者，止乃伏結之初門，觀是斷惑之正要；止則愛養心識之善資，觀則策發神解之妙術。止是禪定之勝因，觀是智慧之由藉。若人成就定、慧二法，斯乃自利利人，法皆具足。故《法華經》云：「佛自住大乘，如其所得法，定慧力莊嚴，以此度眾生。」

Note: use either CBETA or SAT to find the quotation from the *Lotus Sutra*.

Cessation and Contemplation: §2

<i>Vocabulary</i>		
輪	<i>lún</i>	wheel
翼	<i>yì</i>	wing
邪倒	<i>xiédǎo</i>	false, mistaken
偏	<i>piān</i>	biased, unbalanced
愚	<i>yú</i>	foolish
狂	<i>kuáng</i>	mad, insane
均等	<i>jūnděng</i>	balanced, even
乖	<i>guāi</i>	betray, to contradict
圓備	<i>yuánbèi</i>	complete, perfect preparation, perfect accomplishment
極果	<i>jíguǒ</i>	ultimate fruit, final result, perfect enlightenment
聲聞	<i>shēngwén</i>	Voice-Hearer, disciple, (Skt. <i>śrāvaka</i>).
佛性	<i>fóxìng</i>	Buddha nature
十住菩薩	<i>shízhù púsà</i>	the ten abodes of the bodhisattva (ten among the fifty-two stages of the bodhisattva)
如來	<i>rúlái</i>	thus come, Thus-Come-One
了了	<i>liǎoliǎo</i>	perfectly clear; completely
指歸	<i>zhǐguī</i>	import, essential meaning, reference point

當知此之二法，如車之雙輪，鳥之兩翼；若偏修習，即墮邪倒。故經云：若偏修禪定福德，不學智慧，名之曰愚。偏學智慧，不修禪定福德，名之曰狂。狂愚之過，雖小不同，邪見輪轉，蓋無差別；若不均等，此則行乖圓備，何能疾登極果？故經云：聲聞之人，定力多故，不見佛性。十住菩薩，智慧力多，雖見佛性，而不明了。諸佛如來，定慧力等，是故了了見於佛性。

以此推之，止觀豈非泥洹大果之要門，行人修行之勝路，眾德圓滿之指歸，無上極果之正體也！

NOTE: Both of these quotations seem to be paraphrases, though it is always possible that Zhiyi is quoting from a text that is no longer extant. In the second case, he seems to be drawing on the *Nirvana Scripture* 《大般涅槃經》 (T vol.12, p.547a12-16): 十住菩智慧力多，三昧力少，是故不得明佛性。聲聞緣覺三昧力多，智慧力少，以是因緣不見佛性。諸佛世尊定、慧等，故明見佛性了了無礙。

Cessation and Contemplation: §3

<i>Vocabulary</i>		
淺	<i>qiǎn</i>	superficial, shallow
接引	<i>jiēyǐn</i>	lead, guide
流輩	<i>liúbèi</i>	type, ilk
開矇	<i>kāiméng</i>	to enlighten, to instruct beginners
冥	<i>míng</i>	darkness; the unenlightened, the ignorant
示	<i>shì</i>	to show, to teach
階梯	<i>jiētī</i>	stage, level
等級	<i>děngjí</i>	tier, level
愧	<i>kuì</i>	shame
毋	<i>wú</i>	do not; no
鄙	<i>bǐ</i>	to look down on, to dismiss
稱	<i>chèn</i>	to meet, to match, to be in accord with
言旨	<i>yánzhǐ</i>	word and meaning; gist of what was said
智斷	<i>zhìduàn</i>	wisdom and “elimination,” the accurate cognition which eliminates the afflictions
莫測	<i>mòcè</i>	unfathomable
虛構	<i>xūgòu</i>	to imagine without foundation, to invent baselessly

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空	<i>kōng</i>	empty; in vain
延	<i>yán</i>	to extend
歲月	<i>suìyuè</i>	years and months; time
取證	<i>qǔzhèng</i>	to realize, to actualize
貧人	<i>pín rén</i>	poor person
他	<i>tā</i>	another

若如是知者，止觀法門實非淺，故欲接引始學之流輩，開矇冥而進道，說易行難，豈可廣論深妙！

今略明十意，以示初心行人登正道之階梯，入泥洹之等級。尋者當愧為行之難成，毋鄙斯文之淺近也。若心稱言旨於一瞬間，則智斷難量，神解莫測；若虛構文言，情乖所說，空延歲月，取證無由；事等貧人數他財寶，於己何益者哉！

Cessation and Contemplation: §4

<i>Vocabulary</i>		
具緣	<i>jùyuan</i>	to fulfill pre-conditions
訶	<i>hē</i>	to admonish, to denounce
棄蓋	<i>qìgài</i>	lit. abandoning the coverings; discarding hindrances
調和	<i>tiáohé</i>	to balance, to harmonize; moderation
覺魔	<i>juémó</i>	awakening to [knowledge of] demons

具緣第一 訶欲第二 棄蓋第三 調和第四 方便第五 正修第六 善發第七 覺魔第八 治病第九 證果第十

Cessation and Contemplation: §5

Vocabulary

無漏	<i>wúlòu</i>	no outflows, untainted, undefiled
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今略舉此十意，以明修止觀者，此是初心學坐之急要。若能善取其意而修習之，可以安心免難，發定生解，證於無漏之聖果也。

Cessation and Contemplation: §6

Vocabulary

依因	<i>yīyīn</i>	supporting cause, foundation
五逆	<i>wǔnì</i>	the five heinous crimes (usually: matricide, patricide, killing an arhat, wounding the body of a buddha, bringing disharmony to the sangha)
三歸	<i>sānguī</i>	three refuges (to the Buddha, the Dharma and the sangha)
五戒	<i>wǔjiè</i>	five precepts (against killing, stealing, lascivious behavior, false speech and intoxicants)
具足戒	<i>jùzújiè</i>	the full precepts, the complete precepts
染色	<i>rǎnsè</i>	(v) to dye; (n) coloring.

具緣第一

夫發心起行，欲修止觀者，要先外具五緣：

第一、持戒清淨。如經中說：「依因此戒，得生諸禪定，及滅苦智慧。」

是故比丘應持戒清淨。然有三種行人持戒不同：

一者、若人未作佛弟子時，不造五逆；後遇良師，教受三歸五戒，為佛弟子。若得出家，受沙彌十戒，次受具足戒，作比丘、比丘尼。從受戒來，清淨護持，無所毀犯；是名上品持戒人也。當知是人修行止觀，必證佛法；猶如淨衣，易受染色。

NOTE: Find and cite the scripture Zhiyi quotes from in this passage.

Cessation and Contemplation: §7

Vocabulary

垢膩	<i>gòunì</i>	filth, dirt; dirty, soiled
浣	<i>huàn</i>	to wash, to clean
教門	<i>jiàomén</i>	teachings, doctrines
四重	<i>sìzhòng</i>	four grave (crimes)
健人	<i>jiànrén</i>	strong man, valiant man, hero

二者、若人受得戒已，雖不犯重，於諸輕戒，多所毀損。為修定故，即能如法懺悔，亦名持戒清淨，能生定慧。如衣曾有垢膩，若能浣淨，染亦可著。

三者、若人受得戒已，不能堅心護持，輕重諸戒多所毀犯。依小乘教門，即無懺悔四重之法；若依大乘教門，猶可滅除。故經云：「佛法有二種健人：一者、不作諸惡，二者、作已能悔。」

Cessation and Contemplation: §8

Vocabulary

怖畏	<i>bùwèi</i>	terror, fear
發露	<i>fālù</i>	to expose, to reveal
相續心	<i>xīngxùxīn</i>	continuity of mind, stream of mind; here: thought of continuing (the offenses)
度脫	<i>dùtuō</i>	liberation, release
罪性	<i>zuìxìng</i>	nature of sin

夫欲懺悔者，須具十法，助成其懺：一者、明信因果；二者、生重怖畏；三者、深起慚愧；四者、求滅罪方法；所謂大乘經中明諸行法，應當如法修行；五者、發露先罪；六者、斷相續心；七者、起護法心；八者、發大誓願，度脫眾生；九者、常念十方諸佛；十者、觀罪性無生。

Cessation and Contemplation: §9

<i>Vocabulary</i>		
道場	<i>dào chǎng</i>	sanctum, ritual arena (lit. site of awakening), altar
淨潔	<i>jìngjié</i>	purity, cleanliness
三寶	<i>sānbǎo</i>	the Three Jewels (Buddha, Dharma, sangha)
好瑞	<i>hǎorùi</i>	auspicious portent
覩	<i>dǔ</i>	to view, to see
靈瑞	<i>líng ruì</i>	numinous and auspicious omens
異相	<i>yìxiàng</i>	unusual sign
境界	<i>jìngjiè</i>	realm, sphere
豁然	<i>huòrán</i>	suddenly opened, clearly, perspicaciously
法相	<i>fǎxiàng</i>	characteristics of the Dharma, the teachings; characteristics of phenomena
義趣	<i>yìqù</i>	import, meaning
法喜	<i>fǎxǐ</i>	bliss of the Dharma, bliss of the Law
障	<i>zhàng</i>	obstacles, impediments
禁戒	<i>jìnjiè</i>	Precepts; regulations
尸羅	<i>shīluó</i>	Skt. śīla, morality, discipline
補治	<i>bǔzhì</i>	repair, mend

若能成就如此十法，莊嚴道場，洗浣清淨，著淨潔衣，燒香散花，於三寶前，如法修行，一七、三七日，或一月、三月，乃至經年，專心懺悔所犯重罪，取滅方止。云何知重罪滅相？若行者如是至心懺悔時，自覺身心輕利，得好瑞夢；或復覩諸靈瑞異相；或覺善心開發；或自於坐中覺身如雲如影，因是漸證，得諸禪境界；或復豁然解悟心生，善識法相，隨所聞經，即知義趣，因是法喜，心無憂悔。如是等種種因緣，當知即是破戒、障道、罪滅之相。從是已後，堅持禁戒，亦名尸羅清淨，可修禪定，猶如破壞垢膩之衣，若能補治浣洗清淨，猶可染著。

Cessation and Contemplation: §10

Vocabulary		
端身	<i>duānshēn</i>	upright posture, erect posture
至心	<i>zhìxīn</i>	with all one's heart, with utmost concentration
誦	<i>sòng</i>	to chant
《妙勝定經》	<i>Miàoshèng dìng jīng</i>	This text was influential in the Six Dynasties period, but in the Sui and Tang came to be considered of dubious origins and so was excluded from the canon. It survived at Dunhuang and is included in CBETA (CBETA, ZW01, no.10, p. 338, a8)
空閑	<i>kōngxián</i>	empty and quiet, unoccupied
攝心	<i>shèxīn</i>	to collect the mind, to concentrate
悉皆	<i>xījiē</i>	all
三昧	<i>sānmèi</i>	Skt. <i>samādhi</i>

若人犯重禁已，恐障禪定，雖不依諸經修諸行法，但生重慚愧，於三寶前，發露先罪，斷相續心，端身常坐，觀罪性空，念十方佛。若出禪時，即須至心燒香禮拜，懺悔誦戒，及誦大乘經典，障道重罪，自當漸漸消滅。因此尸羅清淨，禪定開發。故《妙勝定經》云：「若人犯重罪已，心生怖畏，欲求除滅，若除禪定，餘無能滅。」是人應當在空閑處，攝心常坐，及誦大乘經，一切重罪悉皆消滅。諸禪三昧自然現前。

Cessation and Contemplation: §11

<i>Vocabulary</i>		
雪山	Xuěshān	lit. Snowy Mountains, the Himalayas
大士	dàshì	Great Being, a bodhisattva
蔽	bì	to cover
遊	yóu	to travel, to wander
堪忍力	kānrěnlì	power of great tolerance or forbearance
頭陀	tóutuó	Skt. <i>dhūta</i> , austerities
畜	xù	to keep, to own, to possess
糞掃	fènsǎo	sweepings, refuse
長	zhàng	excess; extra
說淨	shuōjìng	“instructions in purity” (a ritual in which a monk turns over gifts he has received to one or more people to manage in his stead as a way of maintaining his purity).
積聚	jījù	to amass; accumulation
妨	fáng	to impede, to impair

第二、衣食具足者：衣法有三種：一者、如雪山大士，隨得一衣，蔽形即足；以不遊人間，堪忍力成故。二者、如迦葉常受頭陀法，但畜糞掃三衣，不畜餘長。三者、若多寒國土，及忍力未成之者，如來亦許三衣之外，畜百一等物，而要須說淨，知量知足；若過貪求積聚，則心亂妨道。

Cessation and Contemplation: §12

<i>Vocabulary</i>		
絕世	<i>juéshì</i>	cut off [from] the world
資	<i>zī</i>	to furnish, to supply, to nourish
邪命	<i>xiémìng</i>	wrong livelihood
正命	<i>zhèngmìng</i>	correct livelihood
下口食	<i>xiàkǒushí</i>	lit. 'eating by means of looking down' (i.e. cultivating the land)
仰口食	<i>yǎngkǒushí</i>	lit. 'eating by means of looking up' (i.e. astrology)
維口食	<i>wéikǒushí</i>	lit. 'eating by means of the meridians' (i.e. the casting of spells)
方口食	<i>fāngkǒushí</i>	lit. 'eating by means of wandering the [four] directions' (i.e. bullying or sycophancy)
舍利弗	<i>Shé lifú</i>	Śāriputra
青目女	<i>Qīngmù nǚ</i>	Blue-eyed Girl. (This seems to be a mistake for Jīngmù nǚ 淨目女 Skt. Śucimukhī, as given in 《大智度論》卷3[CBETA, T25, no. 1509, p. 79, c3]).
阿蘭若	<i>ālánruò</i>	Skt. <i>āraṇya</i> , hermitage
檀越	<i>tányuè</i>	Skt. <i>dānapati</i> , donor

次，食法有四種：一者、若上人大士，深山絕世，草果隨時，得資身者。二者、常行頭陀，受乞食法。是乞食法，能破四種邪命，依正命自活，能生聖道故。邪命自活者：一、下口食，二、仰口食，三、維口食，四、方口食。邪命之相，如舍利弗為青目女說。三者、阿蘭若處檀越送食。四者、於僧中潔淨食。有此等食緣具足，名衣食具足。何以故？無此等緣，則心不安隱，於道有妨。

NOTE: The explanation to the Blue-eyed girl is quoted in the 《大智度論》卷3 (CBETA, T25, no. 1509, p. 79, c2-15). If you are an advanced student, you should look up these allusions and be prepared to recount the stories they refer to.

Cessation and Contemplation: §13

Vocabulary		
憤鬧	<i>kuìnào</i>	commotion, hubbub
蘭若	<i>lánruò</i>	arāṇya, hermitage (one of the twelve forms of <i>dhūta</i> is to live in the forest in a hermitage).
離	<i>lí</i>	to separate from, to leave
聚落	<i>jùluò</i>	settlement
放牧	<i>fàngmù</i>	grazing, raising of animals
伽藍	<i>qiélán</i>	Skt. <i>saṃghārāma</i> , temple, monastery

第三、得閑居靜處。閑者，不作眾事，名之為閑。無憤鬧故，名之為靜。有三處可修禪定：一者、深山絕人之處。二者、頭陀蘭若之處；離于聚落極近三四里，此則放牧聲絕，無諸憤鬧。三者、遠白衣住處，清淨伽藍中。皆名閑居靜處。

Cessation and Contemplation: §14

<i>Vocabulary</i>		
息	<i>xí</i>	to end, to cease
緣務	<i>yuánwù</i>	entanglement of duties, worldly duties, responsibilities
治生	<i>zhìshēng</i>	to make a living, to support oneself
有為	<i>yǒuwéi</i>	action; conditioned action
追尋	<i>zhuīxún</i>	to pursue, to seek
知識	<i>zhīshì</i>	friends, acquaintances
工巧	<i>gōngqiǎo</i>	craftsman
技術	<i>jìshù</i>	techniques
醫方	<i>yīfāng</i>	medicine
禁呪	<i>jìnzhòu</i>	spell, incantation
卜相	<i>bǔxiàng</i>	prognostication, fortune-telling
書數	<i>shūshù</i>	mathematics; bookkeeping
算計	<i>suànjì</i>	calculations, reckoning; accounting
棄捨	<i>qìshě</i>	to abandon, to cast aside

第四、息諸緣務。有四意：一、息治生緣務，不作有為事業。二、息人間緣務，不追尋俗人朋友親戚知識，斷絕人事往還。三、息工巧技術緣務，不作世間工匠技術、醫方禁呪卜相書數算計等事。四、息學問緣務，讀誦聽學等悉皆棄捨。此為息諸緣務。所以者何？若多緣務，則行道事廢，心亂難攝。

Cessation and Contemplation: §15

<i>Vocabulary</i>		
近	<i>jìn</i>	to approach, to draw near to
善知識	<i>shànzhīshì</i>	good and virtuous friend (Skt. <i>kalyāṇamitra</i>).
外護	<i>wàihù</i>	lit. external protector, reliable patron
經營	<i>jīngyíng</i>	to manage
供養	<i>gòngyǎng</i>	to respectfully support, to make offerings
惱亂	<i>nǎoluàn</i>	to disturb, to trouble
勸發	<i>quànfā</i>	encourage, inspire
內外	<i>nèiwài</i>	Buddhist and non-Buddhist; mind and body; here: factors internal to meditation and external to meditation
		《釋禪波羅蜜次第法門》卷2：「一者外方便即是定外用心之法。二者內方便即是定內用心之法。」(CBETA, T46, no. 1916, p. 483, c28-p. 484, a1)
方便	<i>fāngbiàn</i>	expedient means (Skt. <i>upāya-kauśalya</i>), methods

第五、近善知識。善知識有三：一、外護善知識，經營供養，善能將護行人，不相惱亂。二者、同行善知識，共修一道，互相勸發，不相擾亂。三者、教授善知識，以內外方便禪定法門，示教利喜。

略明五種緣務竟。

Cessation and Contemplation: §16

<i>Vocabulary</i>		
訶責	<i>hēzé</i>	admonish, reproach
色	<i>sè</i>	form (Skt. <i>rūpa</i>), matter; here: visible appearance
誑惑	<i>kuánghuò</i>	to deceive, to confound
凡夫	<i>fánfū</i>	an idiot, unenlightened person, fool
愛著	<i>àizhuó</i>	desire and attachment; the bondage of desire
親近	<i>qīnjìn</i>	to draw close to, to approach

訶欲第二

所言訶欲者，謂五欲也。凡欲坐禪，修習止觀，必須訶責。五欲者：是世間色、聲、香、味、觸；常能誑惑一切凡夫，令生愛著。若能深知過罪，即不親近，是名訶欲。

Cessation and Contemplation: §17

<i>Vocabulary</i>		
修目	<i>xīumù</i>	lovely eyes
眉	<i>méi</i>	eyebrows
朱	<i>zhū</i>	vermilion
唇	<i>chún</i>	lips
素	<i>sù</i>	white
齒	<i>chǐ</i>	teeth
青	<i>qīng</i>	blue, blue-green
赤	<i>chì</i>	scarlet
紫	<i>zǐ</i>	purple
縹	<i>piǎo</i>	clear blue
頻婆娑羅	<i>Bīnpósuōluó</i>	Bimbisāra
婬女	<i>yínnǚ</i>	promiscuous woman, harlot
阿梵波羅	<i>Āfànbōluó</i>	Āmrapālī
優填	<i>Yōutián</i>	Udayana
截	<i>jié</i>	to chop, to cut
仙人	<i>xiānrén</i>	In Chinese context a “transcendent” (sometimes translated “immortal”); in Indian context, a seer or rishi.

一、訶色欲者，所謂：男女形貌端嚴，修目長眉，朱唇素齒；及世間寶物，青黃赤白，紅紫縹綠，種種妙色；能令愚人見則生愛，作諸惡業。如頻婆娑羅王，以色欲故，身入敵國，在婬女阿梵波羅房中；優填王以色染故，截五百仙人手足；如此等種種過罪。

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Note: This and the following four anecdotes are taken from 《大智度論》卷17〈1 序品〉：「如頻婆娑羅王，以色故身入敵國，獨在姪女阿梵婆羅房中... ..」(CBETA, T25, no. 1509, p. 181, b21-23). Étienne Lamotte provides the sources for the story of Bimbisāra and Āmrāpālī in a long footnote in *Le traité de la grande vertu de sagesse (Louvain-la-Neuve: Institut Orientaliste, 1981)* vol.2, pp.990-92. Here and below, advanced students should be prepared to recount the stories these passages allude to.

Cessation and Contemplation: §18

<i>Vocabulary</i>		
箜篌	<i>kōnghóu</i>	lyre, harp
箏笛	<i>zhēngdí</i>	zither and flute
絲竹	<i>sīzhú</i>	strings and bamboo (instruments)
金石	<i>jīnshí</i>	metal and stone (chimes)
歌詠	<i>gēyǒng</i>	singing
讚誦	<i>zànsòng</i>	songs of praise
甄陀羅	<i>zhēntuóluó</i>	Skt. <i>kiṃnara</i>
醉	<i>zuì</i>	drunk

二、訶聲欲者，所謂：箜篌箏笛、絲竹金石音樂之聲；及男女歌詠讚誦等聲；能令凡夫聞即染著，起諸惡業。如五百仙人雪山住，聞甄陀羅女歌聲，即失禪定，心醉狂亂。如是等種種因緣，知聲過罪。

Note: For versions of the story of the five hundred rishi, see Lamotte, *Le traité de la grande vertu de sagesse*, pp.993-94.

Cessation and Contemplation: §19

<i>Vocabulary</i>		
馨香	<i>xīnxiāng</i>	potent fragrant; distantly-permeating perfume
薰香	<i>xūnxiāng</i>	to perfume; suffusing, penetrating fragrance
結使	<i>jiéshǐ</i>	affliction (lit. binding and driving)
臥	<i>wò</i>	lie down

三、訶香欲者，所謂：男女身香，世間飲食馨香，及一切薰香等；愚人不了香相，聞即愛著，開結使門。如一比丘在蓮華池邊，聞華香氣，心生愛樂，池神即大訶責：「何故偷我香氣？以著香故，令諸結使臥者皆起」。如是等種種因緣，知香過罪。

Note: For versions of the story of the monk tripped up by the fragrance of flowers, see Lamotte, *Le traité de la grande vertu de sagesse*, pp.996-98.

Cessation and Contemplation: §20

<i>Vocabulary</i>		
甘	<i>gān</i>	sweet
辛	<i>xīn</i>	spicy, piquant
鹹	<i>xián</i>	salty
淡	<i>dàn</i>	bland, mild
肴膳	<i>yáoshàn</i>	victuals
酪	<i>lào</i>	curds; cream

四、訶味欲者，所謂：苦、酸、甘、辛、鹹、淡等種種飲食肴膳美味，能令凡夫心生染著，起不善業。如一沙彌染著酪味，命終之後，生在酪中，受其蟲身。如是等種種因緣，知味過罪。

Note: For versions of the story of the monk with a weakness for curds, see Lamotte, *Le traité de la grande vertu de sagesse*, pp.998-99.

Cessation and Contemplation: §21

Vocabulary		
柔軟	<i>róuruǎn</i>	supple, soft
細滑	<i>xìhuá</i>	smooth
溫	<i>wēn</i>	warm
沈沒	<i>chénmò</i>	sink; indulge, lost in
一角仙	<i>yījiǎoxiān</i>	(name of ascetic) lit. One-horned Rishi, Ekaśṛṅga
神通	<i>shéntōng</i>	lit. divine penetration; supernormal powers (Skt. <i>abhijñā</i>)
騎	<i>qí</i>	to ride
頸	<i>jǐng</i>	neck

五、訶觸欲者，男女身分柔軟細滑；寒時體溫，熱時體涼，及諸好觸。愚人無智，為之沈沒，起障道業。如一角仙因觸欲故，遂失神通，為婬女騎頸。如是等種種因緣，知觸過罪。

Note: For versions of the story of the ascetic named “Unicorn” (Ekaśṛṅga) who loses his powers after having sex with a group of seductresses brought to him by a courtesan, see Lamotte, *Le traité de la grande vertu de sagesse*, pp.1010-12. Before the seduction, the courtesan vows that she will return riding on the hermit's shoulders.

Cessation and Contemplation: §22

<i>Vocabulary</i>		
摩訶衍	<i>móhēyǎn</i>	Skt. Mahāyāna
哀	<i>āi</i>	alas; a cry of sorrow
哉	<i>zāi</i>	(intensifier, equivalent of an exclamation mark)
轉劇	<i>zhuǎnjù</i>	to intensify, aggravate
薪	<i>xīn</i>	kindling, firewood
焰	<i>yàn</i>	flame
熾	<i>chì</i>	to burn intensely, to rage
嚙	<i>niè</i>	nip, bite
枯骨	<i>kūgǔ</i>	dried bones
競	<i>jìng</i>	compete
踐	<i>jiàn</i>	to step on
擊	<i>jī</i>	to strike
怨賊	<i>yuànzéi</i>	despised bandit, thug

如上訶欲之法，出摩訶衍論中說。復云：「哀哉眾生！常為五欲所惱，而猶求之不已。此五欲者，得之轉劇，如火益薪，其焰轉熾。五欲無樂，如狗嚙枯骨。五欲增諍，如鳥競肉。五欲燒人，如逆風執炬。五欲害人，如踐毒蛇。五欲無實，如夢所得。五欲不久，假借須臾，如擊石火。智者思之，亦如怨賊。世人愚惑，貪著五欲，至死不捨，後受無量苦惱。此五欲法，與畜生同有」。

Note: The quotation above is from 《大智度論》卷17〈1序品〉：「當呵責五欲。哀哉眾生！常為五欲所惱，而猶求之不已！此五欲者，得之轉劇，如火炙疥。五欲無益，如狗齧骨。五欲增諍，如鳥競肉。五欲燒人，如逆風執炬。五欲害人，如踐惡蛇。五欲無實，如夢所得。五欲不久，如假借須臾。世人愚惑，貪著五欲，至死不捨，為之後世受無量苦。五欲法者與畜生共，有智者識之，能自遠離。」 **Note the variations from what Zhiyi gives. How might we explain the discrepancies?**

Cessation and Contemplation: §23

<i>Vocabulary</i>		
奴僕	<i>núpú</i>	slave
坐	<i>zuò</i>	because of, owing to
弊欲	<i>bìyù</i>	corrupt desires, base desires
三塗	<i>sāntú</i>	the three [inferior] paths (i.e. beasts, ghosts, hell beings)
障蔽	<i>zhàngbì</i>	obstacle, obstruction; disturbed
賊	<i>zéi</i>	thief

一切眾生，常為五欲所使，名欲奴僕；坐此弊欲，沈墮三塗。我今修禪，復為障蔽，此為大賊，急當遠之。如禪經偈中說：

Cessation and Contemplation: §24

<i>Vocabulary</i>		
嗜	<i>shì</i>	to be fond of; to crave, to thirst for
養	<i>yǎng</i>	to nurture, to cultivate; to harbor
冤	<i>yuān</i>	injustice; grudge, resentment
丘塚	<i>qiūzhǒng</i>	tomb, crypt, grave
屍	<i>shī</i>	corpse
九孔	<i>jiǔkǒng</i>	the nine apertures
廁	<i>cè</i>	the toilet, the latrine
糞	<i>fèn</i>	feces

「生死不斷絕， 貪欲嗜味故。」

A Primer in Chinese Buddhist Writings

養冤入丘塚， 虛受諸辛苦。
身臭如死屍， 九孔流不淨。
如廁蟲樂糞， 愚人身無異。
智者應觀身， 不貪染世樂；
無累無所欲， 是名真涅槃。
如諸佛所說， 一心一意行，
數息在禪定， 是名行頭陀。」

NOTE: Advanced students should locate the source for this quotation and note the discrepancies between the original and Zhiyi's quotation.

