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A

A-han-ching

Agon kyō 阿含經 Agama sūtra. The title means sūtras

which have been handed down. It is the record in Sanskrit of the sermons of Sākyamuni and was compiled about 100 years after his death. There are 4 or 5 different editions and the important ones were translated into Chinese in the 5th and the 6th centuries. A 7

These translations are:

(1) ^(Jō) Chō agon kyō 長阿含經 Dirghāgama-sūtra (TT: 1, pp. 1-149), 22 chūans. Translated in the Latter Chin 後秦 period by Butsuda Yasha 佛陀耶舍 (Buddhayasas) and Jiku Butsunen 竺佛念 (Chu Fo-nien).

(2) Chū agon kyō 中阿含經 Madhyamā^{gama}-sūtra (TT: 1, pp. 421-809), 60 chūans. Translated in the Eastern Chin 東晉 period by Kudon Sōgyadaiba [瞿曇] 僧伽提婆 (Gautama Saṅghadeva).

(3) Zō agon kyō 雜阿含經 Samyuktāgama-sūtra (TT: 2, pp. 1-373), 50 chūans. Translated in the Earlier Sung period by Guna ^{Gotendana} Baddara 求那跋陀羅 (Guṇabhadra). (三)

(4) Zōichi agon kyō 增一阿含經 Ekottarāgama-sūtra (TT: 2, pp. 549-830), 51 chūans. Translated in the Eastern Chin period by Kudon Sōgyadaiba (Gautama Saṅghadeva). (二)

In addition to these four, translations of parts of these editions by various hands are included in TT: 1, 2.

After the rise of Mahāyānist Buddhism, these sūtras were thought, especially among Māhāyanist sects in China, to be of inferior sort as sūtras of Hinayāna Buddhism. However, these

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~~They~~ are very important materials for the study of primitive Buddhism, together with the Nikāya materials handed down by the school of the presiding elders of the south. The following two are catalogues comparing the Chinese translations with the Pali Nikāya materials of the southern school.

(1) Nanjō Bunyū (1849-1927) 南條文雄 : Daimin sanzō shōgyō mokuroku 大明三藏聖教目錄 , Oxford.

(2) Akanuma Zhizen (1885-1937) 赤沼智善 : Kanpa shibu shiagon goshōroku 漢巴四部四阿含互照錄 , published by Hazinkaku 破塵閣 , Nagoya, 1929.

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阿含經

āgama sūtra

傳承の經の意で、シヤカムニの

隨時隨處に於ける説法を、弟子たちが傳授したものを

シヤカムニの死後、100年頃に

各派の傳承を、サンスクリットによつて記録したものを、
により、

四種類、又は五種類の系統に分れるが、その主なものは

5世紀の初めの頃より6世紀にかけて、次の如く

にすべてが中國語に翻譯された。

- 1) 長阿含經 22卷。 ^{チン} 後秦 ^{Latter Tshin dynasty} 佛陀耶舎、^{フン} 佛念 共訳 ^{Buddhayasas Ku Fo-nien}
- 2) 中阿含經 60卷 ^{チン} 東晉 ^{Eastern Tsin dynasty} 瞿曇僧伽提婆 訳 ^{Gautama Saṅghadeva}
(TT: 1. P. 421 - 809)
- 3) 雜阿含經 50卷。 ^{シウ} 劉宋 ^{Earlier Sui dynasty} 求那跋陀羅 訳 ^{Gunabhadra}
(TT: 2. P. 1 - 373)
- 4) 增一阿含經 51卷 ^{シウ} 東晉 ^{瞿曇僧伽提婆改訳}

以上の他に、種々の人に別々に抽出別訳されたものも多く、すべて TT: 1, 2 の二巻に収められる。 (*)

又、漢訳と パリ = カヤ とを対照した目録に次の如き
南方所傳の Nikāya Pali がある。

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アカスマキセン

2) 赤沼智善 (1885 — 1937)

「^{カンパ/シブ/シ アモン/ゴシウロク/}漢巴四部四阿含互照録」

昭和4 (1929) 年、名古屋破塵閣刊行。
^{ハシマツ}

1) 南條文広 (1849 — 1927)

「^{ダイミン/カンソウ/レキキヨウ}大明三藏聖教目錄」

~~昭和4 (1929) 年~~ ~~東京南緯博士記念~~
明治十六年 () ^{Oxford}

*) 亦、これらの阿含經典群は、後に大乘佛教が興つてから、すべて小乗の經典と呼ばれて、低級のものとみられ、中國の大乘諸宗では特に乏しい。南方の上座部によって傳えられ、パリニカヤ藏に所収の資料と共に、原始佛教研究の重要文獻である。

姉崎正治. *The four Buddhist Āgamas in Chinese.*

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小室六門の第四門で、古来、菩提達磨の語録
と伝えられていた。第3の質問に答えて、
禪宗安心の本義を明かしている。

小室六門のテスト以外に、今日、次の2つをそのま
ま知られる。

1. 宗鏡録第97巻に引用されている。
(TT: 48. p. 939b-c)
2. 大慧の正法眼藏巻之上に引用されている。
(22: 2の23. p. 27c)
3. 聯燈會要巻第=、菩提達磨の章に引用されている。
(22: 2の9. p. 229d-230b)
4. 頓悟要門の末尾に附載されている。
(22: 2の15. p. 432b-c)
5. 禪門撮要(巻上)所収の「菩提達磨四行論」が7頁
以下に含まれるもの。
6. 敦煌写本の「入四行論」(後題、S. 2715.)
北京。
の後半に含まれるもの。

1と4との四種は、小室六門のテストと完全に
一致し、後者の編者は前者に據つてことは明か
す。特に、お1とお2に據つてことを明記している。

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を以てし、小室六門のテキストの末尾についている偈二種
は、他のものに見えぬ。始めの一首は、續藏新収の「血脉
論の末尾のもの」と一致し、後の一首は、恐らく傳燈
録卷三の菩提達摩の章からとられたものである。

5. 56. は、達摩のものと傳えるニ入四行の法法
を始のとする雑録で、安心法門のすべてを含
んでいる。

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An-hsin fa-men

Anjin hōmon 安心法門 (TT: 48, p. 370a-c.)

The 4th section of Shōshitsu rokumon 小室六門 attributed to Bodhidharma. In this book he explain the true meaning of 'anjin', or serenity of mind, in the form of answers to the questions of disciples. Beside the text in Shōshitsu rokumon, there are following texts.

1. The text contained in Sugyō roku 宗鏡錄 chüan 97. (TT: 48, p. 939b-c.)
2. The text contained in Daie's 大慧. Shōbō genzō 正法眼藏, chüan 2, part 1. (ZZ: 2 23, p. 27c.)
3. The text contained in the Bodhidharma section of Rentō eyō 聯燈會要, chüan 2. (ZZ: 2 29 9, pp. 229d-230b.)
4. The text at the end of Tongo yōmon 頓悟要門 (ZZ: 2 9 15, p. 432b-c.)
5. The text contained in the 7th and the following sections of Bodaidaruma shigyō ron 菩提達摩四行論, in Zenmon satsuyō 禪門撮要 chüan 1.
6. The text contained in the second half of Ninyū shigyō ron = 入國行論 (Tunhuang manuscripts, Stein No. 2715.)