(CBETA, T46, no. 1915, p. 462, b2-p. 464, a15)

A Miracle Story (《冥報記》)

Introduction to the Text

Beginning in the Six Dynasties period, literati compiled collections of Buddhist tales, most often referred to in modern scholarship as “miracle tales.” We have already read one of these above. These stories, in addition to being read for entertainment and edification, were also among the sources compilers drew on for the *Biographies of Eminent Monks* (高僧傳). The following account, taken from the *Míng bào jì* 冥報記, compiled by the Tang-era literatus Táng Lín 唐臨 (fl. 650), was apparently the basis for the biography of the monk Xíngjiān 行堅 in the *Sòng gāosēng zhuàn* 宋高僧傳. For a study and translation of the *Míng bào jì*, see Donald E. Gjertson, *Miraculous Retribution: A Study and Translation of T'ang Lin's Ming-Pao Chi* (Berkeley: University of California Press, 1989).

If the genre interests you (while the two stories I've chosen concern hell, the genre covers many other topics as well), after working through this textbook, you might read the entire *Ming bao ji*, with Gjertson as a guide, along with the entire *Míng xiáng jì* (sampled above), with Campany's translation as a guide.

For this piece, I have kept the Taishō punctuation. The Taishō punctuation is notoriously flawed. You should feel free to change the punctuation as you see fit.

A Miracle Story: §1

<i>Vocabulary</i>		
大業	Dàyè	lit. “Great Enterprise”; era name (605-616)
寄宿	jìsù	to lodge, to stay at
令	líng	Director, Manager
廡	wǔ	corridor; eaves; hall, room, chamber
比來	bǐlái	recently; previously
輒	zhé	then, immediately
更	gēng	“watch” (a marker of time: the night was divided into five watches, each about two hours long, with the middle of the third watch at midnight)
環珮	huánpèi	jade bangles, jade ornament
須臾	xūyú	presently, after a moment

隋大業中。有客僧。行至^[13]大山廟。求寄宿。廟令曰。此無別舍。唯神廟廡下。可宿。然而比來。寄宿者輒死僧曰。無^[14]苦也。令不得已從之。為設床於廡下。僧至夜端坐。誦經可一更。聞屋中環珮聲。須臾神出。為僧禮拜。

[13] 大=太【甲】*。

[14] 苦=共【知】。

Note: There are two reasons for taking the variant Tàì 太 for dà 大: Tàishān (also written 泰山) was considered the home of the ghosts of the dead already in Han times, and, at the end of this story, the account is linked to a former official of Yǎnzhōu 兗州 which is near Mount Tai.

A Miracle Story: §2

<i>Vocabulary</i>		
檀越	<i>tányuè</i>	dānapati, donor, benefactor (here, “you”)
豈... 耶	<i>qǐyē</i>	isn’t it the case that ... ?
見	<i>jiàn</i>	(indicates passive for verb that follows)
懼	<i>jù</i>	terror, fear
慮	<i>lǜ</i>	worry, anxiety
延	<i>yán</i>	to request, to invite
治	<i>zhì</i>	to rule, to govern, to administer; to punish
寧... 也	<i>nìng... yě</i>	could it be that ... ?
薄福	<i>bófú</i>	meager merit
亡	<i>wáng</i>	to die

僧曰。聞^[15]比來宿者多死豈檀越害之耶。願見^[16]護。神曰。遇^[17]其死時將至。聞弟子聲。因自懼死。非殺之也。願師無慮。僧因^[18]延坐。談說如人。良久。僧問曰。聞世人傳說。^[*]大山治鬼。寧有之也。神曰。弟子薄福有之。豈欲見先亡^[19]已乎。

[15] 比來=此【知】。

[16] 護+ (之)【甲】。

[17] 其=見【知】。

[18] 延=近【知】。[*13-1]大=太【甲】*。

[19] 〔已〕-【知】【甲】。

A Miracle Story: §3

Vocabulary		
不遂	<i>búsui</i>	with difficulty; to fail (the alternate reading in note 24 [遂=遠] makes more sense)
將	<i>jiāng</i>	to support; to lead to
焦	<i>jiāo</i>	to burn, to scorch
臭	<i>chòu</i>	to smell
歷觀	<i>lìguān</i>	to look one by one
愁	<i>chóu</i>	to grieve, to lament
愍	<i>mǐn</i>	to pity, to empathize

僧曰。有兩同學僧。先死。願見之。神問^[20]名^[21]曰。一人已生^[22]人間。一^[23]在人獄。罪重不可見。與師就見可也。僧甚悅。因共起出門。不^[24]遂而至一所。^[25]多見^[26]廟獄。火光甚盛。神將僧入一院。遙見一人在火中號呼不能言。形變不可復識。而血肉焦臭。令人傷心。^[27]此是也。師不復欲歷觀也。僧愁愍求出。

[20] 〔名〕－【知】。

[21] 曰＋（姓名何僧答姓名神曰）【知】。

[22] 〔人間〕－【知】。

[23] 在人＝人在【知】【甲】。

[24] 遂＝遠【知】【甲】。

[25] 〔多〕－【知】。

[26] 廟＝廂【知】。

[27] （曰）＋此【知】。

A Miracle Story: §4

<i>Vocabulary</i>		
俄	<i>é</i>	after a short while
法華經	<i>Fǎhuājīng</i>	The <i>Lotus sūtra</i> , <i>The Dharma Blossom Scripture</i>
免	<i>miǎn</i>	to avoid
曙	<i>shǔ</i>	daybreak
旦	<i>dàn</i>	dawn
莊嚴	<i>zhuāngyán</i>	to ornament; adornment

俄而至廟。又與神同坐。因問欲救同學。有得理耶。神曰。可得耳。^[28]
 能為寫法華經者。便免。既而將曙。神辭僧入堂。旦而廟令視僧不死。
 怪異之。僧因為說。仍即為寫法華經一部。經既成。莊嚴畢。又將經就
 廟宿。其夜神出如初。歡喜禮拜。慰問來意。僧以事告。神曰。弟子知
 之。師為寫經。始盡題目。彼已脫免。今久出生不在也。

[28] 能為=然而【知】。

A Miracle Story: §5

<i>Vocabulary</i>		
淨潔	<i>jìngjié</i>	clean, pure
安	<i>ān</i>	to set in place, to arrange or install
曉	<i>xiǎo</i>	sunrise

然此處不淨潔。不可安經。願師還送經向寺。言說久之將曉。^[29]辭而去。^[30]入僧送經於寺

[29] 辭 + (譯)【知】。

[30] 〔入僧〕－【甲】。

A Miracle Story: §6

<i>Vocabulary</i>		
別駕	<i>biéjià</i>	Administrative Aide
張德	Zhāng Dé	(personal name)
任	<i>rèn</i>	to hold the office of, to govern over
云爾	<i>yúnrǎ</i>	just, nothing more (equivalent to 而已).

(杭州別^[31]駕張^[32]德言。前任兗州。具知其事。自向臨說云爾^[33]也)。」

Note: When translating this passage, recall that the compiler of this text was Táng Lín 唐臨.

[31] 駕 = 賀【知】。

[32] 德 + (法)【知】。

[33] 〔也〕 — 【知】【甲】。

(CBETA, T51, no. 2082, p. 791, a22-b19)

Zōngmì's Doctrinal Classification (《原人論》)

Introduction to the Text

In the following text we remain in the Tang dynasty with a selection from the essay “Treatise on Human Origins” (*Yuánrénlùn* 原人論) by Zōngmì 宗密 (780-841). This is an example of *pànjiào* 判教, or “doctrinal classification,” whereby the teachings presented in sutras accepted in China as the word of the Buddha are ranked, on the one hand according to their profundity, and on the other, according to the time in the Buddha's life at which he preached them. Here, Zōngmì employs the *pànjiào* technique to encompass not just all Buddhist scriptures, but Chinese writings (i.e. Confucianism and Daoism) as well, ranking them, and—briefly and without much precision in §15—assigns the Buddhist teachings to different times in the life of the Buddha. Here we skip the (fascinating) section on Confucianism and Daoism and pick up his overview with his classification of Buddhist doctrines. This, in short, is an attempt by a ninth-century Chinese Buddhist to outline the relative merits of the major schools of Buddhist philosophy.

This passage and the text in its entirety have been translated with extensive annotation by Peter Gregory in his *Inquiry into the Origin of Humanity. An Annotated Translation of Tsung-mi's Yüan jen lun with a Modern Commentary* (Honolulu: University of Hawaii Press, 1995). This book could serve as an excellent guide to reading Chinese Buddhist doctrinal writings since it includes the Chinese, Gregory's translation, and detailed line by line annotation and analysis. That is, to strengthen your ability to read doctrinal works, after working through this primer, you might return to this text and read through the original 原人論 in its entirety with Gregory's translation as reference.

Zōngmì's Doctrinal Classification: §1

Vocabulary		
斥	<i>chì</i>	to criticize, to condemn
偏淺	<i>piānqiǎn</i>	biased and shallow, partial and superficial
之	<i>zhī</i>	to go to; to proceed to; (possessive)
法相	<i>fǎxiàng</i>	phenomenal appearances
破	<i>pò</i>	to refute
三世	<i>sānshì</i>	three periods of time (past, present, future)
業報	<i>yèbào</i>	karmic retribution
上品	<i>shàngpǐn</i>	highest degree, worst
墮	<i>duò</i>	to fall, to descend
餓鬼	<i>èguǐ</i>	hungry ghosts
畜生	<i>chùshēng</i>	beasts, animals

《原人論》卷1：「斥偏淺第二 (習佛不了義教者)

佛教自淺之深，略有五等：一、人天教，二、小乘教，三、大乘法相教，四、大乘破相教(上四在此篇中)，五、一乘顯性教^[4]此一在第三篇中)。

一、佛為初心人且說三世業報、善惡因果，謂造上品十惡，死墮地獄，中品餓鬼，下品畜生。

NOTE: The text in smaller font are notes that Zōngmì supplied to his own text.

[4] 〔此一〕－【甲】。

Zōngmì's Doctrinal Classification: §2

<i>Vocabulary</i>		
類	<i>lèi</i>	similar to, of the same sort; to group
五常	<i>wǔcháng</i>	the five constant virtues (仁、義、禮、智、信)
天竺	<i>Tiānzhú</i>	India
儀式	<i>yíshì</i>	ritual, manners, etiquette, decorum; (Gregory translates here as “observance”).
懲惡	<i>chéng'è</i>	to punish the bad, to admonish evil
勸善	<i>quànshàn</i>	to encourage the good, to exhort to good
歛手	<i>liǎnshǒu</i>	to bring hands together, to clasp the hands
舉	<i>jǔ</i>	to raise
吐番	<i>Tǔfān</i>	Turfan, Tibetans (sometimes given as <i>Tǔfán</i> 吐蕃)
散手	<i>sànshǒu</i>	to separate the hands
垂	<i>chuí</i>	to hang, to dangle, to drop
免	<i>miǎn</i>	to avoid
三途	<i>sāntú</i>	three [undesirable] paths, three [woeful] destinies (hell, hungry ghosts, beasts)

故佛且類世五常之教 (天竺世教、儀式雖殊，懲惡勸善無別，亦不離仁義等五^[5]常，而有德行可修。例如：此國歛手而舉，吐番散手而垂，皆為禮也)，令持五戒 (不殺是仁；不盜是義；不邪^[6]淫是禮；不妄語是信；不飲噉酒肉，神氣清潔益於智也)，得免三^[7]途、生人道中。

[5] 〔常〕－【甲】。

[6] 淫＝姪【甲】。

[7] 途＝塗【甲】。

Zōngmì's Doctrinal Classification: §3

<i>Vocabulary</i>		
施	<i>shī</i>	to give, to donate, to bestow alms; charity
六欲天	<i>Liùyùtiān</i>	The Six Heavens of [the Realm of] Desire
色界	<i>Sèjiè</i>	The Realm of Form
無色界天	<i>Wúsè jiètiān</i>	The Heavens of the Formless Realm
題	<i>tí</i>	title
標	<i>biāo</i>	to indicate, to include, to mention
不動	<i>búdòng</i>	non-resultant (karma), non-propelling (activity). (One of three types of karma; Skt. <i>āniñjyamkarma</i>).
生報	<i>shēngbào</i>	retribution in the next life
界地	<i>jièdì</i>	realms
詰	<i>jié</i>	to interrogate, to question, to investigate, to assess critically
五道	<i>wǔdào</i>	the five destinies (god, man, beast, ghost, hell being)
宛然	<i>wǎnrán</i>	clear, obvious; whole, intact

修上品十善及施、戒等生六欲天。修四禪、八定生色界、無色界天(題中不標天、鬼、地獄者，界地不同，見聞不及，^[8]凡俗尚不知末，況肯窮本？故對俗教且標原人。今敘佛經，理宜具列)。

故名人天教也(然業有三種：一惡，二善，三不動。報有三時：謂現報，生報，後報)。據此教中，業為身本。

今詰之曰：既由造業受五道身，未審誰人造業、誰人受報？若此眼、耳、手、足能造業者，初死之人眼、耳、手、足宛然，何不見聞造作？

[8] 凡 = 風【甲】。

Zōngmì's Doctrinal Classification: §4

<i>Vocabulary</i>		
肉心	<i>ròuxīn</i>	the physical mind
質	<i>zhì</i>	substance, physicality, corporal
繫	<i>xì</i>	to tie to, to attach to
取捨	<i>qǔshě</i>	to select, to discriminate
闕	<i>hé</i>	barrier, impediment; to be blocked
乍	<i>zhà</i>	suddenly, abruptly
設	<i>shè</i>	if, supposing
別別	<i>biébié</i>	disconnected, iterations
推尋	<i>tuīxún</i>	examine, investigate
修福	<i>xiūfú</i>	to cultivate blessings, to make merit
屈	<i>qū</i>	injustice, unfair
幸	<i>xìng</i>	good fortune

若言心作，何者是心？若言肉心，肉心^[9]有質，繫於身內，如何速入眼耳，辨外是非？是非不知，因何取捨？且心與眼、耳、手、足俱為質闕，豈得內外相通，運動應接，同造業緣？

若言但是喜、怒、愛、惡發動身口令造業者，喜、怒等情乍起乍滅，自無其體，將何為主而作業耶？

[9] 有 = 者【甲】。

設言不應如此別別推尋，都是我此身心能造業者，此身已死，誰受苦樂之報？若言死後更有身者，豈有今日身心造罪修福，令他後世身心受苦受樂？據此則修福者屈甚，造罪者幸甚，如何神理如此無道？故知但習此教者，雖信業緣，不達身本。

Zōngmì's Doctrinal Classification: §5

<i>Vocabulary</i>		
形骸	<i>xínghái</i>	the body, physical form
思慮	<i>sīlǜ</i>	to think; cognition; thoughts
涓涓	<i>juānjuān</i>	to flow; trickling
燈	<i>dēng</i>	lamp
焰焰	<i>yànyàn</i>	to flicker
假合	<i>jiǎhé</i>	provisional union, come together contingently
凡愚	<i>fányú</i>	the common, the foolish, ignorant beings
執	<i>zhí</i>	to hold, to maintain, to cling to
情境	<i>qíngjìng</i>	feelings
侵害	<i>qīnhài</i>	to harm, to damage
計校	<i>jìjiào</i>	to conceptualize

二、小乘教者，說形骸之色、思慮之心，從無始來因緣力故，念念生滅相續無窮。如水涓涓，如燈焰焰，身心假合似一似常，凡愚不覺執之為我。寶此我故，即起貪(貪名利以榮我)、瞋(瞋違情境恐侵害我)、癡(非理計校)等三毒。

Zōngmì's Doctrinal Classification: §6

<i>Vocabulary</i>		
擊意	<i>jīyì</i>	to inspire ideas, to arouse thoughts
三界	<i>sānjiè</i>	three realms (realm of desire, realm of form, formless realm)
勝劣	<i>shèngliè</i>	superior and inferior, or varying ranks
共業	<i>gòngyè</i>	shared karma (can mean different things, but given the contrast here between 身 and 界, here it seems to mean the collective karma that drives the formation of the world (e.g. 《阿毘達磨大毘婆沙論》卷21：「此器世界蘇迷廬山洲渚等物一切有情共業所起。」 (CBETA, T27, no. 1545, p. 106, c26-27)
還	<i>hái</i>	again; still
成住壞空	<i>chéng zhù huài kōng</i>	formation, continuation, destruction and emptiness; or, formation, existing, decay and disappearance

三毒擊意，發動身口造一切業。業成難逃，故受五道苦樂等身 (別業所感)，三界勝劣等處 (共業所感)。於所受身還執為我，還起貪等造業受報。身則生老病死，死而復生。界則成住壞空，空而復成。

Zōngmì's Doctrinal Classification: §7

<i>Vocabulary</i>		
空劫	<i>kōngjié</i>	the empty <i>kalpa</i>
頌	<i>sòng</i>	in verse
傍廣	<i>pángguǎng</i>	expanse, area
洛叉	<i>luòchā</i>	<i>lakṣa</i> , lac (100,000, here apparently indicating number of <i>yojana</i>)
光音	<i>guāngyīn</i>	Radiant Sound (Heaven); Light Sound (Heaven). (Skt. <i>Ābhāsvara</i> —denizens of this heaven communicate through light rather than sound).
金藏雲	<i>jīnzàngyún</i>	golden treasury cloud (massive cloud that originates in the heaven of radiant sound, bringing the first rain)
布	<i>bù</i>	to cover, to spread over
三千界	<i>sānqiānjiè</i>	three thousand world (short for 三千大千世界, the “trichiliocosm”)
車軸	<i>chēzhóu</i>	wheel hubs, cart hubs; here, just cart wheels?
遏	<i>è</i>	to stop, to hold in check, to arrest
梵王界	<i>Fànwángjiè</i>	Realm of King Brahma (Heaven)
夜摩天	<i>Yèmótiān</i>	Yāma Heaven

(從空劫初成世界者，頌曰：「空界大風起，傍廣數無量，厚十六洛叉，金剛不能壞」。此名持界風。光音金藏雲，布及三千界，雨如車軸下，風遏不聽流，深十一洛叉，始作金剛界。次第金藏雲，注雨滿其內，先成梵王界，乃至夜摩天。

A Primer in Chinese Buddhist Writings

Note: The verse quoted (or rather paraphrased) above seems to be from the *Āpídámójùshèlùn* 阿毘達磨俱舍論 (Skt. Abhidharmakośa-bhāṣya), fascicle 11:

頌曰：

安立器世間	風輪最居下
其量廣無數	厚十六洛叉
次上水輪深	十一億二萬
下八洛叉水	餘凝結成金
此水金輪廣	徑十二洛叉
三千四百半	周圍此三倍」

(T vol.29, no. 1558, p. 57a7-13)

Zōngmì's Doctrinal Classification: §8

<i>Vocabulary</i>		
鼓	<i>gǔ</i>	to stir,
須彌	<i>Xūmí</i>	(Mount) Sumeru
七金	<i>qījīn</i>	seven gold (mountains that surround Mount Sumeru)
滓濁	<i>zǐzhuó</i>	sediment
泥犁	<i>nílí</i>	<i>niraya</i> , hell
鹹海	<i>xiánhǎi</i>	salty sea
輪圍	<i>lúnwéi</i>	circular (range of mountains that enclose the world)
器界	<i>qìjiè</i>	the receptacle world, the container world, the physical world
增減	<i>zēngjiǎn</i>	increase and decrease; (period of) increasing and decreasing, intermediate <i>kalpa</i>
二禪	<i>èrchán</i>	Second Meditation (Heaven)
地餅	<i>dìbǐng</i>	earth cakes
林藤	<i>línféng</i>	forest creepers, forest vines; vegetation
粳米	<i>jīngmǐ</i>	coarse rice; millet
銷	<i>xiāo</i>	to digest

風鼓清水成，須彌七金等，滓濁為山地，四洲及泥犁，鹹海外輪圍，方名器界立。時經一增減，乃至二禪福盡，下生人間。初食地餅林藤，後粳米不銷，大小便利，男女形別，分田立主求臣佐，種種差別。經十九增減，兼前總二十增減，名為成劫。

Zōngmì's Doctrinal Classification: §9

<i>Vocabulary</i>		
虛無	<i>xūwú</i>	empty space, nothingness. (See Chapter 15 of the <i>Zhuangzi</i> 〈刻意〉: 須夫恬惓寂寞，虛無無為，此天地之平而道德之質也。Watson, “Limpidity, silence, emptiness, inaction—these are the level of Heaven and earth, the substance of the Way and its Virtue.”)
道體	<i>dàotǐ</i>	the essence of the Way, the body of the Way
寂照	<i>jìzhào</i>	tranquilly illuminating, silent and luminous
靈通	<i>língtōng</i>	marvelously pervasive, numinous penetration
權設	<i>quánshè</i>	provisionally establish, postulate provisionally
混沌	<i>hùndùn</i>	primordial chaos
道生一	<i>dàoshēngyī</i>	(here and below, Zōngmì is alluding to Chapter 42 of the <i>道德經</i> : 「道生一，一生二，二生三，三生萬物」)。
太極	<i>tàijí</i>	the great ultimate, the great polarity
凝	<i>níng</i>	to congeal, to coalesce
三才	<i>sāncái</i>	the three powers, the three generative forces (heaven, earth, man)

議曰：空界劫中，是道教指云虛無之道，然道體寂照靈通，不是虛無，老氏或迷之、或權設，務絕人欲，故指空界為道。空界中大風，即彼混沌一氣，故彼云道生一也。金藏雲者，氣形之始，即太極也。雨下不流，陰氣凝也。陰陽^[1]相合，方能生成矣！梵王界乃至須彌者，彼之天也，滓濁者^[2]地，即一生二矣！二禪福盡下生，即人也。即二生三，三才備矣！

NOTE: 須夫恬惓寂寞，虛無無為，此天地之平而道德之質也。

[1] 相 = 和【甲】。

[2] 地 + (也)【甲】。

Zōngmì's Doctrinal Classification: §10

<i>Vocabulary</i>		
三皇	<i>sānhuáng</i>	the three kings (here probably Fúxī 伏羲, Shénnóng 神農 and the Yellow Emperor Huángdì 黃帝, but the designation varies).
展轉	<i>zhǎnzhuǎn</i>	progressively, increasingly
通明	<i>tōngmíng</i>	to penetrate and illuminate
住劫	<i>zhùjié</i>	the <i>kalpa</i> of continuation, the aeon of persistence
壞劫	<i>huàijié</i>	the <i>kalpa</i> of destruction, the aeon of annihilation

地餅已下乃至種種，即三生萬物。此當三皇已前穴居野食，未有火化等，但以其時無文字記載故，後人傳聞不明，展轉錯謬，諸家著作種種異說。佛教又緣通明三千世界，不局大唐，故內外教文不全同也。住者住劫，亦經二十增減。壞者壞劫，亦二十增減，前十九增減壞有情，後一增減壞器界，能壞^[3]是火水風等三災。空者空劫，亦二十增減，中空無世界及諸有情也)。

[3] (者) + 是【甲】。

Zōngmì's Doctrinal Classification: §11

<i>Vocabulary</i>		
汲	<i>jí</i>	to draw (water)
井輪	<i>jǐnglún</i>	well wheel pulley, water wheel
色心	<i>sèxīn</i>	form and mind
和合	<i>héhé</i>	to come together, to coalesce
推尋	<i>tuīxún</i>	to push further, to examine further
四大	<i>sìdà</i>	the four great (elements)
領納	<i>lǐngnà</i>	to receive, to accept; to experience
遷流	<i>qiānliú</i>	to shift and flow; transient
四蘊	<i>sìyùn</i>	four aggregates (<i>skandha</i>): feeling, perception, impulse, consciousness.
肝心	<i>gānxīn</i>	liver and heart
脾腎	<i>píshèn</i>	spleen and kidneys
塵勞	<i>chénláo</i>	defilements, mental affliction

劫劫生生輪迴不絕，無終無始如汲井輪 (道教只知今此世界未成時一度空劫，云虛無、混沌、一氣等，名為^[4]元始。不知空界已前，早經千千萬萬遍成住壞空，終而復始。故知佛教法中，小乘淺淺之教，已超外典深深之說)，都由不了此身本不是我，不是我者，謂此身本因色心和合為相。

今推尋分析，色有地、水、火、風之四^[5]大，心有受 (能領納好惡之事)、想 (能取像者)、行 (能造作者念念遷流)、識 (能了別者)之四^[6]蘊。若皆是^[7]我，即成八我，況地大中復有眾多？謂三百六十段骨，一一各別。皮毛筋肉、肝心、脾腎，各不相是。諸心數等亦各不同。見不是聞，喜不是怒，展轉乃至八萬^[8]四千塵勞。

[4] 元=無【甲】。

- [5] 〔大〕－【甲】。
- [6] 〔蘊〕－【甲】。
- [7] 〔我〕－【甲】。
- [8] 〔四千〕－【甲】。

Zōngmì's Doctrinal Classification: §12

<i>Vocabulary</i>		
定取	<i>dìngqǔ</i>	to choose, to determine
翻覆	<i>fānfù</i>	repeatedly, thoroughly
滯心	<i>zhìxīn</i>	to obstruct the mind
有漏	<i>yǒulòu</i>	to have outflows (actions that produce karma)
止息	<i>zhǐxī</i>	to cease, to put a stop to
證得	<i>zhèngdé</i>	to realize, to comprehend

既有此眾多之物，不知定取何者為我？若皆是我，我即百千。一身之中，多主紛亂。離此之外，復無別法。翻覆推我，皆不可得。便悟此身但是眾緣，似和合相，元無我人。為誰貪瞋？為誰殺盜施戒（知苦諦也）？遂不滯心於三界有漏善惡（斷集諦也）；但修無我觀智（道諦）；以斷貪等，止息諸業；證得我空真如（滅諦），乃至得阿羅漢果，灰身滅智方斷諸苦。據此宗中，以色心二法及貪、瞋、癡，為根身器界之本也，過去、未來更無別法為本。

Zōngmì's Doctrinal Classification: §13

<i>Vocabulary</i>		
經生	<i>jīngshēng</i>	to experience lives, to pass through lives
累世	<i>lěishì</i>	multiple lives, repeated births
五識	<i>wúshì</i>	five consciousnesses (of eyes, ears, nose, tongue and skin)
闕緣	<i>quēyuán</i>	absence of conditions
根境	<i>gēnjìng</i>	(sense) organs and (sense) objects
悶絕	<i>mēnjué</i>	unconsciousness, fainting (Skt. <i>murchana</i>)
滅盡定	<i>mièjìndìng</i>	attainment of extinction, concentration of cessation (Skt. <i>nirodha-samāpatti</i>).
無想定	<i>wúxiǎngdìng</i>	attainment of non-consciousness, concentration without thought (Skt. <i>asaṃjñi-samāpatti</i>).

今詰之曰，夫經生累世為身本者，自體須無間斷。今五識闕緣不起(根境等為緣)，意識有時不行(悶絕、睡眠、滅盡定、無想定、無想定)，無色界天無此四大，如何持得此身，世世不絕？是知專此教者，亦未原身。

Zōngmì's Doctrinal Classification: §14

<i>Vocabulary</i>		
法爾	<i>faěr</i>	inherently, according to rule (Skt. <i>dharmatā</i>).
阿賴耶識	<i>ālàyéshì</i>	<i>ālayavijñāna</i>
頓	<i>dùn</i>	sudden, instantaneous
種子	<i>zhǒngzǐ</i>	seeds
自分	<i>zìfēn</i>	subject, self
所緣	<i>suǒyuán</i>	objects of perception
熏習	<i>xūnxí</i>	to perfume, to permeate; karmically conditioned predispositions
無明	<i>wú míng</i>	ignorance
覆	<i>fù</i>	to cover, to obscure
患	<i>huàn</i>	illness, calamity
昏	<i>hūn</i>	to be confused, befuddled
外境	<i>wàijìng</i>	external objects (of perception)
寤	<i>wù</i>	to awaken
變	<i>biàn</i>	changes, transformations

三、大乘法相教者，說一切有情無始已來，法爾有八種識。於中第八阿賴

耶識，是其根本，頓變根身器界種子。轉生七識，皆能變現自分所緣，都無實法。如何變耶？謂我法分別熏習力故，諸識生時變似我法，第六七識無明覆故，緣此執為實我實法。如患（重病心昏，見異色人物也）、夢（夢想所見、可知）者，患夢力故，心似種種外境相現，夢時執為實有外物，寤來方知唯夢所變。我身亦爾，唯識所變，迷故執有我及諸境，由此起惑造業，生死無窮（廣如前說）。悟解此理，方知我身唯識所變，識為身本（不了之義，如後所破）。

Zōngmì's Doctrinal Classification: §15

Vocabulary

密顯	<i>mìxiǎn</i>	to subtly reveal, to intimate
時節	<i>shíjié</i>	time period
龍樹	Lóngshù	Nāgārjuna
戒賢	Jièxián	Śīlabhadra
智光	Zhìguāng	Jñānaprabha

四、大乘破相教者，破前大小乘法相之執，密顯後真性空寂之理（破相之談，不唯諸部般若，遍在大乘經。前之三教依次先後，此教隨執即破，無定時節。故龍樹立二種般若：一共，二不共。共者，二乘同聞信解，破二乘法執故。不共者，唯菩薩解，密顯佛性故。故天竺戒賢、智光二論師，各立三時教，^[9]指此空教，或云在唯識法相之前，或云在後。今意取後）。

[9] 指 = 措【甲】。

Zōngmì's Doctrinal Classification: §16

<i>Vocabulary</i>		
妄	wàng	illusory, false
寐	mèi	to sleep (note the variant: wù 寤, to wake up)
假託	jiǎtuō	to provisionally rely on, to take as a pretext
中觀論	Zhōngguānlùn	Treatise on the Middle Way (Skt. <i>Mūlamadhyamakārikā</i> T. 1564).
《起信論》	Qǐxìnlùn	The Awakening of Faith (T. 1666).

將欲破之，先詰之曰：所變之境既妄，能變之識豈真？若言一有一無者（此下却將彼喻破之），則夢想與所見物應異，異則夢不是物，物不是夢。^[10]寐來夢滅，其物應在。又物若非夢，應是真物；夢若非物，以何為相？故知夢時則夢想夢物，似能見所見之殊，據理則同一虛妄，都無所有。諸識亦爾，以皆假託眾緣，無自性故。

故《中觀論》云，未曾有一法，不從因緣生；是故一切法，無不是空者。又云，因緣所生法，我說即是空。《起信論》云，一切諸法唯依妄念而有^[11]差別，若離心念，即無一切境界之相。經云，凡所有相，皆是虛妄，離一切相即名諸佛（如此等文^[12]徧大乘藏）。是知心境皆空，方是大乘實理。若約此原身，身元是空，空即是本。

[10] 寐 = 寤【甲】。

[11] 差別 = 別差【甲】。

[12] 徧 = 徧【甲】。

Zōngmì's Doctrinal Classification: §17

<i>Vocabulary</i>		
心境	<i>xīnjìng</i>	the mind and its object
虛妄	<i>xūwàng</i>	illusions, falsity
濕性	<i>shīxìng</i>	wet nature, wetness, fluidity
波	<i>bō</i>	wave
淨明	<i>jìngmíng</i>	pure brightness; clear and bright
執情	<i>zhíqíng</i>	clinging to discriminations, clinging to emotions
真靈	<i>zhēnlíng</i>	true and numinous
法鼓經	<i>Fǎgǔjīng</i>	<i>Dharma Drum Scripture</i> (Skt. <i>Mahābherihāraka-sūtra</i> , T. 270).
大品經	<i>Dàpǐnjīng</i>	<i>The Great Edition Scripture</i> (Skt. <i>Mahāprajñāpāramitā-sūtra</i> T. 223).
相望	<i>xiāngwàng</i>	to compare

今復詰此教曰：若心境皆無，知無者誰？又若都無實法，依何現諸虛妄？且現見世間虛妄^[13]之物，未有不依實法而能起者。如無濕性不變之水，何有虛妄假相之波？若無淨明不變之^[1]境，何有種種虛假之影？又前說夢想夢境同虛妄者，誠如所言；然此虛妄之夢，必^[2]依睡眠之人。今既心境皆空，未審依何妄現？故知此教但破執情，亦未明顯真靈之性。

故《法鼓經》云，一切空經是有餘說（有餘者，餘義未了也）。《大品經》云，空是大乘之初門。

上之四教展轉相望，前淺後深。若且習之自知未了，名之為淺；若執為了，即名為偏。故就習人，云偏淺也。

[13] 〔之〕－【甲】。

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[1] 境 = 鏡【甲】。

[2] 依 = 因【甲】。

(T vol.45, no. 1886, p. 708c11-p. 710a9)

A Conventional Biography of Línjì 臨濟 (《宋高僧傳》)

Introduction to the Text

The *Sòng gāosēng zhuàn* 宋高僧傳, compiled by Zànníng 贊寧 (919-1001), is the third in the series of biographies of eminent monks, the first and most famous of which was the *Gāosēng zhuàn*, compiled by Huìjiǎo 慧皎 (497-554). Here we read a short biography of the Chan monk Línjì Yìxuán. Línjì was a prominent monk in the Mǎzǔ 馬祖 lineage, later best known in China through the *Record of Línjì* 臨濟錄. In Japan, he is known as the eponymous patriarch of the Rinzaì 臨濟 sect. As you will see, the style of the “eminent monk” biography differs greatly from the style of the Chan “yulu” 語錄 biography that you will read next.

The *Sòng gāosēng zhuàn* divides over five hundred biographies into ten chapters: “Translation” (*Yìjīng* 譯經), “Exegesis” (*Yìjiě* 義解), “The Practice of Chan” (*Xíchán* 習禪), “Elucidation of the Regulations” (*Mínglǜ* 明律), “Protection of the Dharma” (*Hùfǎ* 護法), “Resonance” (that is, miracles) (*Gǎntōng* 感通), “Physical Sacrifice” (*Yíshēn* 遺身), “Chanting” (*Dúsòng* 讀誦), “Eliciting Merit” (that is, meritorious deeds) (*Xīngfú* 興福), and “Miscellaneous and Vocal Talents” (*Zákē shēngdé* 雜科聲德).

The biography of Línjì, remarkably short given his importance later in the Chan tradition, is in the chapter devoted to Chan monks.

Biography of Linji: §1

<i>Vocabulary</i>		
府	<i>fǔ</i>	superior prefecture
邢	<i>Xíng</i>	(surname)
州	<i>zhōu</i>	prefecture
參學	<i>cānxué</i>	to seek out and learn
憚	<i>dàn</i>	to fear
艱苦	<i>jiānkǔ</i>	difficulty, hardship
運禪師	Yùn chánshī	a.k.a. Huángbō Xīyùn 黃檗希運
鳴	<i>míng</i>	to sound, to chirp
啄	<i>zhuó</i>	to peck; (this seems to be a variant of the expression: <i>zúzhúo tóngshí</i> 啐啄同時, [the chick] chirps and [the hen] pecks [when a chick is ready to emerge from the egg]).
通徹	<i>tōngchè</i>	to understand, to comprehend

唐真定府臨濟院義玄傳

釋義玄。俗姓邢。曹州南華人也。參學諸方不憚艱苦。因見黃檗山運禪師。鳴啄同時了然通徹。

A Primer in Chinese Buddhist Writings

NOTE: Historical atlases allow us to locate places like the Tang-dynasty 曹州 on a map. Endymion Wilkinson, *Chinese History. A Manual* (Third Edition, Cambridge MASS: Harvard U.P., 2012) provides a detailed overview of the tools available to do this (in section 15.17.2 “Atlases of Place-Name & Border Changes”). While on-line, digital tools are on the way, for now (at least for me) Tán Qíxiāng’s 譚其驥 *Zhōngguó lìshǐ dìtújí* 中國歷史地圖集 (Beijing: Zhongguo ditu, 1982-87). This is a multi-volume work divided by time period, so you need to be able to date the place name to a particular dynasty.

Biography of Linji: §2

Vocabulary

俯徇	<i>fǔxùn</i>	to follow, to obey (俯從，聽從)
趙	<i>Zhào</i>	(place name)
子城	<i>zǐchéng</i>	suburb, city outskirts
臨濟	<i>Línjì</i>	(place name)
罷	<i>bà</i>	to stop; to dismiss
親	<i>qīn</i>	to approach
堂室	<i>tángshì</i>	halls and rooms
德山	<i>Déshān</i>	a.k.a. Déshān Cúndé 德山存德
咸通	<i>Xiántōng</i>	(era name: 860-874)
丙戌	<i>bǐngxū</i>	(year given according to 60 year cycle: 866)
示滅	<i>shìmiè</i>	to pass into extinction, to die (used for monks)
勅	<i>chì</i>	(equivalent to 飭) order; imperial edict
諡	<i>shì</i>	(also written as 謚) posthumous name
澄	<i>chéng</i>	clear and still; limpid
恒陽	<i>Héngyáng</i>	(place name)

乃北歸鄉土。俯徇趙人之請。住子城南臨濟焉。罷唱經論之徒皆親堂室
示人心要。頗與德山相類。

以咸通七年丙戌歲四月十日示滅。勅諡慧照大師。塔號澄虛。言教頗行
于世。今恒陽號臨濟禪宗焉。

(CBETA, T50, no. 2061, p. 779, a26-b5)

Note on dates in Chinese sources:

In Chinese Buddhist sources, dates are normally indicated either by era names or according to the *gānzhī* 干支 system. In the example above, both are used. Below we will see examples of only one or the other being used.

Every emperor, from the Han dynasty on, marked the beginning of his reign by establishing an era name (*niánhào* 年號). In the Ming and Qing dynasties, in general each emperor had only one “era name,” but previous to the Ming, emperors periodically changed the era name to mark a special occasion or in an attempt to change the fortunes of the dynasty. Empress Wu, for instance, in her twenty-one year reign had no less than eighteen different era names. Edward Schafer argued that when translating, English equivalents should be given for era names to reflect the meaning they were intended to convey; but most translators opt instead to transliterate them.

To find the date indicated for an era name, one must consult a chart. These are listed in the standard Chinese dictionaries and easily found on-line. The first year of an era is labeled as the *yuánnián* 元年, the second year as *èrnián* 二年 and so on. Since most charts give only the first year (元年), you have to add one year (not two!) for 二年, two years for 三年 and so on. For example, the date above is given as 咸通七年. The *xiantong* era began in 860, so this corresponds to 866. This is still a rough approximation, since the new year, based on a lunar calendar, didn't start on January 1. In other words, depending on the month, the conversion may be off by a year. If more precision is required, it is necessary to determine the day and month of the date. But for most purposes, this rough conversion is close enough.

The second way of marking the year is with a sixty-year cycle, known as the *gānzhī* 干支 system. In this system twelve characters known as the “twelve earthly branches” (*shíèr dìzhī* 十二地支) are combined with the “ten celestial stems” (*shí tiāngān* 十天干) to form a cycle of sixty combinations. This system continued without interruption, such that if you know a date within sixty years, the year can be identified with the *gānzhī*. Traditionally, Sinologists did the calculations themselves, or consulted one of several books that list the *gānzhī* for all of Chinese history. Now the corresponding year can be found on one of several on-line sites (e.g. <http://authority.dila.edu.tw/time/index.php>). For instance, for the *bǐngxū* 丙戌 year given above, in the three hundred year history of the Tang dynasty, a 丙戌 year occurred seven times. Here, since the text also gives 咸

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通七年 we can quickly verify that one of these instances—the last—was in 866. If we had not had the reference to 咸通 we would have had to look for other clues to narrow the date down within sixty years.¹ One advantage to texts that list both the *gānzhī* and the *niánhào* is that it decreases the chances of a scribal error.

The 12 stems and 10 branches are as follows:

地支		天干	
子	<i>zǐ</i>	甲	<i>jiǎ</i>
丑	<i>chǒu</i>	乙	<i>yǐ</i>
寅	<i>yín</i>	丙	<i>bǐng</i>
卯	<i>mǎo</i>	丁	<i>dīng</i>
辰	<i>chén</i>	戊	<i>wù</i>
巳	<i>sì</i>	己	<i>jǐ</i>
午	<i>wǔ</i>	庚	<i>gēng</i>
未	<i>wèi</i>	辛	<i>xīn</i>
申	<i>shēn</i>	壬	<i>rén</i>
酉	<i>yǒu</i>	癸	<i>guǐ</i>
戌	<i>xū</i>		
亥	<i>hài</i>		

¹For greater detail on dates in traditional Chinese writings, see Wilkinson, *Chinese History. A Manual*, Chapter 39 “Astrology, Astronomy and Calendars.”

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The sixty-year cycle is as follows. There is no need to memorize this if you are content to rely on a chart for tracking down dates. Again, when converting the years, the cycle is only useful if you already know the date within sixty years.

1. 甲子	11.甲戌	21.甲申	31. 甲午	41. 甲辰	51. 甲寅
2.乙丑	12.乙亥	22. 乙酉	32. 乙未	42. 乙巳	52. 乙卯
3.丙寅	13.丙子	23. 丙戌	33. 丙申	43. 丙午	53. 丙辰
4.丁卯	14.丁丑	24. 丁亥	34. 丁酉	44. 丁未	54. 丁巳
5. 戊辰	15.戊寅	25. 戊子	35. 戊戌	45. 戊申	55. 戊午
6. 己巳	16.己卯	26. 己丑	36. 己亥	46. 己酉	56. 己未
7. 庚午	17.庚辰	27. 庚寅	37. 庚子	47. 庚戌	57. 庚申
8. 辛未	18.辛巳	28. 辛卯	38. 辛丑	48. 辛亥	58. 辛酉
9. 壬申	19.壬午	29. 壬辰	39. 壬寅	49. 壬子	59. 壬戌
10. 癸酉	20.癸未	30. 癸巳	40. 癸卯	50. 癸丑	60. 癸亥

A Chan Biography of Línjì (《五燈會元》)

The following is given as a sample of biography in the “transmission of the lamp” genre. In these texts, rather than emphasize dates, place names and events, the focus is on lineage and, above all, “recorded sayings” (*yǔlù* 語錄), or “encounter dialog.” The language of the “transmission of the lamp” genre is equally distinctive, often employing colloquial and even crude language, making it a valuable source not just for the study of Chan, but also for the study of Chinese vernacular. At the same time, the unusual syntax requires the use of specialized dictionaries and familiarity with the conventions of the genre.²

The earliest extant collection of encounter dialog is the *Zūtángjí* 祖堂集 (which is now available in many editions, but was not traditionally in the canon), but the genre came to prominence with the imperially sponsored *Jíngdé chuándēng lù* 景德傳燈錄 (T 2076) during the Jíngdé era of the Song (1004-1007). The *Wǔdēng huìyuán* 五燈會元, compiled at the end of the Southern Song dynasty by Pǔjì 普濟 (1179-1253) and others, combines and edits five previous transmission of the lamp compilations. From its appearance in the thirteenth century to modern times, the *Wǔdēng huìyuán* has been widely read by monastics and lay alike.

This text is found, not in the Taishō, but in the *Dai Nihon zoku zōkyō* 大日本續藏經. Like the Taishō, the *Zoku zōkyō* is a massive collection of Buddhist writings compiled by Japanese scholars in the early years of the twentieth century, containing many works not included in the Taishō.

²One important dictionary for these texts is *Zengo jiten* 禪語辭典 by Iriya Yoshitaka 入矢義高 and Koga Hidehiko 古賀英彦 (Kyoto: Shibunkaku, 1991), some of which has been incorporated into the *Digital Dictionary of Buddhism*.

Chan Biography §1

<i>Vocabulary</i>		
負	<i>fù</i>	assumed (the burden), shouldered, embraced, took it upon himself
塵	<i>chén</i>	dust, the mundane
進具	<i>jìnjù</i>	to receive the complete precepts
行業	<i>xíngyè</i>	practice; conduct
純一	<i>chúnyī</i>	pure, pure throughout
睦州	Mùzhōu	(personal name, a.k.a. Chén Zūnsù 陳尊宿 [Elder Chen])
第一座	<i>dìyīzuò</i>	(monastic title) First Seat
上座	<i>shàngzuò</i>	(monastic title) Head Seat; also, an honorific for a monk; here it refers to Linji: e.g. You, sir...
參問	<i>cānwèn</i>	to seek instruction from a master
州	Zhōu	(here short for 睦州)
箇	<i>gè</i>	(a measure word equivalent to 個, but in Chan texts is often part of a colloquial expression, as here)

《五燈會元》卷11：「鎮州臨濟義玄禪師

曹州南華邢氏子。幼負出塵之志。及落髮進具。便慕禪宗。初在黃檗會中。行業純一。時，睦州為第一座。乃問：「上座在此多少時？」師曰：「三年」。州曰：「曾參問否？」師曰：「不曾參問。不知問箇甚麼」。

Chan Biography §2

<i>Vocabulary</i>		
堂頭	<i>tángtóu</i>	(monastic title) Chief Monk
的的	<i>dídì</i>	true, actual
作麼生	<i>zuòmóshēng</i>	How about it? (Song colloquial interrogative; equivalent to 怎生)
某甲	<i>mǒujiǎ</i>	I; me
和尚	<i>héshàng</i>	reverend, senior monk
會	<i>huì</i>	understand
激勸	<i>jīquàn</i>	encouragement, incitement
累	<i>lěi</i>	repeatedly
蒙	<i>méng</i>	to receive, to be favored with
賜	<i>cì</i>	to give, to administer
棒	<i>bàng</i>	stick, cane; to strike a blow
障	<i>zhàng</i>	hindrance
緣	<i>yuán</i>	conditions, karma
旨	<i>zhǐ</i>	ultimate meaning, essence
辭	<i>cí</i>	to take leave of

州曰：「何不問堂頭和尚『如何是佛法的的大意？』」。師便去。問聲未絕，槩便打。師下來。州曰：「問話作麼生？」師曰：「某甲問聲未絕，和尚便打。某甲不會」。州曰：「但更去問」。師又問。槩又打。如是三度問，三度被打。師白州曰：「早承激勸問法。累蒙和尚賜棒。自恨障緣。不領深旨。今且辭去」。

Chan Biography §3

<i>Vocabulary</i>		
接	<i>jiē</i>	to greet, to receive; guide
伊	<i>yī</i>	him, it
覆蔭	<i>fùyīn</i>	to cover, to shelter
在	<i>zài</i>	(Normally meaning “to be at,” 在 in Chan texts is also used as a “function word” indicating emphasis—the equivalent of an exclamation mark.)
高安	<i>Gāoān</i>	(name of a river)
灘頭	<i>tāntóu</i>	shoal, sandbar, riverbank
大愚	<i>Dàiyú</i>	a.k.a. <i>Gāoān Dàiyú</i> 高安大愚

州曰：「汝若去，須辭和尚了去」。師禮拜退。州先到黃檗處，曰：「問話上座，雖是後生，却甚奇特。若來辭，方便接伊。已後為一株大樹。覆蔭天下人去在」。師來日辭黃檗。檗曰：「不須他去。祇往高安灘頭參大愚。必為汝說」。

Chan Biography §4

<i>Vocabulary</i>		
與麼	<i>yǔme</i>	such, so, to this extent (如此)
老婆	<i>lǎopó</i>	old lady, grandma
心切	<i>xīnqiē</i>	kind, attentive
徹困	<i>chèkùn</i>	to grow tired, to be exhausted; to trouble oneself with

師到大愚。愚曰：「甚處來？」師曰：「黃檗來」。愚曰：「黃檗有何言句？」師曰：「某甲三度問佛法的的大意，三度被打。不知某甲有過無過」。愚曰：「黃檗與麼老婆心切。為汝得徹困。更來這裏問有過無過」。

Chan Biography §5

Vocabulary

無多子	<i>wúduōzǐ</i>	(colloquial expression) nothing much, not so much
攔住	<i>chōuzhù</i>	to grab hold
尿牀	<i>niàochúang</i>	bed-wetter
肋	<i>lèi</i>	side (of the body), ribs
築	<i>zhù</i>	hit, strike, beat
拳	<i>quán</i>	fist, blow
拓開	<i>tuòkāi</i>	to open up; to free oneself; to let go
干	<i>gàn</i>	to do, to do with

師於言下大悟。乃曰：「元來黃檗佛法無多子」。愚攔住曰：「這尿牀鬼子。適來道『有過無過』。如今却道『黃檗佛法無多子』。你見箇甚麼道理？速道！速道！」師於大愚肋下築三拳。愚拓開曰：「汝師黃檗。非干我事」。

Chan Biography §6

<i>Vocabulary</i>		
了期	<i>liǎoqī</i>	end
人事	<i>rénshì</i>	human affairs; greetings, pleasantries
老漢	<i>lǎohàn</i>	old man, old timer
饒舌	<i>ráoshé</i>	loquacious; a blowhard, blabbermouth
頓	<i>dùn</i>	to knock, beat
掌	<i>zhǎng</i>	to slap

師辭大愚。却回黃檗。檗見便問：「這漢來來去去。有甚了期？」師曰：「祇為老婆心切」。便人事了，侍立。檗問：「甚處去來？」師曰：「昨蒙和尚慈旨，令參大愚去來」。檗曰：「大愚有何言句？」師舉前話。檗曰：「大愚老漢饒舌。待來，痛與一頓」。師曰：「說甚待來？即今便打」。隨後便掌。

Chan Biography §7

<i>Vocabulary</i>		
風顛漢	<i>fēngdiānhàn</i>	madman
捋	<i>lǚ</i>	to stroke; to pluck
虎鬚	<i>hǔxū</i>	tiger whiskers
喝	<i>hè</i>	to shout, to roar
參堂	<i>cāntáng</i>	to enter the meditation hall; to meditate; initiation into a monastery
為山	<i>Wéishān</i>	(name of a monk, a.k.a. 為山靈祐)
舉問	<i>jǔwèn</i>	to raise a question (in encounter dialog)
仰山	<i>Yǎngshān</i>	(name of a monk, a.k.a. 仰山慧寂)
解把	<i>jiěbǎ</i>	able to pull, able to yank (解 is used in a vernacular sense as 可, 能, 會)

Note: The text in parenthesis, is an inter-lineal gloss from the compiler of the *Wūdēng huìyuán*.