The first four texts (1-4) are identical with the Shōshitsu rokumon text, which, the editor says, are based on the first two (1 and 2). However, the two verses at the end of the Shōshitsu rokumon text can be seen in no other texts. The first of them is found in

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Zenmon satsuyō and at the end of Ketsumyaku ron 血脈論
contained in Zoku zō 續藏 . The second was
probably quoted from the Bodhidharma section of Dentō
roku 傳燈錄 chüan 3. Bodaidaruma shigyō ron
and Ninyū shigyō ron are miscellanies attributed to
Bodhidharma and include the whole text of Anjin hōmon.

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B

B

菩提達摩 ^江南宗 ^神定是非論 一卷 獨孤 ^シ沛の編。
ドウゴハシ

唐代中期の著名な禪匠、荷澤神會 (670-762) が、開元二十年 (732) の前後、数次に亘って、現河北省 ^{カタイ}滑台の ^シ大雲寺で無遮の大會 (公開の佛教集會) を設け、

北宗禪を論難し、南宗禪を宣揚したときの公開説法の記録。北宗禪を代表し、神會に対して質問を詰めている ^ス崇遠禪師、及び、神會側の記録者であり、本書を編して序を加えている獨孤沛については、^{他に}何ら知られるものがない。

書名は、菩提達摩の法を正しく承けついで南宗禪について、是非を決定する論、の意。

この書は、唐代に日本から留学した天台僧たちの撰集目録にその名をとどめているが、実物は残っていない。

今日、知られるテキストは、すべて敦煌写本中より、胡適博士が発見し、校訂出版したものである。

(次の書物の中に、

Zankan

Fragments

1. 「神會和尚遺集」の第二残簡、及び第三残簡。
(1930, 上海)

ペリオ No. 3047, 及び 3488 によって校訂し、跋を附す

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石のもの。共に断欠本が、完全ではない。
この書には、ジャック・ジェルネ氏の1冊記がある。
（南陽和尚/同音/雑姓/義/の係をみよ。）

2. 「新校定的敦煌寫本神會和尚遺著兩種」
(歴史語言研究所集刊・第=十九本・慶祝趙元任先生六十(五)歳論文集・下冊の内、p. 838—882)
Jacques Gernet 1958. 台北.
新本に、ペリヲ 2045号に見える断片を、上記のテキストに加えて校合したもの。この仕事によつてほぼ完全なテキストが得られるに至つた。

3. 同前。別に *Hsiang Ta Hsi-chêng hsiao-chi* (唐代長安興西域) 文明の内、p. 368. 1957. 北京) による。中国に更に一部の本書の写本があるという。この本も首部一葉+二行を欠いているらしい。

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牧護歌 一巻 (TT: 51. p. 462c - 463a)

身には蘇溪和尚牧護歌と云い、

馬祖下三世、五濁靈黙 (747-818) の弟子に

当る蘇溪和尚 (n.d.) の作。

樂府の「maguの歌」の様式とリズムを假りて、

禪の生活の自在とせ、~~絶対性~~を歌つたもの。

(唐代初期: 長安を中心として盛ん)

magu は、本来は、火天教 Mazdeism, 即ち Zoroastri-

anism の僧侶の意。maguの歌は、彼等の宗教
(独特な)

歌であるが、後には歌曲の一体として廣く民間に

流行した。

この作品は、

(景德傳燈錄卷第三十 (標記)、禪門諸祖師偈頌

卷三 (22. 2921. p. 477d - 478a) 等に4又のらねる。

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馬祖道一禪師語錄

Baso Dōitsu Zenji goroku

1 Kan (ZZ: 2, 24, pp. 405c-409a)

The correct title is the Kōzai Baso Dōitsu Zenji goroku 江西馬祖道一禪師語錄, and it is also called Baso Dōitsu Zenji goroku 馬祖道一禪師語錄 (Ma-tsu yü-lu) or simply Baso goroku or Baso roku.

This work comprises the sermons of Baso Dōitsu 馬祖道一 (709-788), a distinguished Zen master in the T'ang, and a record of the discussions which took place between Baso and his disciples, plus a short biography of the master himself. According to the Sodō shū 祖堂集, an old and important book of Zen history that appeared in the T'ang period, after the death of their master, Baso's disciples undertook the task of compiling the master's sermons into one book and called the result the Gohon 語本 or the Book of Words. If this information is correct, we must consider the origin of this work to be extremely old. However, it is impossible for us to know the exact situation in which this text was first compiled and brought to publication.

The present text is contained in Kan I of the Shike roku 四家錄, and also in Kan I of the Kosonshuku goroku 古尊宿語錄 (ZZ: 2, 23, pp. 80b-81b). Another text now available, revised and edited by Ui Hakuju 宇井伯壽, who compared the texts in Shike roku and Kosonshuku goroku with the ones which are found in such still older Zen histories as the Sodō shū, Keitoku Dentō roku 景德傳燈錄 and Tenshō Kotō roku 天聖廣燈錄, is contained in the 2nd part of his Zenshū shi Kenkyū 禪宗史研究 (pp. 523-526).

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Pu-ti-ta-mo nan-tsung ting shih-fei lun

Bodaidaruma nanshū teizehi ron 菩提達摩南宗定是非論. 八

1 chüan. Edited by Dokuko Hai 獨孤沛 .

A collection of public sermons given at the public assembly of monks held by Katakū Jinne 荷澤神會 (670-762), a wellknown Zen master of the Middle T'ang, at Daiunji 大雲寺 of Kattai^{滑台}. They met several times around 732 and Jinne of the Southern School severely criticized the teaching of the Northern School. The title means 'the vindication of the Southern School which represents the true Dharma of Bodhidharma'.

Nothing else is known about Sūon zenji 崇遠禪師 who, representing the Northern School, put questions to Jinne, and Dokuko Hai, the editor, who recorded the controversy and added a preface of his own.

This book is now lost, though its title is seen in the list of books brought from China by Japanese Tendai monks in the T'ang period. The text known to us now was discovered from among the Tunhuang manuscripts and was published by Dr. Hu Shih 胡適 .

1. The 2nd and the 3rd Zankan 殘簡, or ^{remaining parts} ~~some~~, of Jinne oshō ishū 神會和尚遺集 . These two, not a complete text, are based on Pelliot Nos. 3047 and 3488. There is a French translation by Jacques Gernet. Cf. Nanshū oshō mondō zatchō shū 南陽和尚問答雜徵義.

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2. Hu Shih - Two Newly Edited Texts of the Ch'an Master Shen-hui from the Pelliot Collection of Tun-huang Manuscripts at the Bibliothèque nationale in Paris.
「新校定的敦煌寫本神會和尚遺著兩種」

(Bulletin of the Institute of History and Philology Academia Sinica. Volume XXIX. Studies Presented to Yuen Ren Chao on his Sixty-fifth Birthday, Part II, 1958, Taipei, pp. 827-882. 歷史語言研究所集刊. 第二十九本. 慶祝趙元任先生六十五歲論文集. 下冊.)

3. According to Hsiang Ta's 向達 Hsi-chêng hsiao-chi 西征小記 (唐代長安與西域文明 p. 368. 1957, Peking), there is in China a copy of part of this book. It seems that this copy lacks the 1st page --12 lines.

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Bokugo ka 敘護歌 ^{Mu-hu-ko} Kan (TT: 51, p. 462c-463a)

The title of this song in full is the Sokei Oshō Bokugo ka 蘇溪和尙敘護歌, and the writer of the song is a priest by the name of Sokei 蘇溪 (n.d.), a disciple of Goei Reimoku 五洩靈默 (747-818), in the 3rd generation from Baso Doitsu 馬祖道一.

This song is written in the style and rhythm of "The Song of Magu", 牧謠歌, a famous folk song or gafu 樂府, in praise of the absolute freedom in Zen life. "Magu" being originally a monk of Mazdeism 火教, that is, Zoroastrianism, which was rather popular in the early part of the T'ang. "The Song of Magu" was a religious song characteristic to this religion, though it later lost its religious quality and became one of ordinary popular songs.

This work can be found in Kan 30 of the Keitoku Dentō roku (TT: 51, p. 462c-463a), Kan 3 of the Zemmon Shososhi geju 禪門諸祖師偈頌 (ZZ: 2, 21, p. 477d-478a), and other works.

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Bokujū oshō goroku 睦州和尚語錄 1 chūan.

(ZZ: 2 〇 23, pp. 112a-118b).

Record of words of Bokujū Dōshō 睦州道從, a Zen master of the late T'ang period. He is the Dharma heir of Ōbaku Kiun 黃檗希運 (-850?), the 5th generation in the line of Nangaku 南嶽. This book is sometimes called Bokujū goroku or Bokujū roku.

It is contained in the 1st chūan of Kosonshuku goyō 古尊宿語要, compiled by Sōtei Shusaku 僧挺守叢 in 1144. It is also contained in the 6th chūan of Kosonshuku goroku 古尊宿語錄 (1267).

The book is divided into three parts of Jōdō taiki 上堂對機 (Discussions in a lecture hall), Kan kankinsō 勘看經僧 (Criticism of sūtra-chanting monks) and Kan kōkyōron daishi 勘講經論座主大師 (Criticism of lecture monks). At the end of the book are a short epilogue and a short biography of Bokujū.

Bokujū Dōshō is sometimes called Dōmei 道明 and his secular family name is Chin 陳. After he was granted inka by Ōbaku, he went to live in a poor subtemple in Ryūkōji 龍興寺 in Bokujū, where he supported his mother, making straw-sandals for a living. So he is called Chin Hoai 陳蒲鞋. → Biography.

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Busshō zenji sōtai roku 伊照禪師奏對錄

1 chüan. (ZZ: 29 23, pp. 411d-418b).

A collection of sermons given at the Imperial Court by Tokkō 徳光, or Busshō zenji (1121-1203), who was called several times to the Court by the Emperor Kōsō 孝宗 and the Emperor Kōsō 光宗, between November 3, 1179 and April 6, 1193. He is the Dharma heir of Daie Sōkō 大慧宗杲 (1089-1163), who is a distinguished Zen master of the Yōgi line.

The text of the sermons is contained in the 48th chüan of Kosonshuku goroku 古尊宿語錄.

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Fo-tsu tung-chi

Busso tōki 佛祖統紀, 54 chüans. (TT: 49, pp. 129a-175c).

Compiled by Daiseki Shiban 大石志磐 (n.d.) of Fukusenji 福泉寺 of Shimeizan 四明山, a Tendai monk of the South Sung. Compilation was done during the years 1258-1269 and the last volume was published in 1271.

It is a history of Buddhism in India and China, based on the doctrine and the tradition of the Tendai sect. It deals with the development of Buddhism from the time of Sakyamuni to that of the compiler, and contains biographies of masters and other materials.

For its materials, the book depends on Keisen's 景遷 Shūgen roku 宗源錄, Shūkan's 宗鑑 Shakumon shōtō 釋門正統 and other books, and the whole is divided, according to the form of the authorized histories of China, such as Shiki 史記, into five sections of 本紀 (8 chüans), 世家 (2 chüans), 列傳 (12 chüans), 表 (2 chüans) and 志 (30 chüans).

Beside this, there is another book by an unknown compiler, entitled Zoku busso tōki 續佛祖統紀, which contains the biographies of more than 30 Tendai monks from the Southern Sung to the early Ming.

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Busso tsūsai 佛祖通載 22 chüans. (TT: 49, pp. 477a-735b).

Full title is Busso rekidai tsūsai 佛祖歷代通載. Compiled by Katei Nenjō 華亭念常 (1282-1341) of Daichū shōfu zenji 大中祥符禪師 of Kakōro 嘉興路, the 10th Patriarch of the Yōgi line. It was completed in 1341, the year of the compiler's death, more than 20 years after it was started. It was published probably in 1344.

It is a chronicle of Buddhism from the Seven Buddhas of the Past to 1333, and correct the biased view of Busso tōki 佛祖統紀 of the Tendai school from the standpoint of the Zen tradition.

Thought the compiler cites almost the whole text of Ryūkō bukkyō hennen tsūron 隆興佛教編年通論 (ZZ: 2乙, 3, 3-4) compiled in 1164 by Sekishitsu Soshū 石室祖秀, he does not acknowledge it. So he is criticized for his carelessness as a historian. It is characteristic of the time in which it was compiled that Shō shoichi ron 彰所知論, a survey of Buddhist philosophy by hPhags-pa 薩合思巴, an Imperial master of the Yüan, is at the beginning of the book.

As for ~~the~~ commentaries on Busso tsūsai, Muchaku Dōchū's 無著道忠 Busso tsūsai ryakushaku is one of the best.

佛祖通載略叙

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Fo-ting-tsun-sheng to-lo-ni ching

Butchō sonshō darani kyō 佛頂尊勝陀羅尼經 八 1 chñan.

(Nanjō 348; TT: 19, pp. 349-352). Sarvadurgatiparisodhana-ushnīsha-

vigaya-dhāraṇī (Sūtra of the honourable and excelling Dhāraṇī of

Buddha's head). Translated in 682 by 佛陀波利 (Buddhapāla,

637-735). The full title is Jōjo issaikudō butchō sonshō darani

shōjō shoshu butchō saishō darani 淨除一切惡道佛頂尊勝陀羅尼

清淨諸趣佛頂最勝陀羅尼 or Issainyorai ushūnisha saishō

sōzi butchō sonshō darani 一切如來烏瑟賦沙最勝總持佛頂尊勝陀羅尼

The title means darani 陀羅尼 which is as excellent as Buddha's

head and drives away all evils and sins. Translator Buddhapala went

to Godaisan 五台山 in 676 to worship Monju 文珠 and could

see his incarnation. It is said that he was told by Monju to intro-

duce this darani to China, so he returned to India to bring it back

and then translated it at Ch'ang-an with Shun-chen 順貞, a

Chinese monk and others. Beside this, there are several translations,

such as those by 日照 (Divākara, 613-687), 杜行顛 (Tu

Hsing-i) and 義淨 (635-713), all of which are more or less

similar. Among these, that of 佛陀波利 is most popular and is

often found inscribed on stone pillars. It is well known that a

wall inscription at Kyoyokan 居庸關 grand wall-barrier, in the

north-west of Peking, is done in six different languages. At Hōryū-

ji 法隆寺 in Japan, there is pattra still preserved, which

was brought to Japan before the T'ang period, with the whole darani

in Sanskrit written on it.