檠曰：「這風顛漢來這裏捋虎鬚」。師便喝。檠喚侍者曰：「引這風顛漢參堂去」。 (為山舉問仰山：「臨濟當時得大愚力，得黃檠力？」仰云：「非但騎虎頭，亦解把虎尾」)。

Chan Biography §8

<i>Vocabulary</i>		
普請	<i>pǔqǐng</i>	general call (to monastic labor); communal labor
次	<i>cì</i>	while, when (a vernacular usage, must be post-positioned)
鑿	<i>jué</i>	hoe
豎起	<i>shùqǐ</i>	to raise, to hold up
拈掇	<i>niānduó</i>	to lift
掣	<i>chè</i>	to grab, to pull

黃檗一日普請次。師隨後行。檗回頭見師空手。乃問。鑿在何處。師曰。有一人將去了也。檗曰。近前來共汝商量箇事。師便近前。檗豎起鑿曰。祇這箇天下人拈掇不起。師就手掣得。豎起曰。為甚麼却在某甲手裏。檗曰。今日自有人普請。便回寺(仰山侍為山次。為舉此話未了。仰便問。鑿在黃檗手裏。為甚麼却被臨濟奪却。為云。賊是小人，智過君子)。

Chan Biography §9

<i>Vocabulary</i>		
鉏	<i>chú</i>	hoe
拄	<i>zhǔ</i>	to lean on, support oneself with
困	<i>kùn</i>	tired
那	<i>nà</i>	(interrogative, like 嗎)
維那	<i>wéinà</i>	(monastic office; Skt. <i>karmadāna</i>) rector, deacon
爭	<i>zhēng</i>	how (an interrogative like 怎)
纔	<i>cái</i>	(also written 才) just
火葬	<i>huǒzàng</i>	cremation
埋	<i>mái</i>	to bury
邏賊	<i>luózáng</i>	guard, watchman, lookout
喫棒	<i>chībàng</i>	(lit. eat the stick), be beaten, be clubbed

師普請鉏地次。見黃檗來。拄鑿而立。檗曰。這漢困那。師曰。鑿也未舉。困箇甚麼。檗便打。師接住棒一送送倒。檗呼維那。扶起我來。維那扶起曰。和尚爭容得這風顛漢無禮。檗纔起便打維那。師鑿地曰。諸方火葬。我這裏活埋 (滄山問仰山。黃檗打維那意作麼生。仰云。正賊走却。邏賊人喫棒)。

Note: Much more dialog follows, but I have left it out and skipped straight to the brief conclusion.

Chan Biography §10

Vocabulary

丁亥	<i>dīnghài</i>	(Year. According to the 64 year cycle: 867)
沿流	<i>yánliú</i>	to follow the stream
真照	<i>zhēnzhào</i>	true radiance
似	<i>sì</i>	to appear
稟	<i>bǐng</i>	to receive, to grasp
吹毛	<i>chuīmáo</i>	to blow a hair; a sharp knife (that cuts a hair blown across its edge)

師後居大名府興化寺東堂。咸通八年丁亥四月十日。將示滅。說傳法偈曰。

沿流不止問如何。

真照無邊說似他。

離相離名人不稟。

吹毛用了急須磨。

Chan Biography §11

<i>Vocabulary</i>		
正法眼藏	<i>zhèngfǎ yǎnzàng</i>	the repository of the true Dharma eye (that is the essence of the Dharma)
三聖	<i>Sānshèng</i>	(name of a monk)
瞎驢	<i>xiālú</i>	blind mule
逝	<i>shì</i>	to pass away, depart, die
隅	<i>yú</i>	beside, off to a side

復謂眾曰。吾滅後。不得滅却吾正法眼藏。三聖出曰。爭敢滅却和尚正法眼藏。師曰。已後有人問。你向他道甚麼。聖便喝。師曰。誰知吾正法眼藏，向這瞎驢邊滅却。言訖。端坐而逝。塔全身于府西北隅。諡慧照禪師。塔曰澄靈。」

(CBETA, X80, no. 1565, p. 220, c8-p. 223, b4 // Z 2B:11, p. 194, a5-p. 196, c13 // R138, p. 387, a5-p. 392, a13)

Incidental Writings from Zhūhóng 株宏 (《雲棲法彙》)

Zhūhóng (1535-1615), composed in a wide variety of genres on all manner of topics. His works are widely read even today. For a book-length study of Zhūhóng in English, see Chün-fang Yü, *The Renewal of Buddhism in China. Chu-hung and the Late Ming Synthesis* (New York: Columbia University Press, 1981). Below are two brief selections from his less formal writings.

This text, part of a collection of Zhūhóng's sermons called the *Yúnqī fǎhuì* 雲棲法彙, comes from the Jiāxìng 嘉興 edition of the Chinese Buddhist canon. This version of the canon was begun in 1589, but not completed until 1712. The *Yúnqī fǎhuì* was not included in the Taishō.

Incidental Writings §1

Vocabulary

先德	<i>xiāndé</i>	former worthy, a wise man of the past
反	<i>fǎn</i>	opposed to; opposite
奈何	<i>nàihé</i>	how, why
蓋	<i>gài</i>	It is ever the case that, it must be that
勢	<i>shì</i>	tendency, trend
嬉怡	<i>xīyí</i>	joy, happiness, delight
放逸	<i>fàngyì</i>	to relax, to be at ease

病者眾生之良藥

世人以病為苦。而先德云。病者眾生之良藥。夫藥與病反。奈何以病為藥。蓋有形之身。不能無病。此理勢所必然。而無病之時。嬉怡放逸。誰覺之者？

Incidental Writings §2

<i>Vocabulary</i>		
逼	<i>bī</i>	to press upon, to encroach upon
四大	<i>sìdà</i>	the four elements; the body
修進	<i>xiūjìn</i>	improvement; cultivation
垂死	<i>chuíǐ</i>	to approach death, near death
繇是	<i>yóushi</i>	therefore

唯病苦逼身。始知四大非實。人命無常。則悔悟之一機。而修進之一助也。予出家至今。大病垂死者三。而每病發悔悟、增修進。繇是信良藥之語其真至言哉。」

(CBETA, J33, no. B277, p. 33, c15-21)

Incidental Writings §3

<i>Vocabulary</i>		
魔著	<i>mózháo</i>	demonic possession
天魔	<i>tiānmó</i>	Deva-putra-māra, title of the lord of the sixth heaven of desire; here it may refer to demons of the heavens in general.
置	<i>zhì</i>	set aside, discard
癡	<i>diān</i>	madness, insanity
褻	<i>xiè</i>	to disrespect, to foul
慢	<i>màn</i>	to slight, to neglect
顧忌	<i>gùjì</i>	to be concerned about, to worry about
囚首	<i>qiúshǒu</i>	hair disheveled, unkempt
褻	<i>chǐ</i>	clothing in disarray, untidy garments
譏嫌	<i>jīxián</i>	criticism; to be disliked by people

魔著

魔大約有二。一曰天魔。二曰心魔。天魔易知。且置勿論。心魔者。不必發風發癡。至於褻尊慢上、無復顧忌、囚首褻衣、不避譏嫌而後為魔也。

Note: 至於... … 而後 should be read together to indicate a range of degree: “from... and beyond...”

Note also the pattern progressing from 為魔 here to 亦魔也 below.

Incidental Writings §4

<i>Vocabulary</i>		
耽	<i>dān</i>	to love, to be obsessed with
妄意	<i>wàngyì</i>	with abandon, deluded
功	<i>gōng</i>	merit, fame
蓋	<i>gài</i>	to cover
垂	<i>chuí</i>	to spread, to last
微	<i>wēi</i>	subtle

一有所著。如耽財耽色。耽詩耽酒。耽書耽畫等。亦魔也。豈唯此哉。妄意欲功蓋一時。名垂百世。亦魔也。豈唯此哉。即修種種諸善法門。妄意希望成佛。亦魔也。豈惟是哉。即如上所說諸魔。皆悉無之。而曰我今獨免於魔。亦魔也。微矣哉，魔事之難察也。

Note: Above, “A 哉 B 也” is a pattern read as “A is B!”

(CBETA, J33, no. B277, p. 43, a15-23)

Selections from the Autobiography of Hánshān Déqīng 憨山德清 (《憨山老人夢遊集》)

Hánshān Déqīng (1546-1623) was one of the most prolific, influential monks of his generation. He is best known for his commentaries—including both commentaries on Buddhist scriptures and Buddhist commentaries on non-Buddhist Chinese classics—and for his autobiography, valued for the insights it provides into Déqīng's thought, Ming society, and monastic life, but also in its own right as a landmark in the history of autobiography in China. His autobiography was widely read in modern times, inspiring all subsequent autobiographies by monks.

His autobiography has been translated into English at least twice: Charles Luk, *Practical Buddhism* (Wheaton IL: Theosophical Publishing House, 1973), and Markus Leong, "Hanshan Deqing (1546-1623) on Buddhist Ethics," Unpublished PhD Dissertation, California Institute of Integral Studies, 1994, pp.115-279.

The significance of Hánshān's autobiography for the history of the genre is covered in Pei-Yi Wu, *The Confucian's Progress. Autobiographical Writing in Traditional China* (Princeton: Princeton U.P, 1990), pp.142-162.

Autobiography §1

<i>Vocabulary</i>		
予	<i>yú</i>	I, me
年譜	<i>niánpǔ</i>	chronology (of a life)
實錄	<i>shílù</i>	“veritable record” - a kind of historical record
嘉靖	<i>Jiājìng</i>	(era name: 1507-1567)
丙午	<i>bǐngwǔ</i>	1546
彥高	<i>Yàngāo</i>	(person’s name)
大士	<i>dàshì</i>	great being (translation of “bodhisattva”)
攜	<i>xié</i>	to lead
娠	<i>shēn</i>	to conceive, become pregnant
誕	<i>dàn</i>	to be born
胞	<i>bāo</i>	placenta
己亥	<i>jǐhài</i>	(corresponds to the tenth month in 1546)
丙申	<i>bǐngshēn</i>	(corresponds to November 5 th)
己丑	<i>jǐchǒu</i>	(corresponds to 1-3:00 in the morning)

[1] 憨山老人自序年譜實錄上

嘉靖二十五年丙午。

A Primer in Chinese Buddhist Writings

予姓蔡氏。父彥高。母洪氏。生平愛奉觀音大士。初夢大士。攜童子入門。母接而抱之。遂有娠。及誕。白衣重袍。是年十月己亥。十二日丙申。己丑時生也。

Note: There is a tradition in Chinese Buddhist monastic hagiography of remarking on the membrane covering a future monk at birth (perhaps at times an interpretation of the amniotic sac), often interpreted as representing a monk's robe, or in this case, the white robes of a devotee of Guanyin. In other words, the phrase 白衣重袍 was probably not intended to suggest the child was born wearing cloth garments.

Note 2: This text employs the 12 “earthly branches” *dìzhī* 地支 combined with the 10 “celestial stems” *tiāngān* 天干 to mark the year, day of the month, or time of day. I covered how the system is used to indicate years. We see this again in the phrase 嘉靖二十五年丙午. But they are also used to indicate months, days and time of day, as we see here. Since there are twelve months in a year and sixty units in the cycle, the first month of each year is indicated by different *tiāngān dìzhī*. It is seldom necessary to convert the month to the Gregorian calendar. The important thing to remember when translating, is that the “tenth month” of the lunar calendar does not correspond to October. It is, however, sometimes useful to convert the day. To do this one needs to either consult one of the reference works described in the “Astrology, Astronomy and Calendars” section of Wilkinson's *Chinese History. A Manual*, or use an on-line conversion tool like: <http://sinocal.sinica.edu.tw/>

Volume 3: Buddhist Texts Composed in China

Taken together the full date of Hanshan Deqing's birth is 嘉靖二十五年丙午十月己亥十二日. Below is what the page looks like for our date above, once one has entered the year (嘉靖二十五年丙午) the month (十月己亥) and the day (十二日丙申). You don't need to enter the emperor's name; this fills in automatically when you input the 年號.

Here I've entered the numbers for the year and day. You can also enter instead the *tīangān* for the year and day, though not for the month.

A Primer in Chinese Buddhist Writings

Either way, when you click the red *zhíxíng* 執行 button, you get the following screen:

明世宗嘉靖25年10月 西元1546年11月5日(星期五)																																	
中 曆 日 序																																	
日 干支	1	2	3	4	5	6	7	8	9	10	日 干支	11	12	13	14	15	16	17	18	19	20	日 干支	21	22	23	24	25	26	27	28	29	30	
明世宗嘉靖25年 歲次：丙午 生崗：馬 西元1546年2月1日(星期一)起																																	
1	己未	2/1	2	3	4	5	6	7	8	9	10	己巳	11	12	13	14	15	16	17	18	19	20	己卯	21	22	23	24	25	26	27	28	3/1	-
2	戊子	2	3	4	5	6	7	8	9	10	11	戊戌	12	13	14	15	16	17	18	19	20	21	戊申	22	23	24	25	26	27	28	29	30	31
3	戊午	4/1	2	3	4	5	6	7	8	9	10	戊辰	11	12	13	14	15	16	17	18	19	20	戊寅	21	22	23	24	25	26	27	28	29	-
4	丁亥	30	5/1	2	3	4	5	6	7	8	9	丁酉	10	11	12	13	14	15	16	17	18	19	丁未	20	21	22	23	24	25	26	27	28	-
5	丙辰	29	30	31	6/1	2	3	4	5	6	7	丙寅	8	9	10	11	12	13	14	15	16	17	丙子	18	19	20	21	22	23	24	25	26	27
6	丙戌	28	29	30	7/1	2	3	4	5	6	7	丙申	8	9	10	11	12	13	14	15	16	17	丙午	18	19	20	21	22	23	24	25	26	-
7	乙卯	27	28	29	30	31	8/1	2	3	4	5	乙丑	6	7	8	9	10	11	12	13	14	15	乙亥	16	17	18	19	20	21	22	23	24	25
8	乙酉	26	27	28	29	30	31	9/1	2	3	4	乙未	5	6	7	8	9	10	11	12	13	14	乙巳	15	16	17	18	19	20	21	22	23	24
9	乙卯	25	26	27	28	29	30	10/1	2	3	4	乙丑	5	6	7	8	9	10	11	12	13	14	乙亥	15	16	17	18	19	20	21	22	23	24
10	乙酉	25	26	27	28	29	30	31	11/1	2	3	乙未	4	5	6	7	8	9	10	11	12	13	乙巳	14	15	16	17	18	19	20	21	22	-
11	甲寅	23	24	25	26	27	28	29	30	12/1	2	甲子	3	4	5	6	7	8	9	10	11	12	甲戌	13	14	15	16	17	18	19	20	21	22
12	甲申	23	24	25	26	27	28	29	30	31	1/1	甲午	2	3	4	5	6	7	8	9	10	11	甲辰	12	13	14	15	16	17	18	19	20	21

The top line in black above the chart tells us the day: November 5th, 1546. It also tells us this was a Friday, though it's hard to imagine how this last fact would ever be useful. This is all the information you really need. The chart below shows you that the first day of the year corresponds to February 1. The first day of each Western month is marked in blue, with our day marked in pink. So if you count to the left from our day "5" you see 11/1 in blue, indicating that the day is November 5th. But for most purposes all that matters is the date at the top.

Deqing goes on to tell us what time he was born 己丑時. Here, the character that matters is the second 丑. The character before that 己 refers again to the month. A dictionary of classical Chinese will tell you that 丑 corresponds to 1-3 am.

In sum, Deqing was born between 1 and 3 am on November 5th, 1546.

Incidentally, the *tiāngān dìzhī* for the year, month, day and time at which one is born (one's *bāzì* 八字) are essential in fortune-telling. (See Wilkinson, *Chinese History*, "Fate Calculation.")

Autobiography §2

<i>Vocabulary</i>		
丁未	<i>dīngwèi</i>	(determine this date, keeping in mind that it should correspond to the 26 th year of the <i>Jiājīng</i> era)
風疾	<i>fēngjí</i>	an excess of wind (medical historians are often reluctant to equate terms like these with standard modern terms for illnesses like “pneumonia,” “leprosy,” etc.).
禱	<i>dǎo</i>	to pray
許	<i>xǔ</i>	to allow; to promise
寄名	<i>jì míng</i>	to give up a child (e.g. to a temple), to enroll
邑	<i>yì</i>	district
乳名	<i>rǔ míng</i>	“milk name” (name given for when one is a child)
木椿	<i>mù zhuāng</i>	wooden pestle; here, log

二十六年丁未。

予周歲。風疾作幾死。母禱大士。遂許捨出家。寄名於邑之長壽寺。遂易乳名和尚。

二十七年戊申。

予三歲常獨坐。不喜與兒戲。祖父常謂曰。此兒如木椿。

二十八年己酉。

二十九年庚戌。

三十年辛亥。

Autobiography §3

Vocabulary

叔父	<i>shūfù</i>	uncle (father's younger brother)
鍾愛	<i>zhōng'ài</i>	to love greatly (usually from an elder to a younger person)
社學	<i>shèxué</i>	local school
給	<i>dài</i>	deceive, trick
孀母	<i>shēnmǔ</i>	aunt (wife of father's younger brother)
愕然	<i>èrán</i>	stunned, astonished

三十一年壬子。

予年七歲。叔父鍾愛之。父母送予入社學。一日叔父死。停於牀。予歸。母給之曰。汝叔睡。可呼起。乃呼數聲。孀母感痛。乃哭曰。天耶。那裏去也。予愕然疑之。問母曰。叔身在此。又往何處耶。母曰。汝叔死矣。予曰。死向甚麼處去。遂切疑之。

Autobiography §4

<i>Vocabulary</i>		
次孀母	<i>cìshēnmǔ</i>	secondary aunt (I can't find a gloss for this term in dictionaries, but 次妻 is a concubine, so perhaps 次孀母 is the concubine of an uncle).
舉	<i>jǔ</i>	to give birth to
如許	<i>rúxǔ</i>	so; this much
拍掌	<i>pāizhǎng</i>	to clap one's hands; to slap

未幾。次孀母舉一子。母往視。予隨之。見嬰兒如許大。乃問母曰。此兒從何得入孀母腹中耶。母拍一掌云。癡子。你從何入你娘腹中耶。又切疑之。由是死去生來之疑。不能解於懷矣。

Autobiography §5

<i>Vocabulary</i>		
寄食	<i>jìshí</i>	to depend on another for one's livelihood
隔	<i>gé</i>	across; divided
誠	<i>jiè</i>	to warn, to advise
戀	<i>liàn</i>	to be attached to, to feel affection for
鞭	<i>biān</i>	to whip
趕	<i>gǎn</i>	to chase
頂髻	<i>dǐngjì</i>	topknot
拋	<i>pāo</i>	to throw
澆殺	<i>yǎnshā</i>	to drown
逐	<i>zhú</i>	to drive away
狠	<i>hěn</i>	fierce, cruel

三十二年癸丑。

予八歲讀書。寄食於隔河之親家。母誠不許回。但經月。歸一次。一日回。戀母不肯去。母怒鞭之。趕於河邊。不肯登舟。母怒。提頂髻拋於河中。不顧而回。於時祖母見之。急呼救起。送至家。母曰。此不才兒。不澆殺留之何為。又打逐。略無留念。予是時。私謂母心狠。自是不思家。母常隔河流淚。祖母罵之。母曰。固當絕其愛。乃能讀書耳。

Autobiography §6

<i>Vocabulary</i>		
觀音經	<i>Guānyīnjīng</i>	A chapter from the <i>Lotus sūtra</i> (觀世音菩薩普門品)
潛	<i>qián</i>	in hiding, secretly

三十三年甲寅。

予九歲。讀書於寺中。聞僧念觀音經。能救世間苦。心大喜。因問僧求其本。潛讀之。即能誦。母奉觀音大士。每燒香禮拜。予必隨之。一日謂母曰。觀音菩薩。有經一卷。母曰。不知也。予即為母誦一過。母大喜曰。汝何從得此耶。誦經聲。亦似老和尚。」

(CBETA, X73, no. 1456, p. 831, a1-b18 // Z 2:32, p. 473, d1-p. 474, b6 // R127, p. 946, b1-p. 947, b6)

[1]已下古本卷三十九。

Review

Below are the eight texts from above. Here they are given with revised punctuation, but without vocabulary. You should re-read the texts until you can read and understand them without recourse to the vocabulary lists or dictionaries. When using this textbook for a class, it is at this point that I give an examination, telling students they will be expected to translate passages drawn from what they have translated in class so far without notes or dictionaries.

1. A Trip to Hell

晉趙泰。字文和。清河貝丘人也。祖父京兆太守。泰郡^[6]察孝廉。公府辟不就。精思典籍有譽鄉里。嘗晚乃膺仕終於中散大夫。

泰年三十五時，嘗卒心痛，須臾而死。下屍^[7]于地。心煖不已，屈^[8]申隨人。留屍十日^[9]卒咽喉中有聲如雨。俄而蘇活。說初死之時，夢有一人來近心下。復有二人乘黃馬。從者二人^[10]扶策泰掖。徑將東行不知可幾里。至一大城。崔^[11]峯高峻。城邑青黑狀錫。

將泰向城門入經兩重門。有瓦屋可數千間。男女大小亦數千人行列而立。吏著皂衣有五六人。條疏姓字云。當以科呈府君。泰名在^[12]二十。須臾將泰與數千人男女。一時俱進。府君西向坐，簡視名簿訖。復遣泰南入黑門。有人^[*]著絳衣坐大屋下。以次呼名，問生時所事。作何罪行、何福善。諦汝等辭以實言也。此^[*]常遣六部使者。常在人間疏記善惡。具有條狀不可得虛。泰答父兄仕宦，皆二千石。我少在家修學而^[13]已。無所事也。亦不犯惡。

乃遣泰為水官監。作使將二千餘人。運沙裨岸晝夜勤苦。後轉泰水官都督。知諸獄事給泰馬兵。令案行地獄。

所至諸獄楚毒各殊。或針貫其舌。流血竟體。或被頭露髮裸形徒跣。相牽而行。有持大杖從後催促。鐵床銅柱燒之洞然，驅迫此人抱臥其上。^[14]起即焦爛尋復還生。或炎^[15]鑪巨鑊焚煮罪人。身首碎墜，隨沸翻轉。有鬼持叉倚于其側。有三四百人立于一面。次當入鑊，相抱悲泣。或劍樹高^[16]廣不知限^[17]極。根莖、枝葉皆劍為之。人眾相訾，自登自攀。若有欣^[18]競而身首割截，尺寸離斷。泰見祖父母及二弟在此獄中。相見涕泣。

泰出獄門見有二人齎文書來。語獄吏言：「有三人。其家為其於塔寺中懸幡燒香，救解其罪，可出福舍。俄見三人自獄而出。已有自然衣服完整在身。南詣一門云名開光大舍。有三重門朱^[19]彩照發。見此三人即入舍中。泰亦隨入。前有大殿。珍寶周飾。精光耀目。金玉為床。見一神人。姿容偉異殊好非常。坐此座上。邊有沙門立侍甚眾。見府君來恭敬作禮。泰問「此是何人，府君致敬？」

吏曰「號名世尊，度人之師」。有^[20]頃令惡道中人皆出聽經。時云有百萬九千人。皆出地獄，入百里城。在此到者奉法眾^[1]坐也。行雖虧殆，尚當得度。故開經法。七日之中隨本所作善惡多少差次免脫。泰未出之頃。已見^[2]千人^[*]昇虛而去。出此舍復見一城。方二百餘里。名為受變形城。地獄考治已畢者，當於此城更受變報。泰入其城，見有土瓦屋數千區。各有^[3]房巷。正中有瓦屋高^[4]床。欄檻^[*]彩飾。有數百局。吏對校文書云。殺生者。當作蜉蝣朝生暮死。劫盜者。當作猪羊受人屠割。姪^[5]妖者，作鶴鷺麋。兩舌者，作鴉梟鴝。捍債者，為^[6]駝騾牛馬。

泰案行畢，還水官處。主者語泰：「卿是長者子。以何罪過而來在此？」泰答：「祖父兄弟皆二千。我舉考公府^[7]辭不行。修志念善，不染眾惡」。主者曰：「卿無罪過。故相使為水官都督。不爾與地獄中人無以異也」。泰問主者曰：「人有何行死得樂報？」主者唯言：「奉法弟子精進持戒。得樂報無有謫罰也」。泰復問曰：「人未事法時，所行罪過，事法之後得除以不？」答曰：「皆除也」。語畢，主者開^[8]膝篋檢泰年紀。尚有餘算三十年在。乃遣泰還。臨別主者曰：「已見地獄罪報如是。當告世人皆令作善。善惡隨人其猶影響。可不慎乎！」

時親表內外，候視泰五六十人。同聞泰說。泰自書記以示時人。時晉太始五年七月十三日也。乃為祖父母二弟。延請僧眾大設福會。皆命子孫改意奉法，課勸精進。時人聞泰死而復生，多見罪福。互來訪問。時有太中大夫武城孫豐關內侯常^[9]共郝伯平等十人。同集泰舍。欵曲尋問，莫不懼然。皆即奉^[10]法。」

Volume 3: Buddhist Texts Composed in China



2. Cessation and Contemplation

《修習止觀坐禪法要》卷1：

「修習止觀坐禪法要(一曰童蒙止觀，亦名小止觀)

天台山修禪寺沙門智顓述

[2] 諸惡莫作，眾善奉行，

自淨其意，是諸佛教。

若夫泥洹之法，入乃多途。論其急要，不出止、觀二法。所以然者，止乃伏結之初門，觀是斷惑之正要；止則愛養心識之善資，觀則策發神解之妙術。止是禪定之勝因，觀是智慧之由藉。若人成就定、慧二法，斯乃自利利人，法皆具足。故《法華經》云：「佛自住大乘，如其所得法，定慧力莊嚴，以此度眾生。」

當知此之二法，如車之雙輪，鳥之兩翼；若偏修習，即墮邪倒。故經云：若偏修禪定福德，不學智慧，名之曰愚。偏學智慧，不修禪定福德，名之曰狂。狂愚之過，雖小不同，邪見輪轉，蓋無差別；若不均等，此則行乖圓備，何能疾登極果？故經云：聲聞之人，定力多故，不見佛性。十住菩薩，智慧力多，雖見佛性，而不明了。諸佛如來，定慧力等，是故了了見於佛性。

以此推之，止觀豈非泥洹大果之要門，行人修行之勝路，眾德圓滿之指歸，無上極果之正體也！

若如是知者，止觀法門實非淺，故欲接引始學之流輩，開矇冥而進道，說易行難，豈可廣論深妙！

今略明十意，以示初心行人登正道之階梯，入泥洹之等級。尋者當愧為行之難成，毋鄙斯文之淺近也。若心稱言旨於一晌間，則智斷難量，神解莫測；若虛構文言，情乖所說，空延歲月，取證無由；事等貧人數他財寶，於己何益者哉！

具緣第一 訶欲第二 棄蓋第三 調和第四 方便第五 正修第六 善發第七 覺魔第八 治病第九 證果第十

今略舉此十意，以明修止觀者，此是初心學坐之急要。若能善取其意而修習之，可以安心免難，發定生解，證於無漏之聖果也。

具緣第一

夫發心起行，欲修止觀者，要先外具五緣：

第一、持戒清淨。如經中說：「依因此戒，得生諸禪定，及滅苦智慧。」是故比丘應持戒清淨。然有三種行人持戒不同：

一者、若人未作佛弟子時，不造五逆；後遇良師，教受三歸五戒，為佛弟子。若得出家，受沙彌十戒，次受具足戒，作比丘、比丘尼。從受戒來，清淨護持，無所毀犯；是名上品持戒人也。當知是人修行止觀，必證佛法；猶如淨衣，易受染色。