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Fo-lin nich-p'an-chi fa-chu ching

Butsu rinnehan ki hōjū kyō 佛臨涅槃記法住經 ^ (Fo lin-nieh-p'an chi fa-chu ching) 1 ch. (TT: 12, pp. 1112-1113). Cf. Nanjō 123, Sutra on the duration of the law foretold by Buddha just before his entering Nirvāna. This is a Chinese translation by 玄奘 (600-664), completed in 652. In this sūtra, Buddha foretells before his death of the changes and decline of the true Dharma during the 1000 years after his death. This prophecy was given at the request of his disciple 阿莫徒 .

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Busso Sangyō Shinan 佛祖三經指南 3rd ed., ZZ:1, 59, pp.170a-191c.

Compiled by Irin Dōhai 為霖道霈 (1615-1702) Zenji, a distinguished scholar-monk in early Ching 清 and the 29th generation in the Sōtō Sect.

This work seems to have been completed sometime toward the end of the year, 1644, and the date of the preface written by Irin himself is recorded as the 1st day of the New Year of 1645. The work was probably published in the same year. And at the beginning of the work is another preface contributed by Irin's master, Ekaku Genken Zenji 永覺元賢 (1578-1675).

This work was compiled specially to explain for the beginners of Zen study the meanings of the three important Buddhist texts, Shijūnishō kyō 四十二章經, Butsu Igyō kyō 佛遺教經, and Isan Keisaku 滄山警策.

In Zen school, from as early as the Northern Sung dynasty, these texts had been treated in one group, given a general name "Busso Sangyō" 佛祖三經 (Three Sutras of Buddha and Patriarchs), and considered as an admirable guidebook for the beginners wanting to start sanzen practice. About the end of Northern Sung Daikō Shusui Zenji 大洪守遂 (n.d.), the 9th generation in the Soto Sect, for example, annotated the three texts and published the result in one book entitled Chū Busso Sangyō 註佛祖三經, which was widely read, and during the periods of Sung, Yuan and Ming there appeared a considerable number of the similar books, mostly either one of these texts with notes and comments. Dōhai, however, finding these commentaries rather too exegetically inclined to suit the beginners who needed much simpler explanations of the fundamental teachings in the texts, wrote his own comments.

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Upon compiling this work Dōhai is said to have owed a great deal to the commentary works done by earlier Buddhists, particularly two men, Shusui 守遂 and Unsei Shukō 雲棲珠宏 (1532-1612).

It is not difficult to guess why these three texts were grouped together as the "Three Sutras of the Buddha and the Patriarchs". Firstly, the Shijūnishō kyō, the collection of the Buddha's first sermons delivered right after his attaining enlightenment, was considered especially important as an earliest Chinese translation of Buddhist sutras transmitted from India to China. Secondly, if the Shijūnishō kyō is the representative of the earliest teachings of the Buddha, Bustu Igyō kyō is his latest because the sermons in it were delivered by him immediately before his entering into Nirvana and filled with instructions and admonitions to all Buddhists as to how they should conduct in their daily life after his physical disappearance from the world, making itself thus the counterpart to the Shijūnishō kyō. Then, late in the T'ang dynasty, a distinguished Zen master by name of Isan Reiyū 溈山靈祐 (771-853) came along and wrote his Isan Keisaku, his admonitions to the disciples, which became afterward to be treated as the last of the "trilogy", representing the patriarchal teachings.

The reason why these three texts were much favored by the Buddhists in the T'ang and Sung dynasties, especially in Zen field, is not difficult to guess. It was probably because what are stated in them were just ordinary, moral instructions for Buddhists in their everyday life, rather than erudite display of profound philosophies.

and the third
As for the first /so texts mentioned in the previous paragraphs, you are asked to see the descriptions discussed elsewhere in this bibliography under their own titles. We shall, therefore, only discuss the second,

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Yuikyō gyō

Butsu Igyō kyō, here.

Butsu Igyō kyō or Igyō kyō are the abbreviated titles of Butsu Suihan Nehan Ryakusetsu Kyōkai Gyō 佛垂般涅槃略說教誡經 (1 kan, TT: 12, pp.1110c-1112b). This sutra is rather a short one, and was rendered into Chinese by Kumārajīva (350-409) in the later Ch'in 後秦 dynasty.

But it was believed that the Buddha, just before entering into Nirvana, gave his last sermon to his disciples and said: "After I go you must by all means esteem and observe the Prātimokṣa 波羅提木叉 (vinaya rules) which I wrote myself. From now on, the Prātimokṣa is your Master. You must always look up to it, just as you look up to me now." Then, he wrote, according to the tradition, a brief text explaining the most important points in the Prātimokṣa, and this is said to become Butsu Igyō kyō, which we are now discussing and has been long considered as containing the essential parts of the Nehangyō 涅槃經. However, a sanscrit version of the Buddhacarita, a life of the Buddha in the form of epic, written by Āsvaghoṣa 馬鳴 (100-circ.160), a poet in the Mahayana school, was recently discovered, and it became clear that the sutra in question is none but a Chinese translation of a part of the Buddhacarita, the part dealing with the Buddha just before entering Nirvana.

Āsvaghoṣa's Buddhacarita had been already translated into Chinese by Dharmarakṣa 曇無讖 (385-433) of Northern Liang 北凉, under the Chinese title, Butsu Shōgyō san 佛所行讚 (5 kan, 28 sections), and Hō Don 寶曇 (n.d.) of Sung also translated it into Chinese, calling it Butsu Hongyō kyō 佛本行經 (7 kan, 31 sections). But in both translations the part of the Buddha's entering Nirvana is treated very briefly. It may be natural, therefore, to suppose that when translating Kumārajīva added some materials to the original descriptions in the Buddhacarita.

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C

C

Chūka Denshinchi Zemon Shishi Shōshū zu 中華傳心地禪門師
資承襲圖 1 Kan, ZZ: 2, 15, pp. 433c-438c.

This work is a correspondence exchanged between two men and records the histories of various Zen sects in China up until the time of the Middle T'ang and states their doctrines. Written originally by Keihō Shūmitsu 圭峰宗密 (780-841), the fifth generation in the Katakū Line, in the form of the letter answering to the question proposed, also in a letter, by Haikyū 裴休 (797-870), then Prime Minister of great fame and Shūmitsu's lay disciple.

In the beginning of this work is the letter of question written by the Prime Minister to his master, then follows the master's answering letter consisting of the charts of lineage and descriptions of the Gozu School 牛頭, Northern School, Southern School, and Katakū and Kōshū 洪州 Schools (Baso) which developed from the Southern School, as the representative Zen schools in China of that time, and the detailed interpretations of the tenets of these schools, and lastly his critical comments on the doctrines of various schools other than his own, which was Katakū, and the only authentic, as he so believed, school descending from Bodhidharma.

This work was for long handed down in hand-written copies, in the course of which about eighteen lines towards the end got lost. It was, however, printed and published in Japan for the first time in 1911 as a part of the Zokuzō kyō. But the title as given above is a provisional title invented by the Zozō^{ku} kyō compilers. It seems that this work never had any set title since its first appearance because a part of this work quoted in Shimpu chū 心賦註 by Eimyō Enju 永明延壽 (904-974) has "Shin'yō sen" 心要箴 (Sen being letter) as the title, and

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another quotation in the Rinkan roku 林間錄 by Ekō 慧洪 (1071-1128), a monk in the Middle Northern Sung, calls itself "Keihō Tō Hai-Shōkoku Shūshu jō" 圭峰答裴相國宗趣狀 or "Sōdō Zenji Senyō" 草堂禪師 殘要 .

The Korean monk Chitotsu 智訥 (1158-1210) who founded the Sōkei School 曹溪宗 in Korea, picked out the part of the interpretations of doctrines from the ending part of Shūmitsu's letter and added to it his own comments and published the whole thing in 1209 in Korea under the title Hōshū Betsugyō roku narabini Nyūshiki 法集別行錄并=入私記 . Ever since this work was frequently reprinted in Chitotsu's country, becoming rather a popular Zen writing.

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Chu-hsin-fu

Chū Shimpu 註心賦 14 kan (ZZ: 2, 16, pp. 1a-77a)

Another title is Shimpu Chū 心賦註, which means, as the regular title, the annotated Shimpu.

Simyō Enju 永明延壽 (904-975), a distinguished Zen master in the early Sung and in the third generation from Hōgen 法眼, wrote verses in which he expressed the absolute state of one mind and called the whole of his poetical work the Shimpu 心賦 or Verses on Mind. Then Enju put his own notes to each of these verses and had someone publish the whole thing under this title, Chū Shimpu, though it is impossible now to clarify the circumstances in which this work was first compiled and published. It was, however, included by the Imperial decree into the Tripitaka sometime during the Ch'ing dynasty 清朝.

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D

D

Ta-chih-tu lun

Dai chido ron 大智度論 (Ta chih-tu lun),
Mahāprajñāpāramitā(-sūtra) sāstra. 100 chūans. (Nanjō 1169;
TT: 26, pp. 57-). Written by 龍樹 (Nāgārjuna) and
translated into Chinese during 401-405 by 鳩摩羅什
(Kumārajīva) (350-409). It is sometimes called Chido ron
智度論, Dai ron 大論 or Makaen ron 摩訶衍論
Originally the book is a commentary on Daibon hannya kyō
大品般若經, but it also gives detailed explanations about
the fundamental principles of, and the terms peculiar to,
the Mahāyānist Buddhism in general. It seems that, at the
time of translation, the translator added some of the view
of his won on Buddhism. It has come to be regarded afterwards
as an important sūtra of Shiron shū 四論集, together
with Chūron 中論, Hyakuron 百論 and Jūnimon ron 十二門論.
There is a French translation by E. Lamotte for chūans 1-30:
Le Traité de la Grande Vertu de Sagesse de Nāgārjuna
(Māhāprajñāpāramitāsāstra), Bibliothèque du Muséon, vol. 18,
1944-49, Louvain.

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大智度論

百卷

Nanjō 1169.

(TT: 26, p. 57 -)

Mahāprajñāpāramitā(-sūtra) sāstra

ナガールジュナ

401 - 405年, クマラジュー。

龍樹 (Nāgārjuna) の作 (秦弘始三一年) (Kumārajīva) の訳。

鳩摩羅什 (350 - 409)

智度論, 大論, マカエン論 ともいう。

本来は, 大品般若經の註釈であるが, 大乘佛教全般

についての基本的な考え方や, 独自の用語等について

詳説して居る。恐らく翻訳に際して, 訳者クマラジバ

自身の佛教教義の意見をこまめにこめてあろうと

思われる。

後に, 中論, 百論, 十門論 と共に 四論宗の

重要聖典とされる。

巻1 - 30 は, ラモート氏の佛訳がある。

Étienne Lamotte, Le Traité de la Grande

Vertu de Sagesse de Nāgārjuna

(Mahāprajñāpāramitāśāstra)

1944 - 1949.

Bibliothèque du Muséon vol. 18

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Daie Fukaku Zenji goroku 大慧普覺禪師語錄

30 Kan (TT: 47, pp. 811a-943b)

Another title is the Daie Zenji goroku or simply Daie goroku. This work is the collection of the formal and informal sermons delivered at the national Zen temples in various places by Daie Fukaku Zenji Sōkō 大慧普覺禪師宗杲 (1089-1163), a great Zen master in the early Southern Sung and one of the fifth generation disciples in the Yogi Line of the Rinzai Sect, and of his poems, fusetsu 普說 or lectures for lay believers, hōgo 法語 or informal talks, letters and etc.

The general compiler was Ummon 蘊聞 (n.d.), who completed his compilation work in 1171 and immediately dedicated it to Emperor Kōsō 孝宗 (r. 1163-1189), who in turn decreed to include the work in the Biru Tripitaka 毘盧大藏, and it was published in the following year, 1172, as a part of the Tripitaka. Two temples acted as the publishing house for the work, and the temples were Fuku shū Tōzen Hō'on Kōkō Zenji 福州東禪報恩光孝禪寺 and Kaigenji 閩元寺. Ummon, the compiler, was the priest of the Kinzan Nōnin Zenin 徑山能仁禪院.

From Kan I to Kan IV is sermons that Daie gave at the Kinzan Nōnin Zenin during the time between 1137 and 1141. The Kan V is devoted to the sermons he gave at the Aikuzan Kōri Zenin in Mei shū 阿育王山廣利禪院 in 1156 and 1157, and the Kan VI is the record, again, of the sermons given at the Nōnin Zenin in the year 1158. These are the records of Daie's all formal sermons delivered in his lifetime. However, at the end of the Kan IV, is supplemented an inscription entitled "Daie Fukaku Zenji Tōmei" 大慧普覺禪師塔銘, written by Chō Shun 張浚 (1086-1154), an official with a high sounding title which reads: Shōshiho Shingun

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Setsudoshi Jū Reisen Kanshi Gikoku kō 少師保信軍節度使充醴泉觀使
 魏國公 . Then the following three kans, VII-IX, contain the
 records of his less formal sermons that were given to his disciples at
 various small temples before he officially entered the Kinzan Nōnin
 Zenin as its priest for the first time. The kan VII, for example, is
 the record of the sermons at the Kozei Ummon an 江西雲門庵 which he
 gave, probably, when he built a hermitage called Ummon an in Ungozan
 after Ego, his master, went back to Shoku 蜀, having retired from
 his position at Ungozan in Nankō 南康. The Kan VIII picks up where
 the previous chuan has left, that is, the sermons contained in this chuan
 are what he delivered, after having left the Ummon an, at such temples
 as the Yōsho an 洋嶼庵 in Fuku shū 福州 and Shōkei Ummon an 小溪
 雲門庵 in Sen shū 泉州. It was probably between 1134 and 1137, the
 year he entered the Kinzan Nōnin Zenin, that he gave these sermons.

The first part of the Kan 9 goes further back to the time when Daie
 was still under his master Ego, acting as assistant monk who instructed
 disciples for the master. This part is comprised particularly of his
 informal talks or himpotsu no go 衆佛の語 which he used as he
 instructed monks. The dates of these talks are probably 1128 and the
 following year. The last half of the same chuan is made up with the
 record of the kien 機緣 or the special words and techniques that he
 employed to teach his disciples in the sanzen room.