二者、若人受得戒已，雖不犯重，於諸輕戒，多所毀損。為修定故，即能如法懺悔，亦名持戒清淨，能生定慧。如衣曾有垢膩，若能浣淨，染亦可著。

三者、若人受得戒已，不能堅心護持，輕重諸戒多所毀犯。依小乘教門，即無懺悔四重之法；若依大乘教門，猶可滅除。故經云：「佛法有二種健人：一者、不作諸惡，二者、作已能悔。」

夫欲懺悔者，須具十法，助成其懺：一者、明信因果；二者、生重怖畏；三者、深起慚愧；四者、求滅罪方法；所謂大乘經中，明諸行法，應當如法修行；五者、發露先罪；六者、斷相續心；七者、起護法心；八者、發大誓願，度脫眾生；九者、常念十方諸佛；十者、觀罪性無生。

若能成就如此十法，莊嚴道場，洗浣清淨，著淨潔衣，燒香散花，於三寶前，如法修行，一七、三七日，或一月、三月，乃至經年，專心懺悔所犯重罪，取滅方止。云何知重罪滅相？若行者如是至心懺悔時，自覺身心輕利，得好瑞夢；或復覩諸靈瑞異相；或覺善心開發；或自於坐中覺身如雲如影，因是漸證，得諸禪境界；或復豁然解悟心生，善識法相，隨所聞經，即知義趣，因是法喜，心無憂悔。如是等種種因緣，當知即是破戒、障道、罪滅之相。從是已後，堅持禁戒，亦名尸羅清淨，可修禪定，猶如破壞垢膩之衣，若能補治浣洗清淨，猶可染著。

若人犯重禁已，恐障禪定，雖不依諸經修諸行法，但生重慚愧，於三寶前，發露先罪，斷相續心，端身常坐，觀罪性空，念十方佛。若出禪時，即須至心燒香禮拜，懺悔誦戒，及誦大乘經典，障道重罪，自當漸漸消滅。因此尸羅清淨，禪定開發。故《妙勝定經》云：「若人犯重罪已，心生怖畏，欲求除滅，若除禪定，餘無能滅。」是人應當在空閑處，攝心常坐，及誦大乘經，一切重罪悉皆消滅。諸禪三昧自然現前。

第二、衣食具足者：衣法有三種：一者、如雪山大士，隨得一衣，蔽形即足；以不遊人間，堪忍力成故。二者、如迦葉常受頭陀法，但畜糞掃三衣，不畜餘長。三者、若多寒國土，及忍力未成之者，如來亦許三衣之外，畜百一等物，而要須說淨，知量知足；若過貪求積聚，則心亂妨道。

次，食法有四種：一者、若上人大士，深山絕世，草果隨時，得資身者。二者、常行頭陀，受乞食法。是乞食法，能破四種邪命，依正命自活，能生聖道故。邪命自活者：一、下口食，二、仰口食，三、維口食，四、方口食。邪命之相，如舍利弗為青目女說。三者、阿蘭若處檀越送食。四者、於僧中潔淨食。有此等食緣具足，名衣食具足。何以故？無此等緣，則心不安隱，於道有妨。

第三、得閑居靜處。閑者，不作眾事，名之為閑。無憤鬧故，名之為靜。有三處可修禪定：一者、深山絕人之處。二者、頭陀蘭若之處；離于聚落極近三四里，此則放牧聲絕，無諸憤鬧。三者、遠白衣住處，清淨伽藍中。皆名閑居靜處。

第四、息諸緣務。有四意：一、息治生緣務，不作有為事業。二、息人間緣務，不追尋俗人朋友親戚知識，斷絕人事往還。三、息工巧技術緣務，不作世間工匠技術、醫方禁呪卜相書數算計等事。四、息學問緣務，讀誦聽學等悉皆棄捨。此為息諸緣務。所以者何？若多緣務，則行道事廢，心亂難攝。

第五、近善知識。善知識有三：一、外護善知識，經營供養，善能將護行人，不相惱亂。二者、同行善知識，共修一道，互相勸發，不相擾亂。三者、教授善知識，以內外方便禪定法門，示教利喜。

略明五種緣務竟。

訶欲第二

所言訶欲者，謂五欲也。凡欲坐禪，修習止觀，必須訶責。五欲者：是世間色、聲、香、味、觸；常能誑惑一切凡夫，令生愛著。若能深知過罪，即不親近，是名訶欲。

一、訶色欲者，所謂：男女形貌端嚴，修目長眉，朱唇素齒；及世間寶物，青黃赤白，紅紫縹綠，種種妙色；能令愚人見則生愛，作諸惡業。如頻婆娑羅王，以色欲故，身入敵國，在姪女阿梵波羅房中；優填王以色染故，截五百仙人手足；如此等種種過罪。

二、訶聲欲者，所謂：箜篌箏笛、絲竹金石音樂之聲；及男女歌詠讚誦等聲；能令凡夫聞即染著，起諸惡業。如五百仙人雪山住，聞甄陀羅女歌聲，即失禪定，心醉狂亂。如是等種種因緣，知聲過罪。

三、訶香欲者，所謂：男女身香，世間飲食馨香，及一切薰香等；愚人不了香相，聞即愛著，開結使門。如一比丘在蓮華池邊，聞華香氣，心生愛樂，池神即大訶責：「何故偷我香氣？」以著香故，令諸結使臥者皆起。如是等種種因緣，知香過罪。

四、訶味欲者，所謂：苦、酸、甘、辛、鹹、淡等種種飲食肴膳美味，能令凡夫心生染著，起不善業。如一沙彌染著酪味，命終之後，生在酪中，受其蟲身。如是等種種因緣，知味過罪。

五、訶觸欲者，男女身分柔軟細滑；寒時體溫，熱時體涼，及諸好觸。愚人無智，為之沈沒，起障道業。如一角仙因觸欲故，遂失神通，為姪女騎頸。如是等種種因緣，知觸過罪。

如上訶欲之法，出《摩訶衍論》中說。復云：「哀哉眾生！常為五欲所惱，而猶求之不已。」此五欲者，得之轉劇，如火益薪，其焰轉熾。五欲無樂，如狗嚙枯骨。五欲增諍，如鳥競肉。五欲燒人，如逆風執炬。五欲害人，如踐毒蛇。五欲無實，如夢所得。五欲不久，假借須臾，如擊石火。智者思之，亦如怨賊。世人愚惑，貪著五欲，至死不捨，後受無量苦惱。此五欲法，與畜生同有。

五欲增諍，如鳥競肉。五欲燒人，如逆風執炬。五欲害人，如踐惡蛇。五欲無實，如夢所得。五欲不久，如假借須臾。世人愚惑，貪著五欲，至死不捨，為之後世受無量苦。五欲法者與畜生共，有智者識之，能自遠離。」

一切眾生，常為五欲所使，名欲奴僕；坐此弊欲，沈墮三塗。我今修禪，復為障蔽，此為大賊，急當遠之。如禪經偈中說：

「生死不斷絕， 貪欲嗜味故。

養冤入丘塚， 虛受諸辛苦。

身臭如死屍， 九孔流不淨。

如廁蟲樂糞， 愚人身無異。

智者應觀身， 不貪染世樂；

無累無所欲， 是名真涅槃。

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如諸佛所說， 一心一意行，
數息在禪定， 是名行頭陀。」

3. A Miracle Story

隋大業中。有客僧。行至^[13]大山廟。求寄宿。廟令曰。此無別舍。唯神廟廡下。可宿。然而比來。寄宿者輒死僧曰。無^[14]苦也。令不得已從之。為設床於廡下。僧至夜端坐。誦經可一更。聞屋中環珮聲。須臾神出。為僧禮拜。

僧曰。聞^[15]比來宿者多死豈檀越害之耶。願見^[16]護。神曰。遇^[17]其死時將至。聞弟子聲。因自懼死。非殺之也。願師無慮。僧因^[18]延坐。談說如人。良久。僧問曰。聞世人傳說。[*]大山治鬼。寧有之也。神曰。弟子薄福有之。豈欲見先亡^[19]已乎。

僧曰。有兩同學僧。先死。願見之。神問^[20]名^[21]曰。一人已生^[22]人間。一^[23]在人獄。罪重不可見。與師就見可也。僧甚悅。因共起出門。不^[24]遂而至一所。^[25]多見^[26]廟獄。火光甚盛。神將僧入一院。遙見一人在火中號呼不能言。形變不可復識。而血肉焦臭。令人傷心。^[27]此是也。師不復欲歷觀也。僧愁愍求出。

俄而至廟。又與神同坐。因問欲救同學。有得理耶。神曰。可得耳。^[28]能為寫法華經者。便免。既而將曙。神辭僧入堂。旦而廟令視僧不死。怪異之。僧因為說。仍即為寫法華經一部。經既成。莊嚴畢。又將經就廟宿。其夜神出如初。歡喜禮拜。慰問來意。僧以事告。神曰。弟子知之。師為寫經。始盡題目。彼已脫免。今久出生不在也。

然此處不淨潔。不可安經。願師還送經向寺。言說久之將曉。^[29]辭而去。^[30]入僧送經於寺

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(杭州別^[31]駕張^[32]德言。前任兗州。具知其事。自向臨說云爾^[33]也)。」

5. Zōngmì's Doctrinal Classification:

《原人論》卷1：「斥偏淺第二 (習佛不了義教者)

佛教自淺之深，略有五等：一、人天教，二、小乘教，三、大乘法相教，四、大乘破相教(上四在此篇中)，五、一乘顯性教^[4]此一在第三篇中)。

一、佛為初心人且說三世業報、善惡因果，謂造上品十惡，死墮地獄，中品餓鬼，下品畜生。

故佛且類世五常之教 (天竺世教，儀式雖殊，懲惡勸善無別，亦不離仁義等五^[5]常，而有德行可修例。如：此國歛手而舉，吐番散手而垂，皆為禮也)，令持五戒 (不殺是仁；不盜是義；不邪^[6]淫是禮；不妄語是信；不飲噉酒肉，神氣清潔益於智也)，得免三^[7]途、生人道中。

修上品十善及施、戒等生六欲天。修四禪、八定生色界、無色界天(題中不標天、鬼、地獄者，界地不同，見聞不及，^[8]凡俗尚不知末，況肯窮本？故對俗教且標原人。今敘佛經，理宜具列)。故名人天教也(然業有三種：一惡，二善，三不動。報有三時：謂現報，生報，後報)。據此教中，業為身本。今詰之曰：既由造業受五道身，未審誰人造業、誰人受報？若此眼、耳、手、足能造業者，初死之人眼、耳、手、足宛然，何不見聞造作？

若言心作，何者是心？若言肉心，肉心^[9]有質，繫於身內，如何速入眼耳，辨外是非？是非不知，因何取捨？且心與眼、耳、手、足俱為質，豈得內外相通，運動應接，同造業緣？若言但是喜、怒、愛、惡發動身口令造業者，喜、怒等情乍起乍滅，自無其體，將何為主而作業耶？設言不應如此，別別推尋，都是我此身心能造業者，此身已死，誰受苦樂之報？若言死後更有身者，豈有今日身心造罪修福，令他後世身心受苦受樂？據此則修福者屈甚，造罪者幸甚，如何神理如此無道？故知但習此教者，雖信業緣，不達身本。

二、小乘教者，說形骸之色、思慮之心，從無始來因緣力故，念念生滅相續無窮。如水涓涓，如燈焰焰，身心假合似一似常，凡愚不覺執之為我。寶此我故，即起貪(貪名利以榮我)、瞋(瞋違情境恐侵害我)、癡(非理計校)等三毒。

三毒擊意，發動身口造一切業。業成難逃，故受五道苦樂等身(別業所感)，三界勝劣等處(共業所感)。於所受身還執為我，還起貪等造業受報。身則生老病死，死而復生。界則成住壞空，空而復成

(從空劫初成世界者，頌曰：空界大風起，傍廣數無量，厚十六洛叉，金剛不能壞。此名持界風。光音金藏雲，布及三千界，雨如車軸下，風過不聽流，深十一洛叉，始作金剛界。次第金藏雲，注雨滿其內，先成梵王界，乃至夜摩天。

風鼓清水成，須彌七金等，滓濁為山地，四洲及泥犁，鹹海外輪圍，方名器界立。時經一增減，乃至二禪福盡，下生人間。初食地餅林藤，後粳米不銷，大小便利，男女形別，分田立主求臣佐，種種差別。經十九增減，兼前總二十增減，名為成劫。

議曰：空界劫中，是道教指云虛無之道，然道體寂照靈通，不是虛無，老氏或迷之、或權設，務絕人欲，故指空界為道。空界中大風，即彼混沌一氣，故彼云道生一也。金藏雲者，氣形之始，即太極也。雨下不流，陰氣凝也。陰陽^[1]相合，方能生成矣！梵王界乃至須彌者，彼之天也，滓濁者^[2]地，即一生二矣！二禪福盡下生，即人也。即二生三，三才備矣！

地餅已下乃至種種，即三生萬物。此當三皇已前穴居野食，未有火化等，但以其時無文字記載故，後人傳聞不明，展轉錯謬，諸家著作種種異說。佛教又緣通明三千世界，不局大唐，故內外教文不全同也。住者住劫，亦經二十增減。壞者壞劫，亦二十增減，前十九增減壞有情，後一增減壞器界，能壞^[3]是火水風等三災。空者空劫，亦二十增減，中空無世界及諸有情也)。

劫劫生生輪迴不絕，無終無始如汲井輪 (道教只知今此世界未成時一度空劫，云虛無、混沌、一氣等，名為^[4]元始。不知空界已前，早經千千萬萬遍成住壞空，終而復始。故知佛教法中，小乘淺淺之教，已超外典深深之說)，都由不了此身本不是我，不是我者，謂此身本因色心和合為相。今推尋分析，色有地、水、火、風之四^[5]大，心有受 (能領納好惡之事)、想 (能取像者)、行 (能造作者念念遷流)、識 (能了別者)之四^[6]蘊。若皆是^[7]我，即成八我，況地大中復有眾多？謂三百六十段骨，一一各別。皮毛筋肉、肝心、脾腎，各不相是。諸心數等亦各不同。見不是聞，喜不是怒，展轉乃至八萬^[8]四千塵勞。

既有此眾多之物，不知定取何者為我？若皆是我，我即百千。一身之中，多主紛亂。離此之外，復無別法。翻覆推我，皆不可得。便悟此身，但是眾緣，似和合相，元無我人，為誰貪瞋？為誰殺盜施戒(知苦諦也)？遂不滯心於三界有漏善惡(斷集諦也)；但修無我觀智(道諦)；以斷貪等，止息諸業；證得我空真如(滅諦)，乃至得阿羅漢果，灰身滅智方斷諸苦。據此宗中，以色心二法及貪、瞋、癡，為根身器界之本也，過去、未來更無別法為本。

今詰之曰，夫經生累世為身本者，自體須無間斷。今五識闕緣不起(根境等為緣)，意識有時不行(悶絕、睡眠、滅盡定、無想定、無想天)，無色界天無此四大，如何持得此身，世世不絕？是知專此教者，亦未原身。

三、大乘法相教者，說一切有情無始已來，法爾有八種識。於中第八阿賴耶識，是其根本，頓變根身器界種子。轉生七識，皆能變現自分所緣，都無實法。如何變耶？謂我法分別熏習力故，諸識生時變似我法，第六七識無明覆故，緣此執為實我實法。如患(重病心昏，見異色人物也)、夢(夢想所見、可知)者，患夢力故，心似種種外境相現，夢時執為實有外物，寤來方知唯夢所變。我身亦爾，唯識所變，迷故執有我及諸境，由此起惑造業，生死無窮(廣如前說)。悟解此理，方知我身唯識所變，識為身本(不了之義，如後所破)。

四、大乘破相教者，破前大小乘法相之執，密顯後真性空寂之理(破相之談，不唯諸部般若，遍在大乘經。前之三教依次先後，此教隨執即破，無定時節。故龍樹立二種般若：一共，二不共。共者，二乘同聞信解，破二乘法執故。不共者，唯菩薩解，密顯佛性故。故天竺戒賢、智光二論師，各立三時教，^[9]指此空教，或云在唯識法相之前，或云在後。今意取後)。

將欲破之，先詰之曰：所變之境既妄，能變之識豈真？若言一有一無者(此下却將彼喻破之)，則夢想與所見物應異，異則夢不是物，物不是夢。^[10]寐來夢滅，其物應在。又物若非夢，應是真物；夢若非物，以何為相？故知夢時則夢想夢物，似能見所見之殊，據理則同一虛妄，都無所有。諸識亦爾，以皆假託眾緣，無自性故。故《中觀論》云，未曾有一法，不從因緣生；是故一切法，無不是空者。又云，因緣所生法，我說即是空。《起信論》云，一切諸法唯依妄念而有^[11]差別，若離心念，即無一切境界之相。經云，凡所有相，皆是虛妄，離一切相即名諸佛(如此等文^[12]徧大乘藏)。是知心境皆空，方是大乘實理。若約此原身，身元是空，空即是本。

今復詰此教曰：若心境皆無，知無者誰？又若都無實法，依何現諸虛妄？且現見世間虛妄^[13]之物，未有不依實法而能起者。如無濕性不變之水，何有虛妄假相之波？若無淨明不變之^[14]境，何有種種虛假之影？又前說夢想夢境同虛妄者，誠如所言；然此虛妄之夢，必^[15]依睡眠之人。今既心境皆空，未審依何妄現？故知此教但破執情，亦未明顯真靈之性。故《法鼓經》云，一切空經是有餘說(有餘者，餘義未了也)。《大品經》云，空是大乘之初門。

上之四教展轉相望，前淺後深。若且習之自知未了，名之為淺；若執為
了，即名為偏。故就習人，云偏淺也。

6. A Conventional Biography of Linji

唐真定府臨濟院義玄傳

釋義玄。俗姓邢。曹州南華人也。參學諸方不憚艱苦。因見黃檗山運禪師。鳴啄同時了然通徹。

乃北歸鄉土。俯徇趙人之請。住子城南臨濟焉。罷唱經論之徒皆親堂室示人心要。頗與德山相類。以咸通七年丙戌歲四月十日示滅。勅諡慧照大師。塔號澄虛。言教頗行于世。今恒陽號臨濟禪宗焉。

6. A Chan Biography of Linji

鎮州臨濟義玄禪師

曹州南華邢氏子。幼負出塵之志。及落髮進具。便慕禪宗。初在黃檗會中。行業純一。時睦州為第一座。乃問。上座在此多少時。師曰。三年。州曰。曾參問否。師曰。不曾參問。不知問箇甚麼。

州曰。何不問堂頭和尚。如何是佛法的的大意。師便去。問聲未絕。檗便打。師下來。州曰。問話作麼生。師曰。某甲問聲未絕。和尚便打。某甲不會。州曰。但更去問。師又問。檗又打。如是三度問。三度被打。師白州曰。早承激勸問法。累蒙和尚賜棒。自恨障緣。不領深旨。今且辭去。

州曰。汝若去。須辭和尚了去。師禮拜退。州先到黃檗處曰。問話上座。雖是後生。却甚奇特。若來辭。方便接伊。已後為一株大樹。覆蔭天下人去在。師來日辭黃檗。檗曰。不須他去。祇往高安灘頭參大愚。必為汝說。

師到大愚。愚曰。甚處來。師曰。黃檗來。愚曰。黃檗有何言句。師曰。某甲三度問佛法的的大意。三度被打。不知某甲有過無過。愚曰。黃檗與麼老婆心切。為汝得徹困。更來這裏問有過無過。

師於言下大悟。乃曰。元來黃檗佛法無多子。愚擗住曰。這尿牀鬼子。適來道有過無過。如今却道黃檗佛法無多子。你見箇甚麼道理。速道。速道。師於大愚肋下築三拳。愚拓開曰。汝師黃檗。非干我事。

師辭大愚。却回黃檗。檗見便問。這漢來來去去。有甚了期。師曰。祇為老婆心切。便人事了。侍立。檗問。甚處去來。師曰。昨蒙和尚慈旨。令參大愚去來。檗曰。大愚有何言句。師舉前話。檗曰。大愚老漢饒舌。待來痛與一頓。師曰。說甚待來。即今便打。隨後便掌。

檗曰。這風顛漢來這裏捋虎鬚。師便喝。檗喚侍者曰。引這風顛漢參堂去(為山舉問仰山。臨濟當時得大愚力。得黃檗力。仰云。非但騎虎頭。亦解把虎尾)。

黃檗一日普請次。師隨後行。檗回頭見師空手。乃問。鑊在何處。師曰。有一人將去了也。檗曰。近前來共汝商量箇事。師便近前。檗豎起鑊曰。祇這箇天下人拈掇不起。師就手掣得。豎起曰。為甚麼却在某甲手裏。檗曰。今日自有人普請。便回寺(仰山侍為山次。為舉此話未了。仰便問。鑊在黃檗手裏。為甚麼却被臨濟奪却。為云。賊是小人。智過君子)。

師普請鉏地次。見黃檗來。拄鐮而立。檗曰。這漢困那。師曰。鐮也未舉。困箇甚麼。檗便打。師接住棒一送送倒。檗呼維那。扶起我來。維那扶起曰。和尚爭容得這風顛漢無禮。檗纔起便打維那。師鐮地曰。諸方火葬。我這裏活埋(滄山問仰山。黃檗打維那意作麼生。仰云。正賊走却。邏賊人喫棒)。

師後居大名府興化寺東堂。咸通八年丁亥四月十日。將示滅。說傳法偈曰。沿流不止問如何。真照無邊說似他。離相離名人不稟。吹毛用了急須磨。

復謂眾曰。吾滅後。不得滅却吾正法眼藏。三聖出曰。爭敢滅却和尚正法眼藏。師曰。已後有人問。你向他道甚麼。聖便喝。師曰。誰知吾正法眼藏。向這瞎驢邊滅却。言訖。端坐而逝。塔全身于府西北隅。諡慧照禪師。塔曰澄靈。」

7. A Chan Biography of Linji

《五燈會元》卷11：「鎮州臨濟義玄禪師

曹州南華邢氏子。幼負出塵之志。及落髮進具。便慕禪宗。初在黃檗會中。行業純一。時，睦州為第一座。乃問：「上座在此多少時？」師曰：「三年」。州曰：「曾參問否？」師曰：「不曾參問。不知問箇甚麼」。

州曰：「何不問堂頭和尚『如何是佛法的的大意？』」。師便去。問聲未絕，檗便打。師下來。州曰：「問話作麼生？」師曰：「某甲問聲未絕，和尚便打。某甲不會」。州曰：「但更去問」。師又問。檗又打。如是三度問，三度被打。師白州曰：「早承激勸問法。累蒙和尚賜棒。自恨障緣。不領深旨。今且辭去」。

州曰：「汝若去，須辭和尚了去」。師禮拜退。州先到黃檗處，曰：「問話上座，雖是後生，却甚奇特。若來辭，方便接伊。已後為一株大樹。覆蓋天下人去在」。師來日辭黃檗。檗曰：「不須他去。祇往高安灘頭參大愚。必為汝說」。

師到大愚。愚曰：「甚處來？」師曰：「黃檗來」。愚曰：「黃檗有何言句？」師曰：「某甲三度問佛法的的大意，三度被打。不知某甲有過無過」。愚曰：「黃檗與麼老婆心切。為汝得徹困。更來這裏問有過無過」。

師於言下大悟。乃曰：「元來黃檗佛法無多子」。愚搗住曰：「這尿牀鬼子。適來道『有過無過』。如今却道『黃檗佛法無多子』。你見箇甚麼道理？速道！速道！」師於大愚肋下築三拳。愚拓開曰：「汝師黃檗。非干我事」。

師辭大愚。却回黃檗。檗見便問：「這漢來來去去。有甚了期？」師曰：「祇為老婆心切」。便人事了，侍立。檗問：「甚處去來？」師曰：「昨蒙和尚慈旨，令參大愚去來」。檗曰：「大愚有何言句？」師舉前話。檗曰：「大愚老漢饒舌。待來，痛與一頓」。師曰：「說甚待來？即今便打」。隨後便掌。

檗曰：「這風顛漢來這裏捋虎鬚」。師便喝。檗喚侍者曰：「引這風顛漢參堂去」。(為山舉問仰山：「臨濟當時得大愚力，得黃檗力？」仰云：「非但騎虎頭，亦解把虎尾」)。

黃檗一日普請次。師隨後行。檗回頭見師空手。乃問。鑊在何處。師曰。有一人將去了也。檗曰。近前來共汝商量箇事。師便近前。檗豎起鑊曰。祇這箇天下人拈掇不起。師就手掣得。豎起曰。為甚麼却在某甲手裏。檗曰。今日自有人普請。便回寺(仰山侍為山次。為舉此話未了。仰便問。鑊在黃檗手裏。為甚麼却被臨濟奪却。為云。賊是小人。智過君子)。

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師普請鉏地次。見黃檗來。拄鑿而立。檗曰。這漢困那。師曰。鑿也未舉。困箇甚麼。檗便打。師接住棒一送送倒。檗呼維那。扶起我來。維那扶起曰。和尚爭容得這風顛漢無禮。檗纔起便打維那。師鑿地曰。諸方火葬。我這裏活埋 (滄山問仰山。黃檗打維那意作麼生。仰云。正賊走却。邏賊人喫棒)。

[much more dialog follows, but I have left it out and skipped straight to the brief conclusion]

師後居大名府興化寺東堂。咸通八年丁亥四月十日。將示滅。說傳法偈曰。沿流不止問如何。真照無邊說似他。離相離名人不稟。吹毛用了急須磨。

復謂眾曰。吾滅後。不得滅却吾正法眼藏。三聖出曰。爭敢滅却和尚正法眼藏。師曰。已後有人問。你向他道甚麼。聖便喝。師曰。誰知吾正法眼藏。向這瞎驢邊滅却。言訖。端坐而逝。塔全身于府西北隅。諡慧照禪師。塔曰澄靈。」

8. Incidental Writings from Zhuhong

病者眾生之良藥

世人以病為苦。而先德云。病者眾生之良藥。夫藥與病反。奈何以病為藥。蓋有形之身。不能無病。此理勢所必然。而無病之時。嬉怡放逸。

誰覺之者。唯病苦逼身。始知四大非實。人命無常。則悔悟之一機。而修進之一助也。予出家至今。大病垂死者三。而每病發悔悟。增修進。繇是信良藥之語其真至言哉。」

魔著

魔大約有二。一曰天魔。二曰心魔。天魔易知。且置勿論。心魔者。不必發風發癲。至於褻尊慢上。無復顧忌。

囚首禿衣。不避譏嫌。而後為魔也。一有所著。如耽財耽色。耽詩耽酒。耽書耽畫等。亦魔也。豈唯此哉。妄意欲功蓋一時。名垂百世。亦魔也。豈唯此哉。即修種種諸善法門。妄意希望成佛。亦魔也。豈惟是哉。即如上所說諸魔。皆悉無之。而曰我今獨免於魔。亦魔也。微矣哉。魔事之難察也。

9. Selections from the Autobiography of Hanshan Deqing

憨山老人自序年譜實錄上

嘉靖二十五年丙午。

予姓蔡氏。父彥高。母洪氏。生平愛奉觀音大士。初夢大士。攜童子入門。母接而抱之。遂有娠。及誕。白衣重袍。是年十月己亥。十二日丙申。己丑時生也。

二十六年丁未。

予周歲。風疾作幾死。母禱大士。遂許捨出家。寄名於邑之長壽寺。遂易乳名和尚。

二十七年戊申。

予三歲常獨坐。不喜與兒戲。祖父常謂曰。此兒如木椿。

二十八年己酉。

二十九年庚戌。

三十年辛亥。

三十一年壬子。

予年七歲。叔父鍾愛之。父母送予入社學。一日叔父死。停於牀。予歸。母給之曰。汝叔睡。可呼起。乃呼數聲。孀母感痛。乃哭曰。天耶。那裏去也。予愕然疑之。問母曰。叔身在此。又往何處耶。母曰。汝叔死矣。予曰。死向甚麼處去。遂切疑之。

未幾。次孀母舉一子。母往視。予隨之。見嬰兒如許大。乃問母曰。此兒從何得入孀母腹中耶。母拍一掌云。癡子。你從何入你娘腹中耶。又切疑之。由是死去生來之疑。不能解於懷矣。

三十二年癸丑。

予八歲讀書。寄食於隔河之親家。母誠不許回。但經月。歸一次。一日回。戀母不肯去。母怒鞭之。趕於河邊。不肯登舟。母怒。提頂髻拋於河中。不顧而回。於時祖母見之。急呼救起。送至家。母曰。此不才兒。不滄殺留之何為。又打逐。略無留念。予是時。私謂母心狠。自是不思家。母常隔河流淚。祖母罵之。母曰。固當絕其愛。乃能讀書耳。

三十三年甲寅。

予九歲。讀書於寺中。聞僧念觀音經。能救世間苦。心大喜。因問僧求其本。潛讀之。即能誦。母奉觀音大士。每燒香禮拜。予必隨之。一日謂母曰。觀音菩薩。有經一卷。母曰。不知也。予即為母誦一過。母大喜曰。汝何從得此耶。誦經聲。亦似老和尚。」

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Further Readings

The works below are representative of genres covered above, but are more challenging (or in some cases just longer) than what you have read so far.