The following chuan, Kan 10, collects his verse commentaries, the
 greater part of which Daie composed in 1133 with his close friend Tōrin
 Kei "enji 東林珪禪師 when he visited Daie at the Ummon an after having
 met him three years before on a mountain called Kyōzan 仰山 where
 Tōrin lived. It is said that the two monks then composed these verse

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commentaries to illustrate one hundred and ten old koans which they had selected. Tōrin's share in this collaboration has gone into the Kan 48 of the Konsoshuku goroku (23: 2, 23, pp. 398a-411d). In addition to these verse commentaries, the Kan 10 of the Daie goroku contains seven commentaries also in verse which were written by him to explain his own famous koan usually called "Shippei Sokuhai" 竹筴融背 (the double negation concerning the cognition of the bamboo stick).

The Kan 11 is devoted to the poems by the master who seems to have written them for emperors, high officials, his disciples, and his fellow monks and lay men.

The 12th chuan is Daie's eulogy to Buddhas and patriarchs, beginning with Shakyamuni, Monju, Kannon and ending with such living monks as his teacher Ingo and himself, and contains the portraits of these religious personages with panegyrical poems about them and other verses composed on such occasions as funeral and cremation.

These are the main body of Daie's goroku, and it is known that sometime in the later years someone reprinted only these twelve chuans as Daie goroku.

The six chuans, from Kan 13 to Kan 18, are the collections of Daie's fusetsu 普說 which were the sermons he delivered for the benefit of his lay disciples which consisted of Confucian officials, literary men, and ordinary lay people.

The following six chuans, from Kan 19 to Kan 24, are the assemblage of Daie's hōgo 法語 or informal talks collected for the sake of instructing both monks and lay students.

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Finally the last six chuans, that is, from 25 to 30, are comprised of Daie's letters written to his disciples and friends, including lay men and women, and many of these letters are very much the same as his hōgo in contents.

Among these thirty chuans the last eighteen, which is from Kan 13 downward, containing, as we have seen, Daie's fusetsu, hōgo, and letters, have been reedited by other disciples and published and reprinted several times both in China and Japan, sometimes as one synthetic text and sometimes individually. The Manji ban Dai Nihon Kōtei Zōkyō 卍版

大日本校訂藏經

includes the following texts:

1. "Daie Fukaku Zenji Fusetsu" 大慧普覺禪師普說, 5 chuans, 6 vols, 卍 31, 5, pp. 395a-509d, with the "Preface", edited by Enen 慧然 and Ummon 蘊聞 and revised by Shōsan Dōsen 鍾道先 and Jōchi Kōji Kō Bunshō 淨智居士黃文昌, published in 1188-1190.
2. "Daie Fukaku Zenji Hōgo" 大慧普覺禪師法語, edited by Dōsen and Kō Bunshō, 1 chuan, 3 vols, *ibid.*, pp. 510b-531b.
3. "Daie Fukaku Zenji sho" 大慧普覺禪師書, 1 chuan, *ibid.*, pp. 531b-534b.

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* Ta-hui P'u-chüeh ch'an-shih nien-p'u.

Daie nenpu 大慧年譜 1 chüan. (SKZ: 騰 8, pp. 1a-16a) Full title is Daie Fukaku zenji nenpu 大慧普覺禪師年譜*, or Daie zenji nenpu 大慧禪師年譜 .

A chronological personal history of Daie Sōkō 大慧宗杲 (1089-1163), a distinguished Zen master of the Yōgi line 揚岐派, Rinzai sect, who lived in the T'ang period.

Soon after his death, one of his disciple Soei 祖詠 (n.d.) edited his materials and published the book in 1183 with a preface by Chō Rin 張掄 (n.d.). This edition had many mistakes and omissions, so that another disciple Kezō Sōen 華藏宗演 (n.d.) issued a revised and enlarged edition. Afterward, in the Ming period, it was taken into Daizōkyō 大藏經.

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Ta-pan-nieh-p'an ching

Dai hatsunehan gyo 大般涅槃經 (Ta pan-nieh-p'an ching)
or Mahaparinirvana-sutra. 40 chñans. (TT: 12, pp. 365-604). Sometimes
called Nehan gyo 涅槃經 or Dai kyo 大經. This translation
was done at 大魏 in 421 by 曇無讖: Dharmaraksha (385-433)
and was brought to 長安. Later, in the Sung period of the Six
Dynasties, 慧嚴, 慧觀 and others published the second revision,
adding Naion kyo 泥洹經 (6 chñans) translated by 法顯.

This revision is in 36 chñans including Naion kyo and called
Narpon nehan gyo 南本涅槃經, while the earlier edition is
called Hokuaon nehan gyo 北本涅槃經. The theme of this sutra
is the Buddha's entering the Nirvana. To it were later added Mahayanist
doctrines, such as the one that Tathagata has eternal existence and
all living things share the nature of the Buddha, even icchantika being
able to be a Buddha. In China, nehan shu 涅槃宗 was founded on
the basis of this sutra and various kinds of commentaries were
written. In the Liang period, 寶亮 and others published a
collection of these commentaries, entitled Nehan gyo Sikkai (71
chñans) 涅槃經集解.

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マハパルニバナハンキョウ

大般涅槃經. Mahāparinirvāna-sūtra

40卷 (TT: 12, p. 365 - 604) 単に涅槃經, 又は大經ともいふ。

421年(北涼の玄始十年). ^{フシムシ}曇無讖 (Dharmaraksha)

(385 - 433)

Tan-huang

が、敦煌に託出せし、次で長安にもたらされたが、

後には、南朝の宋で、^{エゴン エカン}慧嚴、慧觀等が再訂して、36卷

別には法顯が訳した六卷^{タイオン}泥洹經^{ホツケン}を加え

とした。後者を南本涅槃經^{ナンボン}と呼ぶ。
前者を北本

本經は、シヤカ入滅の事件をテーマとして、^(*)如来常住
悉有仏性、聞提成仏等の教義を述べたもので、

始め小乗系統のものから、大乘聖典へと発展し、

中国では、本經に基づいて涅槃宗が成立した。

梁代には、^{ホウリョウ}寶亮等がこれらの注釈を集めて、
^(*)多くの注釈が作られ

涅槃經集解七十一巻を製した。

(梵本及び英訳)
naniō No. 113

如来
(*) Tathāgata は
永遠に実在する。
生るとし生けるものは
仏陀の本質を有する。
icchantika と雖も
佛陀とほることある。

大般涅槃經

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Ta-ch'eng fa-yüan i-lin chang

Daijō hōon girinjō 大乘法苑義林章, (Ta-ch'eng fa-yüan i-lin chang), 7 chüans. (TT: 45, pp. 245-374).
Abbreviated Hōongirin 法苑義林 or Girinjō 義林章.
A work by 窺基 (632-682), a disciple of 玄奘. It is one of the handbooks of Yuishikihossō 唯識法相宗 or Hossōshu yuishikigaku 法相宗唯識學 and was, after the author's death, supplemented by two of his disciples, 義寂 and 慧昭. Dates of compilation and publication are unknown.

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ホウオンギリンジョウ

大乘法苑義林章 七卷 (TT: 45, p. 245 - 374)

玄奘の弟子
ミキ

略して

窺基 (632 - 682) が著わした。法苑義林、又は

義林章 とも呼ぶ。

唯識法相宗の根本綱要書の一で、窺基の死後

その弟子の義寂と慧沼が増補した所がある。

編集、刊行の年時は判らぬ。

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Ta-ch'eng po-fa ming-mem lun

Daijō hyappō myōmon ron 大乘百法明門論 1 chūan;
Mahāyāna-satadharmā-prakāśamukha (or vidyādvāra) -śāstra. Nanjō
1213; TT: 31, p. 855). Abbreviated Hyappō ron 百法論 or
Ryakucainmyōsū ron 略陳名數論 . It was written by
(Vasubandhu) and was translated into Chinese in 648 by 玄奘
(600-664). It is a handbook of Yuishiki theory (Vijnapti mātra)
giving an outline of the five groups of the one hundred modes of
the phenomenal world which are stated in honjibun 本地分 of
Yugya shiji ron 瑜伽師地論 (Yogācāryabhūmi-śāstra).
Opinion is divided on its authorship. Beside 世親, 提婆
(Deva) or 護法 (Dharmapāla) is presumed to be its author.

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大乘百法明門論 一巻 (TT: 31. p. 855)

mahāyāna - sataidharma - prakāśamukha -
(又 vidyādvāra)

śāstra. 略して、百法論、又は 略陳名数論
リヤクチン ミヨース

ともいう。

世親 (Vasubandhu) が著せし、玄奘 (600 - 664)
ゲンゾウ

(648年(唐の貞観22年))

が 翻訳した。

唯識説 (vijñapti mātra) の綱要書。

瑜伽師地論 (yogācāryabhūmi - śāstra) の
ユフシジロン

本地分に見え、五位百法(~~本目/technical terms~~) について略説したモノ。
ホチバン

(理學界の five groups of the 100 modes.)

著者については、異説があつて、提婆 (Deva)、又は

護法 (Dharmapāla) の作ともいう。

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Ta-ch'eng ch'eng-yeh lun

Daijō jōgō ron 大乘成業論 (Ta-ch'eng ch'eng-yeh lun);
Mahāyāna-karmasiddha-sāstra or Karmasiddhaprakarana-sāstra, 1
chūan. (TT: 31, pp. 781-786). Sometimes called Jōgō ron. It
was written by 天親 (Vasubandhu) and translated into Chinese
in 621 (the 2nd year of 永徽 of the Tang) by 玄奘.
Gōjōju ron 業成就論 is also a Chinese translation, based
on the same text. It was done in 541 by 毘目智仙
(Uimokshaprajña) of the Wei dynasty. Daijō jōgō ron expounds
the doctrine of the expressed and unexpressed karma of the
Yuishiki theory. There is a French translation; Étienne Lamotte:
Le traité de l'acte de Vasubandhu, Karmasiddhi-prakarana,
(Mélanges chinois et bouddhiques, 4, 1936).

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大乘成業論 一巻 (TT: 31. p. 781-786)

mahāyāna-karmasiddha-sāstra, 又は

karmasiddhaprakaraṇa-sāstra

単に成業論ともいう。

天親 (Vasubandhu) が著し、玄奘が 651年

(唐の永徽=年) に翻訳した。唯識説に於ける

業の表と無表 (expressed and unexpressed) (karma

に關する教義を説いたもの。

別に、同じテキストに基づいて、^{Wei dynasty} 魏の毘目智仙

541年に

(Uimokshaprajña) が「業成就論」がある。
がシヨクシヨ

又、欧文訳として、

Étienne Lamotte

Le traité de l'acte de Vasubandhu,

Karmasiddhi-prakarana.

(Mélanges chinois et bouddhiques, 4, 1936.)

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Ta-ch'eng ch'i-hsin lun

Daijō Kishin ron, 1 Kan 大乘起信論 (TT:32, pp.575-83, Najō, 1249)

The Sanskrit title is Mahāyāna-sraddhotpāda-sāstra. It is said that this work was compiled in 553 by Asvaghosha 馬鳴 (Some other sources claim the date to be 550) and translated into Chinese by Shintai 真諦. This work explains how hōssin 發心, or mental initiation, and practices in Mahāyāna should be done in the light of Tathāgatagarbha doctrines.

In China this work is greatly respected as the most representative of the books discussing Mahāyāna Buddhism, and many commentary ^{of} books on it have been written by the patriarchs of different schools. Aside from this work, the two volumes of the Chinese translation completed in 700 by Siksānanda 實叉難陀 who undertook the work by the Imperial order, are noteworthy. It is quite doubtful, however, that these translations were really from the Sanskrit text; and especially questionable is the authenticity of ^{the} Shintai translation. Some scholars even question the origin of the whole Shintai book, asserting that it was done by someone who assumed his name.

Dr. Daisetsu Suzuki's English translation of this work appeared in 1900.

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大乘起信論 一巻 (TT: 32, p. 575 - 583)

(nanjō 1249.) Mahāyāna-sraddhotpāda-sāstra

馬鳴 Asvaghosha 撰、^{シニヤ}真諦が訳したという。

(梁の553年 (- 説は 550年))

如来藏の理に基づいて大乘の発心と修行を説いたもの。

本論は中国では、大乘佛教論書の尤も代表的なものとして尊重され、各宗の祖師によって多くの注釈が作

られ、又 唐代の 700年に 實叉難陀 (652-710)

が、^{そのがある。然し両訳ともは} ^{Sikṣānanda} 果にサンスクリット・テキストからの訳
が、新訳した、勅命によって 二巻とし

出かどうか、特に真諦訳の事実について、疑わしい
点があつて、中国撰述の偽論とする学者もある。

古来、

英訳は、1900年、鈴木大拙氏によって出版された。

~~釋摩訶衍論の訳出について、~~

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Ta-ch'ing wu-sheng fan-pien men

Daijō Mushō Hōbemmon 大乘無生方便門¹ Kan (TT: 85, p.1276b-78a)

Also called the Daijō Go hōben, Hokushū 大乘五方便 北京, and one of the materials of early Chinese zen discovered from Tunghuang. The manuscripts of this text^{MS} found at Tunghuang are in three versions and are numbered respectively under S.735, S.2503, and P.2270. They have only minor external differences. The text of this work in the Taisho Tripitaka is based upon the first two Tunghuang versions and are imperfect because the original manuscripts lack in the first part and the last part of the text. Dr. Ui's Zenshū shi kenkyū 禪宗史研究, however, has a complete text because Dr. Ui compared and edited the three versions to make up a complete one. (See Zenshu shi Kenkyū, Ui Hakuju, pp. 449-515)

The original compiler of this work is unknown, but it is a record of the sermons of Jinshū 神秀 (605?-705), the founder of the Northern School of Zen in the early T'ang. The text explains first the manners that should be observed when one receive commandments, and next the essential principles of Zen and the methods of Zen practice in five steps.

With all probability the meaning of the term daijō 大乘 in the title is Zen.