Biography of an Eminent Monk (《高僧傳》)

Introduction to the Text

Dàoān 道安 (312-385) was the most influential monk of his generation, recognized for his contributions in a wide varieties of areas, including translation theory, monastic regulation, Mahayana doctrine, bibliography, the foundation of monasteries and the training of disciples. His biography was and is often read, both for its account of one of the most important monks in Chinese history and for various episodes of literary and historical importance, including the story of how Dàoān's teacher discovered the genius of his ugly and unassuming disciple, Dàoān's interactions with rulers and literati, a key passage for understanding the regulation of monasteries in the fourth century, and Dàoān's imposition on a common surname for all monks.

This biography is taken from the *Gāosēng zhuàn* 高僧傳 by Huijiǎo 慧皎 (497-554). The standard practice in such compilations was to draw on previous accounts. In the case of Dàoān's biography, Huijiǎo drew heavily on a previous biography in the *Chū sānzàng jìjí* 出三藏記集.

Dàoān's biography was translated by Arthur E. Link, "Biography of Shih Tao-an," *T'oung Pao*, Second Series, vol.46.1/2 (1958), pp.1-48. *Kōsō den* 高僧傳 by Funayama Toru 船山徹 and Yoshikawa Tadao 吉川忠夫 (Tokyo: Iwanami, 2010), vol.2, pp.105-143, provides an excellent annotated translation of the biography into Japanese as part of an edition of the entire *Gāosēng zhuàn*.

For an overview of Dàoān's life and works, see Tsukamoto Zenryū, *A History of Early Chinese Buddhism from Its Introduction to the Death of Huiyuan*, translated by Leon Hurvitz (New York: Kodansha, 1985), pp.000-000 and Erik E. Zürcher, *The Buddhist Conquest of China. The Spread and Adaptation of Buddhism in Early Medieval China* (Leiden: Brill, 2007), pp.180-204. For book-length studies of his biography, see Fāng Guǎngchāng 方廣錫, *Dàoān píngzhuàn* 道安平傳 (Beijing: Kunlun Chuban, 2004) and Hú Zhōngcái 胡中才, *Dàoān zài Xiāngyáng* 道安在襄陽 (Beijing: Zongjiaowenhua Chuban, 2012).

Biography of an Eminent Monk: §1

<i>Vocabulary</i>		
衛	Wèi	(surname)
常山	Chángshān	(place name)
扶柳	Fúliǔ	(place name)
英儒	yīngrú	outstanding Confucian; erudite scholar, eminent literati
覆蔭	fùyīn	protection, shelter and shade [of family and fortune]
嗟	jiē	to sigh; to exclaim
聰敏	cōngmǐn	intelligence; nimble of mind
陋	lòu	ugly, unsightly; vulgar
驅役	qūyī	to dispatch, to put to work
田舍	tiánshè	field, farm
執勤	zhíqín	to labor, to work
就勞	jiùláo	to toil

釋道安。姓衛氏。常山扶柳人也。家世英儒。早失覆蔭，為外兄孔氏所養。年七歲讀書，再覽能誦。鄉隣嗟異。至年十二出家。神^[26]智聰敏，而形貌甚陋，不為師之所重。驅役田舍，至^[27]于三年。執勤就勞，曾無怨色。

Biography of an Eminent Monk: §2

<i>Vocabulary</i>		
篤性	<i>dǔxìng</i>	honest nature, pure nature
齋戒	<i>zhāijiè</i>	precepts of abstention, observance of abstention; purification
啟	<i>qǐ</i>	to report to, to approach (a superior)
《辯意經》	<i>Biànyìjīng</i>	<i>Scripture on Discrimination of Meaning</i> (T. 544) 辯意長者子經 (Skt. * <i>Pratibhānamati-paripṛcchā[sūtra]</i>)
息	<i>xī</i>	to rest
闇誦	<i>ānsòng</i>	to recite from memory
《成具光明經》	<i>Chéngjù guāngmíng jīng</i>	<i>Scripture of Complete Light</i> (T. 630) 成具光明定意經.
具戒	<i>jùjiè</i>	complete precepts
恣	<i>zì</i>	to set free, to allow, to permit
鄴	<i>yè</i>	(place name)
佛圖澄	<i>Fótúdèng</i>	(name of prominent monk)
不稱	<i>búchèn</i>	poor, below standard, unremarkable

篤性精進，齋戒無關。數歲之後，方啟師求經。師與《辯意經》一卷。可五千言。安齋經入田。因息就覽。暮歸以經還師。更求餘者。師曰：「昨經未讀，今復

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求耶？」答曰：「即已闇誦」。師雖異之而未信也。復與《成具光明經》一卷。減一萬言。齋之如初。暮復還師。師執經覆之，不差一字。師大驚嗟^[28]而異之。後為受具戒^[29]恣其遊學。至鄴入中寺遇佛圖澄。澄見而嗟歎。與語終日。眾見形^[30]貌不稱。咸共輕怪。

Biography of an Eminent Monk: §3

<i>Vocabulary</i>		
儔	<i>chóu</i>	ilk, type, class
每	<i>měi</i>	every, each; often, frequently
覆述	<i>fùshù</i>	to repeat, to say again
愜	<i>qiè</i>	to be satisfied, to be convinced
難	<i>nàn</i>	to question, challenge, interrogate
崑崙子	<i>kūnlúnzǐ</i>	"a Kunlun doll," a popular doll. Kunlun is a Chinese term for non-Han people to the South of China. Chinese describe them as dark-skinned. Here the term may be ridiculing Dàoān for his dark complexion.
鋒起	<i>fēngqǐ</i>	to arise en masse, to swell, to swarm
挫銳	<i>cuòruì</i>	to blunt; to vanquish, to defeat
解紛	<i>jiěfēn</i>	to resolve, to unravel tangles
漆	<i>qī</i>	lacquered, black
四隣	<i>sìlín</i>	neighbors on four sides, people in all directions

澄曰：「此人遠識，非爾儔也」。因事澄為師。澄講，安每覆述。眾未之愜。咸言：「須待後次當難，殺崑崙子」。即安後更覆講，疑難鋒起。安挫銳解紛，行有

餘力。時人語曰：「漆道人驚四隣」。^[31]

Biography of an Eminent Monk: §4

<i>Vocabulary</i>		
宗匠	<i>zōngjiàng</i>	master craftsman
邈玄	<i>miǎoxuán</i>	profound and mysterious
旨	<i>zhǐ</i>	essence, essential doctrine
窮究	<i>qióngjiū</i>	to master, to thoroughly investigate
幽遠	<i>yōuyuǎn</i>	the profound, the recondite
無生	<i>wúshēng</i>	non-arising, uncreated (equivalent to emptiness)
季末	<i>jì mò</i>	later generations
流遁	<i>liúdùn</i>	wandering, lost, dispersed
備訪	<i>bèifǎng</i>	to thoroughly look into
避難	<i>bìnàn</i>	to flee difficulties; to take refuge from
潛	<i>qián</i>	to hide
濩澤	Huòzé	(place name)

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于時學者多守聞見。安乃歎曰：「宗匠雖邈玄旨可尋。應窮究幽遠，探微奧。令無生之理宣揚季末，使流遁之徒歸向有本」。於是遊方問道備訪經律。後避難潛于澗澤。

Biography of an Eminent Monk: §5

<i>Vocabulary</i>		
太陽	Tàiyáng	(place name)
竺法濟	Zhú Fǎjì	(name of monk)
并州	Bìngzhōu	(place name)
支曇	Zhī Tán	(name of monk)
《陰持入經》	<i>Yīnchí rùjīng</i>	<i>Sutra on the Aggregates, Realms, and Fields</i> (T 603)
受業	<i>shòuyè</i>	to study under, to receive instruction from
竺法汰	Zhú Fǎtài	(name of monk)
憩	<i>qì</i>	to rest; to stay at, to retire to
飛龍山	Fēilóngshān	(place name)

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僧先	Sēngxiān	(monk's name)
道護	Dàohù	(monk's name)
披文	pīwén	to read, to study
屬思	zhǔsī	to think, to cogitate

太陽竺法濟、并州支曇講《陰持入經》。安後從之受業。頃之與同學竺法汰俱憩飛龍山。沙門僧先、道護已在彼山。相見欣然。乃共披文屬思。妙出神情。

Biography of an Eminent Monk: §6

Vocabulary		
太行	Tàiháng	(place name)
恒山	Héngshān	(place name)
中分	zhōngfēn	to spread out from the center, to fan out; to be distributed throughout
武邑	Wǔyì	(place name)
盧歆	Lú Xīn	(person's name)
敏見	Mǐnjiàn	(monk's name)
名實既符	míng shí jì fú	“reputation and reality match”; “fame and accomplishments tally”

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道俗	<i>dàosú</i>	monks and lay people; the religious and the lay
欣慕	<i>xīnmù</i>	to admire
冀部	Jìbù	(place name)
受都寺	Shòudūsi	(name of a monastery)

安後於太行恒山創立寺塔。改服從化者中分河北。時武邑太守盧歆聞安清秀。使沙門敏見苦要之。安辭不獲免。乃受請開講。名實既符，道俗欣慕。至年四十五復還冀部住受都寺。徒眾數百常宣法化。^[1]

Biography of an Eminent Monk: §7

<i>Vocabulary</i>		
石虎	Shí Hǔ	(person's name)
彭城王	Péngchéng wáng	Prince of Pengcheng (title)
石遵	Shí Zūn	(person's name)
墓	mù	tomb
襲	xí	to continue, to take over from
嗣立	sìlì	to assume the throne, to take over a position
中使	zhōngshǐ	Imperial Commissioner (title)
竺昌蒲	Zhú Chāngpú	(person's name)
華林園	Huálinyuan	Hualin Gardens (name of palace garden)
適	shì	to go to
牽口山	Qiānkǒushān	(place name)
冉閔	Rǎn Mǐn	(person's name)
蕭素	xiāosù	sad and austere, forlorn and forsaken

時石虎死。彭城王^[2]石遵墓襲嗣立。遣中使竺昌蒲請安入華林園。廣修房舍。安以石氏之末國運^[3]將危。乃西適牽口山。迄^[4]冉閔之亂，人情蕭素，安乃謂其眾曰：

Biography of an Eminent Monk: §8

<i>Vocabulary</i>		
旱蝗	<i>hànhuán</i>	“drought and locusts”, i.e. natural disasters
縱橫	<i>zònghéng</i>	all over; to run rampant
王屋	Wángwū	(place name)
女休山	Nǚxiūshān	(place name)
陸渾	Lù Hún	(place name)
慕容俊	Mù Róngjùn	(person's name)
投	<i>tóu</i>	to stop, to stay
襄陽	Xiāngyáng	(place name)
新野	Xīnyě	(place name)
楊州	Yángzhōu	(place name)
風流	<i>fēngliú</i>	refined life, the stylish life
法和	Fǎhé	(monk's name)

「今天災旱蝗寇賊縱橫。聚則不立，散則不可」。遂復率眾入王屋女^[5]休山。頃之

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復渡河依陸渾。^[6]山木食修學。俄而慕容俊逼陸渾。遂南投襄陽。行至新野。謂徒眾曰：「今遭凶年。不依國主則法事難立」。又教化之體宜令廣布。咸曰隨法師教。乃令法汰詣楊州曰：「彼多君子好尚風流」。法和入蜀，山水可以修閑。

Biography of an Eminent Monk: §9

Vocabulary		
慧遠	Huìyuǎn	(monk's name)
乘	chéng	to take advantage of
馬棹	mǎáng	hitching post
篋	dōu	basket, trough
斛	hú	(a measure) bushel
林百升	Lín Bǎishēng	(person's name)
果	guǒ	in fact, indeed
升	shēng	(a measure) pint

安與弟子慧遠等四百餘人渡河夜行。值雷雨，乘電光而進。前行得人家。見門裏有二馬^[7]棹，^[8]棹間懸一馬篋，可容一斛。安便呼：「林^[9]百升」。主人驚出。果姓

林，名^[*]百升。謂是神人。厚相接待。既而弟子問何以知其姓字。安曰：「兩木為林，篥容^[*]百升也」。既達襄陽，復宣佛法。

Biography of an Eminent Monk: §10

<i>Vocabulary</i>		
出	<i>chū</i>	to come out; to be translated
深藏	<i>shēncáng</i>	deeply hidden (the alternate reading of 義 makes more sense)
隱沒	<i>yǐnmò</i>	obscure, hidden
轉讀	<i>zhuǎndú</i>	to recite
鉤深致遠	<i>gōushēn zhìyuǎn</i>	to probe deeply and retrieve that which is distant (From the <i>Book of Changes</i> . Richard Lynn gives “hook things up from the depths and extend a reach to the distances” [<i>I Ching</i> , p.66]; Legge, “to hook up what lies deep, and reach what is distant” (<i>The I Ching</i> , p.373).
般若道行	<i>Bānrùo dào xíng</i>	That is, 道行般若經, T 224 (Skt. <i>Aṣṭasāhasrikā-prajñāpāramitā-sūtra</i>)

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密迹	<i>Mìjì</i>	That is, 密迹金剛力士會, T 310 (3) (Skt. <i>Tathāgataḡuhyasūtra</i>).
安般	<i>Ānbān</i>	That is, 大安般守意經, T 602
析疑	<i>xīyí</i>	to analyze
甄解	<i>zhēnjiě</i>	to analyze, to explain
序致	<i>xùzhì</i>	to arrive in an orderly fashion
淵富	<i>yuānfù</i>	deep and rich
條貫	<i>tiáoguàn</i>	to organize, to systematize
克明	<i>kè míng</i>	can make clear, capable of making clear
詮品	<i>quánpǐn</i>	to assess, to evaluate
錄	<i>lù</i>	record, catalog

初經出已久。而舊譯時謬，致使深^[10]藏隱沒未通。每至講說，唯敘大意，轉讀而已。安窮覽經典，^[11]鉤深致遠。其所注《般若道行》、《密迹》、《安般》諸經。並尋文比句，為起盡之義。^[12]乃析疑甄解。凡二十二卷。序致淵富，妙盡深旨。^[13]條貫既^[14]敘，文理會通。經義克明，自安始也。自漢、魏迄晉，經來稍多。而傳經之人名字弗說。後人追尋，莫測年代。安乃總集名目，表其時人。詮品新舊，撰為經錄。眾經有據，實由其功。

Biography of an Eminent Monk: §11

<i>Vocabulary</i>		
征西將軍	<i>zhēngxī jiàngjūn</i>	(title) General of the Western Campaign
桓朗子	Huán Lǎngzǐ	(person's name)
鎮	<i>zhèn</i>	to occupy, to command, to administer
江陵	Jiānglíng	(place name)
朱序	Zhū Xù	(person's name)
結納	<i>jiénà</i>	to befriend
津梁	<i>jīnliáng</i>	ford and bridge; guide
澄治	<i>chéngzhì</i>	purification
鑪肆	<i>lúsì</i>	tavern
清河	Qīnghé	(place name)
張殷	Zhāng Yīn	(person's name)

四方學士競往師之。時征西將軍桓朗子鎮江陵。要安暫往。朱序西鎮復請還襄陽。
^[15]深相結納。序每歎曰：「安法師道學之津梁，澄治之鑪肆矣」。安以白馬寺狹，
 乃更立寺名曰檀溪。即清河張殷宅也。

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Biography of an Eminent Monk: §12

<i>Vocabulary</i>		
贊助	<i>zànzhù</i>	(financial) support, donations
涼州	<i>Liángzhōu</i>	(place names)
刺史	<i>cìshǐ</i>	(title) Prefect
楊弘忠	<i>Yáng Hóngzhōng</i>	(person's name)
擬	<i>nǐ</i>	to forge, to make; to intend to, to propose to
承露盤	<i>chénglùpán</i>	plate for collecting dew, dew receptacle
光相	<i>guāngxiàng</i>	nimbus; Buddha image; glorious appearance
堂殿	<i>tángdiàn</i>	halls

大富長者並^[16]加贊助。建塔五層起房四百。涼州刺史楊弘忠送銅萬斤。擬為承露盤。安曰：「露盤已^[17]訖，汰公營造。欲迴此銅，鑄像事可然乎？」忠欣而敬諾。於是眾共抽捨助成佛像。光相丈六，神好明著。^[18]每夕放光，徹照堂殿像後。

Biography of an Eminent Monk: §13

<i>Vocabulary</i>		
符堅	Fú Jiān	(person's name)
金[竺-二+伯]		gold leaf
結珠	jiézhū	lattice of pearls
金縷	jīnlǚ	golden thread
繡	xiù	embroidered
輒	zhé	then
羅列	luóliè	to array
幢幡	chuángfān	banners
珠珮	zhūpèi	pearly jewels
迭暉	diéhuī	to reflect off each other
烟華	yānhuá	sparks
昇階	shēngjiē	ascend the stairs
履闥	lǚtà	walk to the door
肅	sù	to revere, to respect

又自行至萬山。舉邑皆往瞻禮。遷以還寺，安既大願果成。謂言：「夕死可矣」。符堅遣使送外國金^[19][竺-二+伯]倚像高七尺。又金坐像、結珠彌勒像、金縷繡像、

織成像各一^[20]張。每講會法聚，輒羅列尊像。布置幢幡。珠珮迭暉。烟華亂發。使夫昇階履闥者，莫不肅焉盡敬矣。

Biography of an Eminent Monk: §14

<i>Vocabulary</i>		
稱	<i>chèn</i>	matching, appropriate
爐	<i>lú</i>	to forge, to smelt
光焰	<i>guāngyàn</i>	flames
煥炳	<i>huànbǐng</i>	to shine, to sparkle
耀	<i>yào</i>	light, brightness
舍利	<i>shèlì</i>	<i>śarīra</i> , relics
愧服	<i>kuìfú</i>	ashamed and convinced
靈異	<i>língyì</i>	numinous, holy

有一外國銅像形製古異。時，眾不甚恭重。安曰：「像形相致佳，但髻形未稱」。令弟子爐^[21]治其髻。既而光焰煥炳，耀滿一堂。詳視髻中，見一舍利。眾咸愧服。安曰：「像既^[22]靈異，不煩復治」。乃止。識者咸謂：安知有舍利故出以示眾。

Biography of an Eminent Monk: §15

<i>Vocabulary</i>		
習鑿齒	Xí Zuòchǐ	(name of a person)
鋒辯	<i>fēngbiàn</i>	to debate with skill
天逸	<i>tiānyì</i>	naturally transcendent
籠罩	<i>lǒngzhào</i>	to cover, be superior to
致書	<i>zhìshū</i>	to send a letter
通好	<i>tōnghǎo</i>	to greet
應真	<i>yìngzhēn</i>	"Response to the True" (a translation of <i>arhat</i>)
履正	<i>lǚzhèng</i>	to walk the true path
融	<i>róng</i>	to light up
兼	<i>jiān</i>	completely

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蔭	<i>yīn</i>	to cover, to cast a shadow over
蕃王居士	<i>Píwáng jūshì</i>	(name of a person)
真丹	<i>zhēndān</i>	China (Cīnisthāna)
宿川	<i>sùchuān</i>	Place name

時，襄陽習鑿齒鋒辯天逸，籠罩當時。其先^[23]聞安高名。早已致書通好曰：

「承應真履正。明白內融。慈^[24]訓兼照。道俗齊蔭。自大教東流四百餘年，雖蕃王居士時有奉者，而真丹宿^[25]川先行上世。

Biography of an Eminent Monk: §16

<i>Vocabulary</i>		
僉	<i>qiān</i>	all
自頃	<i>zìqīng</i>	recently
匹	<i>pǐ</i>	comparison
鉢	<i>bō</i>	alms bowl
任當	<i>rèndāng</i>	
洪範	<i>hóngfàn</i>	the great model

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化洽	<i>huàqià</i>	to teach and transform
思慕	<i>sīmù</i>	to aspire to, to admire
慶雲	<i>qìngyún</i>	auspicious clouds, favorable clouds
徂	<i>cú</i>	to go, to move
摩尼	<i>móní</i>	the <i>mani</i> jewel
躡	<i>niè</i>	to step, to tread; to go
梅檀	<i>zhāntán</i>	Skt. <i>candana</i> , sandalwood
江湄	<i>Jiāngméi</i>	(place name)
溢漾	<i>yìyàng</i>	to overflow in profusion

道運時遷，俗未僉悟。自頃道業之隆，咸無以匹。所謂月光將出，靈鉢應降。法師任當，洪範化洽^[26]幽深。此方諸僧，咸有思慕。^[27]若慶雲東^[28]徂，摩尼迴曜。一躡，七寶之座，暫現明哲之燈。雨甘露於豐草。植梅檀於江湄。則如來之教復崇於今日。玄波溢漾，重盪於一代矣」。文多不悉載。

Biography of an Eminent Monk: §17

Vocabulary

餉	<i>xiǎng</i>	to eat; to give to eat
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梨	<i>lí</i>	pear
枚	<i>méi</i>	(measure word for fruit)
高平	Gāopíng	(place name)
郗超	Xì Chāo	(person's name)
慇懃	<i>yīnqín</i>	sincerity
謝安	Xiè Ān	(person's name)

及聞安至止，即往修造。既坐稱言：「四海習鑿齒」。安曰：「彌天釋道安」。時人以為名答。齒後餉梨十枚。正值眾食。便手自剖，分梨盡人，遍無參差者。高平郗超遣使遺米千斛。修書累紙，深致慇懃。安答書云：^[29]「捐米彌覺有待之為煩」。習鑿^[30]齒與謝安書云：「來此見釋道安。故是遠勝非常道士」。

Biography of an Eminent Monk: §18

<i>Vocabulary</i>		
倦	<i>juàn</i>	to tire, to weary
重威	<i>zhòngwēi</i>	weighty authority
參差	<i>cēncī</i>	uneven, ragged, messy
大勢	<i>dàshì</i>	great power
肅肅	<i>sùsù</i>	respectful
洋洋濟濟	<i>yángyáng jìjì</i>	serene and orderly
理懷	<i>lǐhuái</i>	reasonable disposition
簡衷	<i>jiǎnzhōng</i>	upright, correct
博涉	<i>bóshè</i>	to read widely
內外	<i>nèiwài</i>	Buddhist and non-Buddhist
陰陽	<i>yīnyáng</i>	astronomy; astrology
算數	<i>suànshù</i>	calculations, fortune-telling
游刃	<i>yóurèn</i>	with ease

師徒數百齋講不倦。無變化^[31]伎術可以惑常人之耳目。無重威大勢可以整群小之

參差。而師徒肅肅，自相尊敬。洋洋濟濟乃是吾由來所未見。其人理懷簡衷，多所博涉。內外群書，略皆遍觀。陰陽算數，亦皆能通。佛經妙義故所游習。

Biography of an Eminent Monk: §19

<i>Vocabulary</i>		
法蘭	Fǎ Lán	(monk's name)
足下	zúxià	(polite term for a friend)
敘	xù	explanation, narrative, story
樊沔	Fán Miǎn	(person's name)
孝武皇帝	Xiàowǔ huángdì	Emperor Xiaowu
承風	chéngfēng	to receive instruction, to be persuaded
欽	qīn	to respect, to admire
器識	qìshí	poise and knowledge
倫	lún	can be compared to, of the same class as
通	tōng	accomplished, successful
風韻	fēngyùn	composure
標朗	biāolǎng	to exude clarity

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徽績	<i>huījī</i>	accomplishments
兼著	<i>jiānzhuó</i>	to possess in full
規濟	<i>guījì</i>	to order and save
陶津	<i>táojīn</i>	to shape and lead
俸給	<i>fèngjǐ</i>	salary; benefit

作義乃似法^[32]蘭法道。恨足下不同日而見。其亦每言：「思得一敘」。其為時賢所重類皆然也。安在樊沔十五載。每歲常再講《放光^[33]波若》。未嘗廢闕。晉孝武皇帝。承風欽德，遣使通問。并有詔曰：「安法師器識倫通，風韻標朗。居道訓俗，徽績兼著。豈直規濟當今？方乃陶津，來世俸給。一同王公，物出所在」。

Biography of an Eminent Monk: §20

<i>Vocabulary</i>		
素	<i>sù</i>	previously, for some time
輔	<i>fǔ</i>	to aid, to assist
朕躬	<i>zhèngōng</i>	me, I (used by ruler)
符丕	Fú Pī	(person's name)
僕射	<i>púshè</i>	An official title

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權翼	Quán Yì	(person's name)
師	shī	troops, soldiers

時符堅素聞安名。每云：「襄陽有釋道安^[34]是神器。方欲致之以輔朕躬。後遣苻丕南攻襄陽。安與朱序俱獲於堅。堅謂僕射權翼曰：「朕以十萬之師取襄陽。唯得一人半」。翼曰：「誰耶？」。堅曰：「安公一人。習鑿齒半人也」。既至住長安五重寺。僧眾數千大弘法化。

Biography of an Eminent Monk: §21

<i>Vocabulary</i>		
《增一阿含》	<i>Zēngyī āhán</i>	<i>Ekottara Āgama</i>
懸	<i>xuán</i>	(though) distant, separate
符	<i>fú</i>	to match
外涉	<i>wàishè</i>	to delve into non-Buddhist (writings)
衣冠子弟	<i>yīguān zǐdì</i>	gentlemen disciples, disciples of good station
依附	<i>yīfù</i>	to depend on
譽	<i>yù</i>	to praise; reputation

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藍田縣	Lántián xiàn	Lantian District
鼎	<i>dǐng</i>	(type of vessel)
篆銘	<i>zhuànmíng</i>	seal-script inscription
魯襄公	Lǔ Xiānggōng	(person's name)
鑄	<i>zhù</i>	forged
隸	<i>lì</i>	<i>li</i> script

初，魏、晉沙門依師為姓，故姓各不同。安以為大師之本莫尊釋迦。乃以釋命氏。後獲《增一阿含》。果稱四河入海無復河名。四姓為沙門皆稱釋種。既懸與經符。遂為永式。安外涉群書，善為文章。長安中衣冠子弟為詩賦者，皆依附致譽。時藍田縣得一大鼎容二十七斛。邊有篆銘，人莫能識。乃以示安。安云：「此古篆書。云魯襄公所鑄」。乃寫為隸文。

Biography of an Eminent Monk: §22

<i>Vocabulary</i>		
斛	<i>hú</i>	(type of vessel)
斗	<i>dǒu</i>	peck (measure for grain)
橫梁	<i>héngliáng</i>	to measure
昂	<i>áng</i>	high
合	<i>gě</i>	(measure for grain)

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籥	<i>yuè</i>	(type of vessel)
王莽	<i>Wáng Mǎng</i>	(name of a person)
舜皇	<i>Shùn Huáng</i>	The Great Shun
龍集	<i>lóngjí</i>	gathering of talents
戊辰改正	<i>wǔchén gǎizhèng</i>	Proclaiming a new reign era in the <i>wuchen</i> year

又有人持一銅斛。於市賣之。其形正圓。下向為斗。橫梁，昂者為^[1]斗，低者為合。梁一頭為籥。籥^[2]同鍾容半合。邊有篆銘。堅以問安。安云：「此王莽自言出自舜皇龍^[3]集戊辰改正即真。以同律量，布之四方。欲小大器，鈞令天下取平焉」。其多聞廣識如此。

Biography of an Eminent Monk: §23

<i>Vocabulary</i>		
中	<i>zhòng</i>	to hit (a target); to resolve
民戶	<i>mínhù</i>	the people, the common folk

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殷富	<i>yānfù</i>	prosperity, richness
滄海	<i>cānghǎi</i>	the great sea
苞	<i>bāo</i>	to wrap up, to include
建業	<i>Jiǎnyè</i>	(place name)
隅	<i>yú</i>	corner
抗伏	<i>hǎnfú</i>	to vanquish, to conquer
侍中	<i>shìzhōng</i>	an official title

堅勅學士內外有疑皆師於安。故京兆為之語曰：「學不師安，義不中難」。初堅承石氏之亂。至是，民戶殷富，四方略定。東極滄海，西併龜茲。南苞襄陽，北盡沙漠。唯建業一隅未能^[4][捩-臼+?]伏。堅每與侍臣談話，未嘗不欲平一江左，以晉帝為僕射，謝安為侍中。

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<i>Vocabulary</i>		
平陽公	Píngyánggōng	(title) Duke of Pingyang
融	Róng	(person's name)
石越	Shí Yuè	(person's name)
原紹	Yuán Shào	(person's name)
切諫	qièjiàn	to reprimand
蒼生	cāngshēng	the common people
東苑	Dōngyuàn	(place name)
輦	niǎn	palanquin
載	zài	to ride

堅弟平陽公融及朝臣石越、原紹等並切諫，終不能迴。眾以安為堅所信敬。乃共請曰：「主上將有事東南。公何^[5]不能為蒼生致一言耶？」會堅出東苑，命安升輦同載。

Biography of an Eminent Monk: §25

<i>Vocabulary</i>		
諫	<i>jiàn</i>	to remonstrate
法駕	<i>fǎjià</i>	imperial carriage
寧	<i>nìng</i>	(interrogative) could it be? how?
參廁	<i>cāncè</i>	to join, to accompany
勃然	<i>bórán</i>	suddenly, immediately
不易	<i>búyì</i>	is not easy; does not change
輿輦	<i>yúniǎn</i>	carriage (normally the imperial carriage)
吳越	Wú Yuè	(place name)
六師	<i>liùshī</i>	the “six troops,” the army
巡狩	<i>xúnshòu</i>	imperial inspection
會稽	Kuàiji	(place name)

僕射權翼諫曰：「臣聞天子法駕侍中陪乘。道安毀形，寧可參廁？」堅勃然作色曰：「安公道德可尊。朕以天下不易。輿輦之榮未稱其德」。即勅僕射扶安登輦。俄而顧謂安曰：「朕將與公南遊吳越整六師而巡狩，涉會稽以觀滄海。不亦樂乎？」

Biography of an Eminent Monk: §26

<i>Vocabulary</i>		
御世	<i>yùshì</i>	to govern the world
貢	<i>gòng</i>	to submit, to give tribute
棲神	<i>qīshén</i>	to rest one's spirit
無為	<i>wúwéi</i>	non-action
堯舜	Yáo, Shùn	(names of two sage rulers)
隆	<i>lóng</i>	rich, full, great
厥田	<i>juétián</i>	"their fields"
卑	<i>bēi</i>	poor, inferior
厲	<i>lì</i>	fierce, dangerous, pestilent
禹	Yǔ	(name of sage king)
秦皇	Qín huáng	Emperor Qin

安對曰：「陛下應天御世。有八州之^[6]貢富。居中土而制四海。宜棲神無為，與堯

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舜比隆。今欲以百萬之師求厥田下下之上。且東南區地，地卑氣厲。昔舜禹遊而不反。秦^[7]皇適而不歸。

Biography of an Eminent Monk: §27

<i>Vocabulary</i>		
貧道	<i>píndào</i>	I (term used by monks)
愚心	<i>yúxīn</i>	(humilific) my foolish mind
懿戚	<i>Yìqī</i>	(person's name)
石越	<i>Shí Yuè</i>	(person's name)
猶尚	<i>yóushàng</i>	still; moreover
見拒	<i>jiànjù</i>	to be rejected
不允	<i>bùyǔn</i>	not respected
丹誠	<i>dānchéng</i>	pure sincerity

以貧道觀之，非愚心所同也。平陽公懿戚，石越重臣，並謂不可。猶尚見^[8]拒。貧道輕淺，言必不允。既荷厚遇，故盡丹誠耳」。

Biography of an Eminent Monk: §28

<i>Vocabulary</i>		
天心	<i>tiānxīn</i>	imperial intention
大運	<i>dàyùn</i>	destiny
前典	<i>qiándiǎn</i>	former legal code
省方	<i>xǐngfāng</i>	to carry out an inspection
鑾駕	<i>luánjià</i>	the phoenix carriage (of an emperor)
幸	<i>xìng</i>	to travel (used for emperor)
洛陽	Luòyáng	(place name)
抗威	<i>yǎnwēi</i>	exert your majesty

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蓄銳	<i>xùruì</i>	to cultivate one's vital essence
傳檄	<i>chuánxí</i>	to promulgate a decree
伐	<i>fá</i>	to attack; to kill

堅曰：「非為地不廣，民不足治也。將簡天心，明大運所在耳。順時巡狩亦著前典。若如來言，則帝王無省方之文乎」。安曰：「若鑾駕必動，可先幸洛陽，^[9][捩-臼+?]威蓄銳。傳檄江南。如其不服，伐之未晚。」

Biography of an Eminent Monk: §29

<i>Vocabulary</i>		
精銳	<i>jīngruì</i>	crack troops, elite troops
前鋒	<i>qiānfēng</i>	front guard, vanguard
躬	<i>gōng</i>	personally
率	<i>shuài</i>	to lead
步騎	<i>bùqí</i>	infantry and cavalry

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征虜將軍	<i>Zhēnglǚ jiàngjūn</i>	(title) General to Campaign Against the Captives
謝石	<i>Xiè Shí</i>	(person's name)
徐州	<i>Xúzhōu</i>	(place name)
刺史	<i>cìshǐ</i>	an official title
謝玄	<i>Xiè Xuán</i>	(person's name)
潰	<i>kuì</i>	to be defeated, to be crushed
八公	<i>bāgōng</i>	eight powerful officials of emperor Wudi of the Jin
枕	<i>zhěn</i>	pillow; to rest against, to lean against
殞首	<i>yǐnshǒu</i>	to be destroyed
遁	<i>dùn</i>	to flee

堅不從。遣平陽公融等。精銳二十五萬為前鋒。堅躬率步騎六十萬到。頃晉遣征虜將軍謝石、徐州刺史謝玄^[*]拒之。堅前軍大潰於八公。西晉軍逐北三十餘里。死者相枕。融馬倒殞首。堅單騎而遁，如所諫焉。

Biography of an Eminent Monk: §30

Vocabulary		
瑞相	<i>ruìxiàng</i>	auspicious omen

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十誦律	<i>Shísònglǜ</i>	The Regulations in Ten Recitations, T. 1435 (Skt. <i>Sarvāstivādinaya</i>)
遠公	<i>Yuǎn gōng</i>	Huiyuan
和上	<i>héshàng</i>	reverend; monk
賓頭盧	<i>Bīntóulú</i>	Piṇḍola
則	<i>zé</i>	rule, guideline

安常注諸經，恐不合理。乃誓曰：「若所說不^[11]堪遠理，願見瑞相」。乃夢見^[12]胡道人，頭白眉毛長。語安云：「君所注經殊合道理。我不得入泥洹。住在西域。當相助弘通，可時時設食」。後《十誦律》至。遠公乃知。和^[13]上所夢賓頭盧也。於是立座飯之。處處成則。

Biography of an Eminent Monk: §31

<i>Vocabulary</i>		
遠公	Yuǎn gōng	Huiyuan
賓頭盧	<i>Bīntóulú</i>	Pinḍola
則	<i>zé</i>	rule, guideline
物宗	<i>wùzōng</i>	center of attention, focus of admiration
三藏	<i>sānzàng</i>	the three repositories (Skt. <i>tripiṭaka</i>)
制	<i>zhì</i>	to create, to establish
軌範	<i>guǐfàn</i>	regulations
憲章	<i>xiànzhāng</i>	set of rules, laws
行香	<i>xíngxiāng</i>	the circulation of incense

安常注諸經，恐不合理。乃誓曰：「若所說不^[11]堪遠理，願見瑞相」。乃夢見^[12]胡道人，頭白眉毛長。語安云：「君所注經殊合道理。我不得入泥洹。住在西域。當相助弘通，可時時設食」。後《十誦律》至。遠公乃知。和^[13]上所夢賓頭盧也。於是立座飯之。處處成則。安既德為物宗，學兼三藏。所制僧尼軌範佛法憲章。條為三例。一曰，行香定座上^[14]講經上講之法。

Biography of an Eminent Monk: §32

<i>Vocabulary</i>		
六時	<i>liùshí</i>	six times (morning, noon, sunset, evening, night, late night)
唱時	<i>chàngshí</i>	to announce the time
布薩	<i>bùsà</i>	Skt. <i>upavasatha</i> (bi-monthly recitation of the precepts)
差使	<i>chāishǐ</i>	tasks; to appoint on duty
悔過	<i>huǐguò</i>	to confess
法遇	Fǎyù	(monk's name)
兜率	Dōushuài	Tuṣita
秦	Qín	(dynasty)
建元	Jiànyuán	(era name)
庸陋	<i>yōnglòu</i>	base, unkempt
寄宿	<i>jìsù</i>	to stay the night

二曰，常日六時行道、飲食唱時法。三曰，布薩差使、悔過等法。天下寺舍遂則而從之。安每與弟子法遇等，於彌勒前，立誓願生兜率。後至秦建元二十一年正月二十七日，忽有異僧形甚庸陋。來寺寄宿。

Biography of an Eminent Monk: §33

<i>Vocabulary</i>		
迨	<i>zé</i>	to make, to construct
維那	<i>wéinuó</i>	(monastic title) rector
直殿	<i>zhídiàn</i>	to administer the hall
窓隙	<i>chuāngxì</i>	crack in the window, gap in the window
遽	<i>jù</i>	quickly, immediately
相為	<i>xiāngwéi</i>	to help, to offer assistance
詎	<i>jù</i>	(rhetorical question) 難道
聖僧	<i>shèngsēng</i>	holy monk (statue of a monk kept in many monasteries)
撥	<i>bō</i>	to point
妙勝	<i>miàoshèng</i>	marvelous, supreme
夕	<i>xī</i>	dusk

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營	<i>yíng</i>	to request, to ask for
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寺房既^[15]迕，處之講堂。時維那直殿。夜見此僧從窓隙出入。遽以白安。安驚起禮訊，問其來意。答云相為而來。安曰：「自惟罪深，詎可度脫？」。彼答云：「甚可度耳。然須^[16]與浴聖僧，情願必果。具示浴法。安請問來生所^[17]往處。彼乃以手虛撥天之西北。即見雲開。備覩兜率妙勝之報。爾夕大眾數十人悉皆同見。安後營浴具。見有非常小兒伴侶數十來入寺戲，須臾就浴。果是聖應也。

Biography of an Eminent Monk: §34

<i>Vocabulary</i>		
五級寺	Wǔjí sì	(name of a monastery)
太元	Tàiyuán	(era name)
王嘉	Wáng Jiā	(person's name)
僕	<i>pú</i>	I
債	<i>zhài</i>	debt
姚萇	Yáo Cháng	(person's name)
符登	Yáo Dēng	(person's name)
相持	<i>xiāngchí</i>	to struggle against each other

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略	<i>lüè</i>	partly, to a certain extent
斬	<i>zhǎn</i>	to execute (either beheading or severing at the waist)
興方	Xīng Fāng	(person's name)

至其年二月八日。忽告眾曰：「吾當去矣」。是日齋畢，無疾而卒。葬城內五級寺中。是歲晉太元十年也。^[18]年七十二。未終之前，隱士王嘉往候安。安曰：「世事如此行將及人。相與去乎？」嘉曰：「誠如所言。師^[19]並前行。僕有小債，未了不得俱去」。及姚萇之得長安也。嘉時故在城內。萇與符登相持甚久。萇乃問嘉：「朕當得登不？」答曰：「略得」。萇怒曰：「得當言得。何略之有？」遂斬之。此嘉所謂負債者也。萇死後其子興方殺登。興字子略。即嘉所謂略得者也。

Biography of an Eminent Monk: §35

<i>Vocabulary</i>		
形貌	<i>xíngmào</i>	appearance
鄙陋	<i>bǐlòu</i>	ragged, ugly
滑稽	<i>gǔjī</i>	humorous
五穀	<i>wǔgǔ</i>	the five grains (there are various sets of five)
清虛	<i>qīngxū</i>	pure, refined

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狀	<i>zhuàng</i>	attitude, manner
調戲	<i>tiáoxì</i>	playful, joking
讖記	<i>chènjì</i>	prophecy, forecast
領解	<i>lǐngjiě</i>	to grasp, to understand
養徒	<i>yǎngtú</i>	to train disciples
加眉谷	<i>Jiāméigǔ</i>	(place name)

嘉字子年。洛陽人也。形貌鄙陋似若不足。本滑稽好語笑。然不食五穀，清虛服氣。人咸宗而事之。往問善惡。嘉隨而應答。語則可笑。狀如調戲。辭似讖記。不可領解。事過多驗。初養徒於加眉谷中。

Biography of an Eminent Monk: §36

<i>Vocabulary</i>		
大鴻臚	<i>dàhónglú</i>	Minister Herald, who headed the ministry (寺) of foreign affairs
徵	<i>zhēng</i>	to recruit, to summon to service
休否	<i>xiūfǒu</i>	good or bad fortune
佯	<i>yáng</i>	to pretend
靴帽	<i>xuēmào</i>	boots and hat

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奔馬	<i>bēnmǎ</i>	to gallop, to race
壽春	<i>Shòuchūn</i>	place name
壟	<i>lǒng</i>	tomb
遺書	<i>wèishū</i>	to send a letter
潛契	<i>qiánqì</i>	friendship, connection

符堅遣大鴻臚徵不就。及堅將欲南征，遣問休否。嘉無所言。乃乘使者馬，佯向東行數百步。因落靴帽，解棄衣服，奔馬而還。以示堅壽春之敗。其先見如此。及姚^[20]萇害嘉之日，有人於壟上見之。乃^[21]遺書於萇。安之潛契神人皆此類也。

Biography of an Eminent Monk: §37

<i>Vocabulary</i>		
羅什	<i>Luóshí</i>	Kumārajīva
恒遙	<i>héngyáo</i>	from afar

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臂	<i>bì</i>	arm
寸	<i>cùn</i>	inch
許	<i>xǔ</i>	a little more than
捋	<i>luō</i>	to pinch, to push
肘	<i>zhǒu</i>	elbow
印手	<i>yìnshǒu</i>	The name of a Bodhisattva, (Skt. [Ratna]mudrāhasta)

安先聞羅什在西國。思共講析。每勸堅取之。什亦遠聞安風，謂是東方聖人。恒遙而禮之。初安生而便左臂有一皮廣寸許，著臂捋可得上下^[1]之。唯不得出手。^[2]又肘外有方肉。上有通文。時人謂之為印手菩薩。

Biography of an Eminent Monk: §38

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悲恨	<i>bēihèn</i>	sorrow and ire, emotion
無極	<i>wújí</i>	without limit
篤好	<i>dǔhào</i>	delight in, to have a passion for
僧伽提婆	Sēngqiétípó	(name of monk)
曇摩難提	Tánmónántí	(name of monk)
僧伽跋澄	Sēngqiébáchéng	(monk's name)
法和	Fǎhé	(monk's name)
詳覈	<i>xiánghé</i>	to verify
孫綽	Sūn Chuò	(person's name)
博物	<i>bówù</i>	knowledge of many things, erudite

安終後十六年。什公方至。什恨不相見，悲恨無極。安既篤好經典，志在宣法。所請外國沙門僧伽提婆、曇摩難提及僧伽跋澄等，譯出眾經百餘萬言。常與沙門法和詮定音字，詳覈文旨，新出眾經，於是獲正。孫綽為名德沙門論。自云：「釋道安博物多才通經名理」。

Biography of an Eminent Monk: §39

<i>Vocabulary</i>		
贍	<i>shàn</i>	richness, variety
宰	<i>zǎi</i>	master
聲	<i>shēng</i>	repute, reputation
汧隴	Qiānlǒng	(place name)
馳	<i>chí</i>	to gallop
淮海	Huáihǎi	(place name)
謬	<i>miù</i>	mistaken, wrong

又為之^[3]贊曰：

物有廣贍，人固多宰。

淵淵釋安，專能兼倍。

飛聲汧隴，馳名淮海。

形雖草化，猶若常在。

有別記云。河北別有竺道安。與釋道安齊名。謂習鑿齒致書於竺道安。道安本隨師姓。竺後改為釋。世見其二姓，因謂為兩人。謬矣。

(CBETA, T50, no. 2059, p. 351, c3-p. 354, a17)

[26]智=性【宋】【元】【明】【宮】。

[27]于=於【明】下同。

[28]而+（敬）【宋】【元】【明】【宮】。

[29]恣=姿【宋】。

[30]貌+（而）【宋】【宮】。

[31]〔于時…律〕五十六字—【宋】【元】【明】【宮】。

[1]〔時〕—【宋】【元】【明】【宮】。

[2]〔石遵墓襲〕—【宋】【元】【明】【宮】。

[3]將=衰【宋】【元】【明】【宮】。

[4]冉=染【宮】。

[5]休=林【宋】【元】【明】【宮】。

[6]山+（樓）【宋】【元】【明】。

[7][木*昂]=柳【元】【明】。

[8][木*昂]=之【宋】【元】【明】【宮】。

[9]百=伯【宋】【元】【明】【宮】*。[*9-1]百=伯【宋】【元】【明】【宮】*。[*9-2]百=伯
【宋】【元】【明】【宮】*。

[10]藏=義【宋】【元】【明】。

[11]鉤=拘【宮】。

[12]乃=及【宋】【元】【明】【宮】。

[13]條=修【宮】。

[14]敘=序【明】。

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[15]〔深相…矣〕二十二字—【宋】【元】【明】【宮】。

[16]加=和【元】【宮】。

[17]訖=託【宋】【元】【明】【宮】。

[18]〔每夕…寺〕二十六字—【宋】【元】【明】【宮】。

[19][竺-二+伯]=箔【宋】【元】【明】【宮】。

[20]張=尊【宋】【元】【明】。

[21]治=冶【宋】【元】【明】。

[22]靈=盡【宋】【元】【明】【宮】。

[23]聞=籍【宋】【元】【明】【宮】。

[24]訓+（所）【宋】【元】【明】。

[25]川=訓【元】【明】。

[26]幽深=深幽【宋】【元】【明】【宮】。

[27]若=各願【宋】【元】【明】。

[28]徂=但【宮】。

[29][損>搗]米=損米千斛【宋】【元】【明】。

[30]齒+（書）【宋】【元】【明】。

[31]伎=枝【元】【明】【宮】。

[32]蘭=簡【宋】【元】【明】【宮】。

[33]波=般【宋】【元】【明】。

[34]是=足【宋】【元】【明】【宮】。

[1]斗=升【宋】【元】【明】【宮】。

[2]同+（黃）【宋】【元】【明】【宮】。

[3]〔集〕—【宋】【元】【明】【宮】。

[4][搗-臼+?]=抗【宋】【元】【明】【宮】。

[5]不能=能不【宋】【元】【明】【宮】。

[6]〔貢〕—【宋】【元】【明】【宮】。

[7]皇=王【宋】【元】【明】【宮】。

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- [8]拒=距【宋】【元】【明】【宮】*。
- [9][搵-臼+?] = 枕【宋】【元】【明】【宮】。[*8-1]拒=距【宋】【元】【明】【宮】*。
- [10]公+（山）【宋】【元】【明】【宮】。
- [11]堪=甚【宋】【元】【明】【宮】。
- [12]胡=梵【元】【明】。
- [13]上=尚【明】。
- [14]〔講〕—【宋】【元】【明】【宮】。
- [15]迮=窄【宮】。
- [16]與=更【宋】【元】【明】【宮】。
- [17]往=之【宋】【元】【明】【宮】。
- [18]〔年七十二〕—【宋】【元】【明】【宮】。
- [19]並=且【宋】【元】【明】。
- [20]蓂+（正）【宋】【元】【明】，（之）【宮】。
- [21]遺=遣【宋】【元】【明】【宮】。
- [1]之=也【宋】【元】【明】。
- [2]〔又肘…文〕十字—【宋】【元】【明】【宮】。
- [3]贊=讚【宋】【元】【明】【宮】。

“Treatise on the Three Types of Retribution” (〈三報論〉)

Introduction to the Text

“The Treatise on the Three Types of Retribution” (*Sānbàolùn* 三報論) by Huìyuǎn 慧遠 (334-416) was originally included in the *Hóngmíngjí* 弘明集 which was compiled in the sixth century by Sēngyòu 僧祐,

Huìyuǎn, disciple of the equally eminent Dàoān 道安 (312-345), was perhaps the most prominent monk of his day—his writings widely read from his day up to modern times. In this essay, he addresses the question of how and when karmic retribution takes place.

This text was translated in Walter Liebenthal, “The Immortality of the Soul in Chinese Thought,” *Monumenta Nipponica*, vol.8, no.1/2 (1952), pp.327-397 (the translation of the 三報論 is on pages 362-65).

Three types of retribution: §1

<i>Vocabulary</i>		
業	yè	karma
司	sī	master

《弘明集》卷5：「三報論(因俗人疑善惡無現驗作)

[8]遠法師

經說：業有三報。一曰現報，二曰生報，三曰後報。現報者，善惡始於此身即此身受。生報者，來生便受。後報者，或經二生、三生、百生、千生，然後乃受。受之無主。必由於心。心無定司。感事而應。應有遲速，故報有先後。先後雖異，咸隨所遇而為對。對有強弱，故輕重不同。斯乃自然之賞罰。三報之大略也。

Three types of retribution: §2

<i>Vocabulary</i>		
通才	<i>tōngcái</i>	genius, man of talent
達識	<i>dáshì</i>	intellect, man of insight
大方	<i>dàfāng</i>	the Great Method (the great Dao). Term most famously found in the <i>Zhuangzi</i> .
蓍龜	<i>shīgū</i>	milfoil and carapace, tools of prognostication
內籍	<i>nèijí</i>	Buddhist texts (opposed to 外籍, non-Buddhist texts)
反三隅	<i>fǎnsānyú</i>	lit. to bring back three corners, to extrapolate. (from Confucius 7.8 舉一隅不以三隅反，則不復也。 If I raise up one corner of a problem and the student cannot come back to me with the other three, I will not attempt to instruct him again).
仁匠	<i>rénjiàng</i>	master of benevolence
移性	<i>yíxìng</i>	to adjust one's nature
差	<i>chā</i>	somewhat, slightly

非夫通才達識入要之明，罕得其門。降茲已還，或有始^[9]步大方，以^[10]先為蓍龜，博綜內籍，反三隅於未聞，師友仁匠，習以移性者，差可得而言。請試論之。

Three types of retribution: §3

<i>Vocabulary</i>		
漸	<i>jiàn</i>	gradual
之	<i>zhī</i>	(possessive marker); to go to, to reach, to arrive
九品	<i>jiǔpǐn</i>	nine ranks (of rebirth in the pure land)
攝	<i>shě</i>	encompass, include; evoke
絕	<i>jué</i>	(negative) is not; nothing to do with
頓	<i>dùn</i>	immediately
相	<i>xiāng</i>	mutually
傾奪	<i>qīngduó</i>	struggle, compete
神機	<i>shénjī</i>	lit. the divine pivot, the mind, inspiration, intuition; fate
自運	<i>zìyùn</i>	moves of itself, self-activated
慮	<i>lǜ</i>	worry; consideration, deliberation
旋踵	<i>xuánzhǒng</i>	lit. a single step, a short period of time

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夫善惡之^[11]興其有漸。漸以之極，則有九品之論。凡在九品^[12]非現報之所攝。然則現報絕夫常類可知。類非九品則非三報之所攝。何者？若利害交於目前，而頓相傾奪。神機自運，不待慮而發。發不待慮，則報不旋踵而應。此現報之一隅。絕夫九品者也。

Three types of retribution: §4

<i>Vocabulary</i>		
三業	<i>sānyè</i>	three (sources of) karma
殊體	<i>shūtǐ</i>	lit. different bodies, different natures
定	<i>dìng</i>	determined
祈禱	<i>qídǎo</i>	prayer, supplication
免	<i>miǎn</i>	to avoid
詳究	<i>xiángjiù</i>	in detail
參懷	<i>cānhuái</i>	to cherish, to engage in

又三業殊體，自同有定。報定則時來必受。非祈禱之所移，智力之所免也。將推而極之則義深數廣，不可詳究。故略而言之^[13]。想參懷佛教者以有得之。

Three types of retribution: §5

<i>Vocabulary</i>		
殃	<i>yāng</i>	disaster, adversity
集	<i>jí</i>	gather, accrue
凶邪	<i>xiōngxié</i>	evil, wrongdoing
致	<i>zhì</i>	to reach, to arrive at
慶	<i>qìng</i>	happiness, good fortune
就	<i>jiù</i>	approach; complete, reach
貞祥	<i>zhēnxiáng</i>	auspicious, fortune
禍	<i>huò</i>	disaster, catastrophe
妖孽	<i>yāoniè</i>	misfortune
嫌	<i>xián</i>	doubt

世或有積善而殃集。或有凶邪而致慶。此皆現業未就而前行始應。故曰：^[14]貞祥遇禍，妖^[15]孽見福。疑似之嫌於是乎在。何以謂之然？

Three types of retribution: §6

<i>Vocabulary</i>		
匡	<i>kuāng</i>	assist, succor
濟	<i>jì</i>	to rescue, to save
生民	<i>shēngmín</i>	the people
擬	<i>nǐ</i>	to plan to, to intend to
高跡	<i>gāojì</i>	the high road, lofty conduct
傾	<i>qīng</i>	collapse
棲遲	<i>qīchí</i>	to stay, to lodge
衡門	<i>héngmén</i>	lit. crossbar door, a simple abode
悶	<i>mèn</i>	trouble, problems
輿	<i>yú</i>	carriage
卒	<i>zú</i>	to die; to finish out
妄	<i>wàng</i>	immoral conduct, improper behavior
交	<i>jiāo</i>	to meet; to intermingle, to mix
淪	<i>lún</i>	to sink

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或有欲匡主救時，道濟生民，擬步高跡，志在立功。而大業中傾，天殃頓集。或有棲遲衡門，無悶於世。以安步為輿，優遊卒歲。而時來無妄，運非所遇。^[16]道世交，淪于其閑習。

Three types of retribution: §7

<i>Vocabulary</i>		
冠	<i>guàn</i>	to cap, to top
四科	<i>sìkē</i>	the four disciplines (virtue, language, governing, and literature)
入室	<i>rùshì</i>	lit. entered the room, advanced (from <i>Analects</i> 11.15: “The Master said, ‘You may not have entered the inner room, but he has ascended the hall.’”)
慕	<i>mù</i>	to aspire to, to admire
含	<i>hán</i>	to hold in the mouth, to harbor; to inhale
冲和	<i>chōnghé</i>	lit. the blended generative forces (from <i>Laozi</i> 42 “The myriad creatures carry on their backs the <i>yin</i> and embrace in their arms the <i>yang</i> and are the blending 和 of the generative 冲 forces of the two), harmonious ethers
納	<i>nà</i>	to take in, to inhale
疾	<i>jí</i>	sickness, disease
履	<i>lǚ</i>	to step on; to put into practice
夭	<i>yāo</i>	early death

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或有名冠四科，道在入室。全愛體仁，慕上善，以進德。若斯人也。含冲和而納疾。履信順而夭年。此皆立功立德之^[17]行變，疑嫌之所以生也。

Three types of retribution: §8

<i>Vocabulary</i>		
揆	<i>kuí</i>	pattern, principle
倚伏	<i>yǐfú</i>	lit. perching and crouching, here: good and bad fortune (allusion to <i>Laozi</i> 58: “It is on disaster that good fortune perches; it is beneath good fortune that disaster crouches”)
冥符	<i>míngfú</i>	to match; the mysterious tally, orders from the beyond
告命	<i>gàomìng</i>	to request orders; to announce commands
潛相	<i>qiánxiàng</i>	hidden signs
迴換	<i>huíhuàn</i>	spin and turn
交謝	<i>jiāoxiè</i>	to take turns, to exchange
六道	<i>liùdào</i>	The Six Paths (gods, titans, humans, animals, ghosts, hell beings)

大義既明，宜尋其對。對各有本，待感而發。逆順雖殊，其揆一耳。^[18]
者何？倚伏之^[19]勢，定於在昔。冥符告命，潛相迴換。故令禍福之氣交
謝於六^[20]道。

Three types of retribution: §9

<i>Vocabulary</i>		
殊錯	<i>shūcuò</i>	mixed, jumbled
感	<i>hàn</i>	to express dissatisfaction, to lament, to complain; (usually read <i>gǎn</i> , meaning to move emotionally)
神明	<i>shénmíng</i>	spirits
慨	<i>kǎi</i>	to lament, to sigh
喪	<i>sàng</i>	loss; death
名教	<i>míngjiào</i>	lit. The Teaching of (the Rectification of) Names, Confucianism
宗	<i>zōng</i>	doctrine (here the doctrine of karma)
翳	<i>yì</i>	cover, hide
小成	<i>xiǎochéng</i>	minor accomplishment
善誘	<i>shànyòu</i>	skilled at leading one on, enticement
至理	<i>zhìlǐ</i>	ultimate principles

善惡之報^[21]殊錯而兩行。是使事應之際，愚智同惑。謂「積善之無慶，積惡之無殃」。感神明而悲所^[22]愚。慨天^[23]喪之於善人。咸謂名教之^[24]盡無宗於上。遂使大道翳於小成。以正言為善誘。應心求實，必至理之無此。

[NOTE: 積善之無慶，積惡之無殃 plays with a passage from the *Book of Changes*: 積善之家，必有餘慶；積不善之家，必有餘殃 (A family that accumulates goodness will be sure

to have an excess of blessings, but one that accumulates evil will be sure to have an excess of disasters” – Lynn, p.146); 善誘 “good at leading one on” may be an allusion to *Analects* 9.11: “The Master is good at leading one on step by step” – Lau p.97]

Three types of retribution: §10

<i>Vocabulary</i>		
異典	<i>yìdiǎn</i>	lit. extraordinary works, the classics
即	<i>jí</i>	to approach, to draw near
通	<i>tōng</i>	understand, comprehend
分	<i>fēn</i>	duty, station in life
關鍵	<i>guānjiàn</i>	lit. door bolt; essential point, key
弘教	<i>hóngjiào</i>	to spread the Teaching
理會	<i>lǐhuì</i>	conformity to reason; to comprehend
塗	<i>tú</i>	path, road
駭	<i>hài</i>	to frighten
覽	<i>lǎn</i>	read, observe
窮通	<i>qióngtōng</i>	complete, comprehensive
尼父	<i>Nífù</i>	Father Confucius, Confucius

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仲由	<i>Zhòngyóu</i>	(disciple of Confucius, better known as Zilu 子路, and also known as Jilu 季路). This is a reference to <i>Analects</i> 11.12: “Jilu asked how the spirits of the dead and the gods should be served. The Master said, ‘You are not able even to serve man. How can you serve the spirits?’ ‘May I ask about death?’ ‘You do not understand even life. How can you understand death?’” (from D.C. Lau)
顏冉	<i>Yánrǎn</i>	(Disciple of Confucius, better known as 顏回). This is an allusion to <i>Analects</i> 2.9: “The Master asked, ‘I can speak to Hui all day without his disagreeing with me in any way. Thus he would seem to be stupid. However, when I take a closer look at what he does in private after he has withdrawn from my presence, I discover that it does, in fact, throw light on what I said. Hui is not stupid after all.’” (from D.C. Lau).
聖匠	<i>shèngjiàng</i>	The sagely Master (i.e. Confucius)
如愚	<i>rúyú</i>	as if stupid (see entry for Yanran above)

原其所由。由世^[25]異典以一生為限，不明其外。其外未明，故尋理者，自畢於視聽之^[26]內。此先王即民心而通其分，以耳目為關鍵者也。如^[27]令合內外之道，以求弘教之情，則知理會之必同，不惑眾塗而駭其異。若能覽三報以觀窮通之分，則尼父之不答仲由。顏冉對聖匠而如愚。皆可知矣。

Three types of retribution: §11

Vocabulary		
緣起	<i>yuánqǐ</i>	dependent arising
緣生法	<i>yuán shēng fǎ</i>	dependently arisen phenomena

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豫	<i>yù</i>	to prepare to, be about to
諦	<i>dì</i>	truth, (four noble) truths
遺受	<i>yíshòu</i>	inheritance
華苑	<i>huáyùan</i>	flower garden
躍	<i>yuè</i>	to leap
淵	<i>yuān</i>	abyss, deep water
方外	<i>fāngwài</i>	beyond the world

賓	<i>bīn</i>	guest, visitor
服膺	<i>fúyīng</i>	to adhere faithfully to
洗心	<i>xǐxīn</i>	to purify one's heart, to reform
玄門	<i>xuánmén</i>	lit. the profound gate, Buddhism
詣	<i>yì</i>	to go; to reach, to attain
上位	<i>shàngwèi</i>	highest rank
倫	<i>lún</i>	group, class
匹	<i>pì</i>	as if, it is like
宿	<i>sù</i>	remaining, residue (from former lifetimes)

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功	<i>gōng</i>	merit
治理	<i>zhìlǐ</i>	to control, to deal with
消	<i>xiāo</i>	to disappear
九流	<i>jiǔliú</i>	lit. the nine streams; nine branches of classical Chinese thought
疏神	<i>shūshén</i>	to guide the spirit
達要	<i>dáyào</i>	to reach the essential
陶鑄	<i>táozhù</i>	to mold, to form
靈府	<i>língfǔ</i>	the seat of intelligence, the spirit, the soul
鏡	<i>jìng</i>	to reflect, to mirror
像	<i>xiàng</i>	image; phenomena

亦有緣起而緣生法。雖豫入諦之明而遺^[28]受未忘。猶以三報為華苑。或躍而未離于淵者也。推此以觀，則知有方外之賓，服膺妙法，洗心玄門。一詣之感超登上位。如斯倫，匹宿殃雖積，功不在治理，自安消，非三報之所及。因茲而言。佛經所以越名教，絕九流者。豈不以疏神達要，陶鑄靈府，窮^[*]原盡化，鏡萬^[29]像於無^[*]像者也。」

- [9] 步=涉【宋】【元】【明】【宮】。
- [10] 先+（悟）【宋】【元】【明】【宮】。
- [11] 興+（由）【宋】【元】【明】【宮】。
- [12] 非+（其）【宋】【元】【明】【宮】。
- [13] 想=相【宋】【元】【明】【宮】。
- [14] 貞=禎【宋】【元】【明】【宮】。
- [15] 孽=孽【宋】【元】【宮】。
- [16] 道世=世道【宋】【元】【明】【宮】。
- [17] 行=舛【元】【明】。
- [18] 者何=何者【宋】【元】【明】【宮】。
- [19] 勢=契【宋】【元】【明】。
- [20] 道=府【宋】【元】【明】【宮】。
- [21] 殊錯=舛互【宋】【元】【明】，=殊互【宮】。
- [22] 愚=遇【宋】【元】【明】【宮】。
- [23] 喪=殃【元】【明】【宮】。
- [24] 盡=書【宋】【元】【明】【宮】。
- [25] 〔異〕—【宋】【元】【明】【宮】。
- [26] 內=由【宮】。
- [27] 令=今【宋】【元】【明】【宮】。
- [28] 受=愛【宋】【元】【明】【宮】。[*25-1]原=源【宋】【元】【明】【宮】*。
- [29] 像=象【元】【明】*。[*29-1]像=象【元】【明】*。

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Lineage Story (《歷代法寶記》)

Introduction to the text

Composed in the late eighth century, the *Lìdài fǎbǎo jì* 歷代法寶記, produced by the Bǎo Táng 保唐 Chan lineage in Sichuan, presents an account of the Chan transmission from the fifth patriarch Hóngrěn 弘忍 that differs significantly from the more famous version of the *Platform Sutra* (Tánjīng 壇經). Zōngmì 宗密 and others commented disapprovingly on the Bǎo Táng school, criticizing its supposedly antinomian tendencies. But it wasn't until the discovery of this text at Dūnhuáng that modern scholars were able to read a document produced by the school itself.

In the 1920s, the editors of the Taisho included the *Lìdài fǎbǎo jì*, one of only a few Dūnhuáng texts in the Taisho. Their version (T. 2075) is based on the Dūnhuáng manuscripts S.516 and P.2125.

Yanagida Seizan 柳田聖山 published an annotated Japanese translation of the text as *Shoki no Zenshi II: Rekidai hōbōki* 初期の禪史—歷代法寶記 (Tokyo: Chikuma shobō, 1976). Wendi L. Adamek provides a detailed analysis of the text along with a complete, annotated English translation in *The Mystique of Transmission. On an Early Chan History and Its Contexts* (New York: Columbia University Press, 2007).

The following excerpt is from the biography of the sixth patriarch, Huìnéng followed by the subsequent history of his robe.

Record of the Precious Dharma: §1

Vocabulary

新州	Xīnzhōu	(place name)
盧	Lú	(surname)
事意	shìyì	plan, intention
嶺南	Lǐngnán	(place name)
緣	yuán	border; because
作務	zuòwù	work, perform tasks, physical labor
踏碓	tàduì	to thresh, to pound, to trod the pestle
根機	gēnjī	faculties, spiritual capacity, potential
付法	fùfǎ	to entrust the Law, to entrust the Dharma, to pass on the Dharma
信袈裟	xìnjiāshā	kāṣāya of trust, kāṣāya robe of verification

忽有新州人。俗姓盧。名惠能。年二十二，拜忍大師。^[15]大師問：「汝從何來？有何事意？」惠能答言：「從嶺南來。亦無事意。唯求作佛」。大師知是非常人也。大師緣左右人多。「汝能隨眾作務否？」。惠能答：「身命不惜，^[16]但作務」。遂隨踏碓八箇月。大^[17]師惠能根機^[18]成就。遂默喚付法及與所傳信袈裟。即令出境。

Record of the Precious Dharma: §2

<i>Vocabulary</i>		
恐畏	<i>kǒngwèi</i>	to fear
韶州	<i>Sháozhōu</i>	(place name)
海南	<i>Hǎinán</i>	(place name)
妄相	<i>wàngxiàng</i>	deceptive marks, delusive characteristics, deluded minds

後惠能恐畏人識。常隱在山林。或在新州。或在韶州。十七年在俗。亦不說法。後至海南制心寺。遇印宗法師講《涅槃經》。惠能亦在坐下。時印宗問眾^[19]人：「汝總見風吹幡，于上頭^[20]幡動否？」眾^[21]言見動。或言見風動。或言見^[*]幡動。不是^[22]幡動，是見動。如是問難不定。惠能於座下立答法^[23]師：「自是眾人妄^[*]相^[24]心動與不動。非見^[*]幡動。法本無有動不動」。

Record of the Precious Dharma: §3

<i>Vocabulary</i>		
驚愕	<i>jīng'è</i>	shocked, astonished, astounded
忙然	<i>mángrán</i>	confused, at a loss
東山	<i>Dōngshān</i>	(place name) Eastern Mountain (where DàoXìn and Hóngrěn taught)
付囑	<i>fùzhǔ</i>	to entrust, to pass on
何期	<i>héqī</i>	I never would have thought, how could it come to be that
披衣	<i>pīyī</i>	to drape; to don, to wear a robe

法師聞說驚愕忙然。不知是何言。問：「居士從何^[25]處來？」惠能答：「本來不來。今亦不去」。法師下高座。迎惠能就房。子細借問。^[26]一一具說東山佛法及有付囑信袈裟。印宗法師見已。頭面^[27]禮足歎言：「何期座下有大菩薩」。語已又頂禮。請惠能為和上。印宗^[28]師自稱弟子。即與惠能禪師剃^[29]頭披衣已。自許弟子及講下門徒。

Record of the Precious Dharma: §4

<i>Vocabulary</i>		
黃梅	Huángméi	(place name)
比	<i>bǐ</i>	originally
瓦礫	<i>wǎlì</i>	broken tiles
喻如	<i>yùrú</i>	can be compared to, is like
菩薩戒	<i>púsà jiè</i>	bodhisattva precepts
漕溪	Cáoqī	(place name)
接引	<i>jiēyǐn</i>	to guide, to lead
群品	<i>qúnpǐn</i>	the myriad beings, all beings; the crowd, his followers

嘆言：「善哉善哉。黃梅忍大師法比^[30]見聞流嶺南。誰知今在此間？眾人識否？」咸言不識。印宗法師曰：「吾所說法猶如瓦礫。今有能禪師。傳忍大師^[1]法。喻^[2]如真金，深不思議」。印宗法師領諸徒眾。頂禮能禪師足。恐^[3]人疑。及請所傳信袈裟。示眾人。并自身受菩薩戒。印宗^[*]師共大眾送能禪師歸漕溪。接引群品。廣開禪法。天下知聞漕溪法最不思議。

Record of the Precious Dharma: §5

<i>Vocabulary</i>		
大周	<i>Dà Zhōu</i>	the Great Zhou [dynasty] (founded by Empress Wu)
則天	<i>Zétiān</i>	(personal name, Empress Wu)
長壽	<i>Chángshòu</i>	(era name, 692-694)
勅	<i>chì</i>	edict
天冠	<i>tiānguān</i>	imperial cap; emperor
郎中	<i>lángzhōng</i>	(title) Gentleman of the Interior
張昌期	<i>Zhāng Chāngqī</i>	(person's name)
託病	<i>tuōbìng</i>	on the excuse of illness, feigning illness, to plead illness
萬歲通天	<i>Wànsuì tōngtiān</i>	(era name, 696-697)
內道場	<i>nèidào chǎng</i>	Palace Sanctum, palace chapel

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擊	<i>qíng</i>	to take, to give
勅使	<i>chìshǐ</i>	imperial emissary, imperial messenger
資州	Zīzhōu	(place name)

後時大周立則天即位。敬重佛法。至長壽元年。勅天下諸州，各置大雲寺。二月二十日，勅使天冠郎中張昌期往韶州漕溪，請能禪師。能禪師託病不去。則天後至萬歲通天元年。使往再請能禪師。能禪師既不來。請上代達摩祖師傳信袈裟。朕於內道場供養。能禪師依請即擊達摩祖師傳信袈裟與勅使。^[4]迴得信袈裟。則天見^[5]得傳信袈裟來甚喜悅。於內道場供養。萬歲通天二年七月，則天勅天冠郎中張昌期往資州得純寺。

Record of the Precious Dharma: §6

<i>Vocabulary</i>		
誥	Shēn	(monk's name: 智誥)
久待	Jiǔdài	(presumably a mistake for 久視, era name, 700-701)
秀	Xiù	(monk's name: 神秀)
玄蹟	Xuánjī	(monk's name, normally Xuánzé 玄蹟)
玄約	Xuányuē	(monk's name)

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嵩山	Sōngshān	(place name)
大德	dàdé	man of great virtue (term for addressing monks)
偏	piān	especially
劔南	Jiànnán	(place name)
關山	guānshān	impeding mountains, mountain obstacles
阻遠	zǔyuǎn	treacherous (roads) and (great) distance

請洗禪師。洗禪師授請赴京內道場供養。^[6]至久待年，使荊州玉泉寺請秀禪師、安州受山寺請玄蹟禪師、隨州大雲寺請玄約禪師、洛州嵩山會善寺請老安禪師。則天內道場供養。則天本請^[7]大德。緣西國有三藏婆羅門。則天常偏敬^[8]重。劔南智洗禪師當有疾。思念歸鄉。為關山阻遠。心有少憂。

Record of the Precious Dharma: §7

<i>Vocabulary</i>		
邪通	xiétōng	perverse master, false master, heretical master
舉意	jǔyì	to conceive an idea, to think of something
衣裳	yīchéng	clothing, garments
市	shì	market

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曹門	Caómén	(place name, the Cao Gate)
佛圖	fótú	stupa
相輪	xiànglún	discs (at the top of a stupa)
赭	zhě	this (equivalent to zhè 這)
唐國	Táng guó	Kingdom of Tang (i.e. China)
自責	zìzé	self criticism, to admonish one's self

其邪通婆羅門云：「彼與此何殊？禪師何得思鄉？」智詵答：「三藏何以知之？」答云：「禪師但試舉意，看無有不知者」。詵^[9]有云：「去也」。看^[*]相身著俗人衣裳於西市曹門看望。其三藏云：「大德僧人何得著俗衣市中而看？」詵又云：「好看去也」。[*]相身往禪定寺佛圖相輪上立。三藏又云：「僧人何得登高而立？」詵云：「赭迴好好更看去也」。即當處依法想念不生。其三藏於三界內尋看，竟不可得。三藏婆羅門遂生敬仰。頂禮詵足。白和上言：「不知唐國有^[10]大佛法。今自責身心懺悔」。

Record of the Precious Dharma: §8

Vocabulary

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諮問	<i>zīwèn</i>	to inquire, to seek instruction
不放	<i>búfàng</i>	to release, to let go
歸順	<i>guīshùn</i>	to surrender, to give in, to be in accordance with

則天見三藏歸依洗禪師。則天諮問諸大德：「和上等有慾否？」神秀、玄約、老安、玄蹟等皆言無慾。則天問洗禪師：「和上有慾否？」洗禪師恐不放，歸順則天意。答：「有慾」。則天^[1]又問云：「何得有慾？」洗答曰：「生則有慾。不生則無慾」。則天言下悟。又見三藏歸依洗和上。則天倍加敬重。

Record of the Precious Dharma: §9

<i>Vocabulary</i>		
奏	<i>zòu</i>	to petition the throne
奉上	<i>fèngshàng</i>	to offer to, to give to (a superior)
景龍	Jǐnglóng	(era name, 707-710)
內侍	Nèishì	Palace Attendant (official title for eunuchs)
薜藺	Pì Jiǎn	(name)
宣口	<i>xuānkǒu</i>	to proclaim, to announce
摩納	<i>mónà</i>	Apparently a type of high quality cloth. Nakamura (<i>Bukkyōgo daijiten</i> , p.1280), based on a reference in the <i>Platform Scripture</i> , states that this type of robe was made in Korea. That the robe was given the name <i>mānava</i> , which means “young boy” in Sanskrit, is puzzling.
絹	<i>juàn</i>	damask, fine silk
疋	<i>pǐ</i>	(measure word for cloth) bolt
乳藥	<i>rǔyào</i>	medicine

洗禪師因便奏請歸鄉。勅賜新翻《花嚴經》一部、彌勒繡像及幡、花等。及將達摩祖師信袈裟。則天云：「能禪師不來。此^[12]代袈裟亦奉上和上。將歸故鄉，永為

供養。則天至景龍元年十一月。又使內侍將軍薛^[13]簡至曹溪能禪師所。宣口勅云：「將上代信袈裟奉^[14]上說禪師。將受持供養。今別將摩納袈裟一領。及絹五百疋充乳藥供養。」

(CBETA, T51, no. 2075, p. 183, c6-p. 184, b17)

[15]〔大師〕－【甲】。

[16]（何）＋但【甲】。

[17]師＋（知）【甲】。

[18]成就＝純熟【甲】。

[19]（聽）＋人【甲】。

[20]幡＝翻【甲】＊。

[21]（答）＋言【甲】。[*20-1]幡＝翻【甲】＊。

[22]幡＝風【甲】。

[23]師＋（言）【甲】。[*4-3]相＝想【甲】＊。

[24]心＋（動）【甲】。[*20-2]幡＝翻【甲】＊。

[25]〔處〕－【甲】。

[26]（惠能）＋一【甲】。

[27]禮足＝頂禮【甲】。

[28]（法）＋師【甲】＊。

[29]頭＝髮【甲】。

[30]〔見〕－【甲】。

[1]法＋（門）【甲】。

[2]如＝若【甲】。

[3]（眾）＋人【甲】。[*28-1]（法）＋師【甲】＊。

[4]（使）＋迴【甲】。

[5]〔得〕－【甲】。

[6]至久待＝久視【甲】。

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[7] (諸) + 大【甲】。

[8] 重 + (之)【甲】。

[9] 有 = 又【甲】。[*4-4] 相 = 想【甲】 * 。[*4-5] 相 = 想【甲】 * 。

[10] 大 + (乘)【甲】。

[11] 又問 = 答【甲】。

[12] (上) + 代【甲】。

[13] 藺 = 間【甲】。

[14] 〔上〕 - 【甲】。