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大乘無生方便門 一卷 (TT:85, p.1273b - 1278a)

別に 大乘五方便 北宗 と もいう。

敦煌写本中より発見された中国初期禪宗資料
の一つ、S.735, S.2503, P.2270の三本が知られる。

大正藏のテキストは、S.2503, S.735に本づいてもの
で、首尾何れかが欠けていて不完全であるが、

宇井伯壽氏の禪宗史研究 (p.449 - 515) に、
上記三本を校合して完全なテキストを収めてい

る。この文庫は、

本来の編集者は明かされていないが、唐初に於ける
北宗禪の開創者神秀 (605⁶? - 705⁶) の説
法を記録したもので、始めに授戒作法と
述べ、次に禪の教義と修道実践の方法を
五段階に分けて説いている。

標題の 大乘 は 禪宗 の 意 であろう。

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Ta-cheng-tsan

Daijō san 大衆讚 1 1 Kan (TT: 51, p. 449a-450a)

The full title of this work is the Ryō no Hōshi Oshō Daijō san 梁寶誌、
和尙大衆讚 (Jushhu 十首) or Daijō san written by Hōshi Oshō
in the Liang dynasty (10 poems). The work consists of ten poems in a series
which are considered to have been written by Hōshi 寶誌 (425-514) of
the Liang. The poems explain the essential principles of the teachings of
the Mahayana Buddhism in a plain language. However, the meaning of the
word Daijō 大衆 (Mahayana) in the title here is Zen.

This work is found in the Kan 29 of the Keitoku Dentō roku 景德
傳燈錄.

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大乘讚

一卷

(TT: 51. p. 449a - 450a)

具しくは、梁寶誌和尚大乘讚(十首)と云い

梁の寶誌(425 - 514)の作と傳えられた十首連

作の音曼文詩で、大乘佛教教義の精髓を平明に

歌ったもの。標題の大乘は、ここには禪の意である。

景德傳燈錄卷二十九、(標記)、~~禪門諸祖師傳~~

に収められる。

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Dainihon Bukkyō Zensho 大日本佛教全書

150 Kan and 11 supplementary Kan.

Compiled by the three scholars, Nanjō Bunyū 南條文雄 (1849-1927), Takakusu Junjirō 高楠順次郎 (1866-1945), Omura Seigai 大村西崖 (1868-1927), and Mochizuki Shinkō 望月信亨 (1869-1948).

The compilation work started in the first year of Taishō (1912) and ended in the 11th year of the same era (1922), the year in which it was published by Bussho Kankō kai in Tokyo, 佛書刊行會.

As one of the greatest modern Japanese compilations of Buddhist books it comprises the commentaries on traditional sutra, vinaya and abhidharma, the sectarian doctrines of various Buddhist sects, their history, the saying, verse and diary of various masters, and many new materials gathered and edited by modern scholars.

There are altogether 953 sections and 3396 kans in this collection.

*Yūkōden sōsho = vol. 113-16
Record of Travels of Eminent Monks*

"The Complete Collection of Jap. Buddhist Lit."

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Dainihon kōtei kuntei zōkyō 大日本校訂訓點藏經.

(Abbreviated Kuntei zōkyō 訓點藏經 or Hansiban zōkyō

出版藏經). Compiled by Nanjō Bunyū 南條文雄

(1849-1927), Maeda Sun 前田慧雲 (-1930), Nakano Tatsue 中野達慧,

Yoneta Mujo 米田無諍 and others, and published in 1902-05 by

Zōkyō shoin 藏經書院 in Ayoto. 360 volumes in Japanese binding

and enclosed in 36 cases. It contains traditional Chinese translation

of Daizō kyō. The text is based on the Korean edition which Nichō

shōnin 忍澄上人 (1645-1711) of Honen-in 法然院,

Daishigadani 獅子谷, Kyoto, collated with the Northern edition

of Hokuso 北藏 of the Ming Tripitaka and rendered with Japanese

reading marks.

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大日本校訂訓點藏經, (訓點藏經, 又は世版藏經と略稱)

ナンショウ/ナンソウ

南條文雄 (1849 - 1927); 前田慧雲 (- 1930).

中野慧達^{クニエ}, 米田無諱^{ヨネタムシヨク}等の編集。

1902 - 05 年に, 京都藏經書院より出版。

全 360 巻, 36 冊に収められた和装本。

contains

傳統的な漢訳大藏經 (の母体) ^{only} のみより成っているが,

京都獅子谷^{シシダ}法然院^{ホウネンイン}の忍澤文上人^{ニシヤクシヤク} (1645 - 1711)

が, 麗本も底本として明版の北藏 (黄壁版と同じ)

と対校し, 日本式訓點を加えたテキストに據っている。

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Dainihon kōtei shukukoku daizō kyō 大日本校訂縮刻大藏經.
(Abbreviated Shukusatsu zōkyō 縮刷藏經 or Shukuzō 縮藏.)
Compiled by Shimada Mitsune (1827-1907) 島田蕃根 and
Fukuda Gyōkai (1808-1888) 福田行誠 and published in
1880-85 by Kōkyō shoin 弘教書院 in Tokyo. It contains
traditional Chinese translation of Daizō kyō, together
with the manuscripts of sutras and ritual manners of the
esoteric Buddhism and the writings of eminent Japanese
priests of various sects.

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Dainihon kōtei zoku zōkyō 大日本校訂續藏經.

Abbreviated Manziban zoku zōkyō 卅版續藏經 or Zokuzō

續藏 or ZZ. Compiled by Maeda Sun 前田慧雲 (-1930)

and Nakano Tatsue 中野達慧. and published in 1905-12 by

Zōkyō shoin 藏經書院 in Kyoto. 750 volumes in Japanese

binding and enclosed in 150 cases. These volumes contain sūtras

in Chinese translation which are not taken into Dainihon kōtei

kunten zōkyō 大日本校訂訓點藏經, writings and commentaries by

eminent priests of various sects in China, biographies, ritual

manners of the esoteric Buddhism and Zen records. They include

important manuscripts which cannot be seen elsewhere or have been

lost in China; so that Commercial Press 商務印書館 in

Shanghai published in 1923 their photographic reproduction as

Hsi-tsang-ching 續藏經.

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Daitō Kokushi goroku 大燈國師語錄 3 Chuan (TT:81, p.191a-242c)

The full title is the Ryūhō Kaisan Tokushi Kōzen Daitō Kōshō Shōtō Kokushi goroku 龍寶開山持賜興禪大燈高照正燈國師語錄. Both "Kōzen Daitō" and "Kōshō Shōtō" are the names given to Kokushi by the emperors while he was still alive. There are two abbreviated titles for the work, the Daitō roku 大燈錄 and Ryūhō goroku 龍寶語錄.

This work is a record of the sayings of Shūhō Myōchō 宗峰妙超 (1283-1338), the founder of the Ryūhō zan 龍寶山 in Murasakino 紫野, Kyoto, originally collected by the immediate disciples of the kokushi, such as Shōchi 性智 (n.d.) who acted the attendant monk, Sōtei 宗貞 (n.d.) and Egan 惠眼 (n.d.), but the name of its original compiler and the date of its publication are not known, because, perhaps, almost all the original copies, including the woodblocks, were lost in the fires in the Ōnin Wars 應仁の亂. The present text, however, was recompiled in 1621 by Sōgan 宗玩 (1574-1643), the twelfth generation in the Daitokuji line.

The 1st Chuan of the work is devoted to the "Daitokuji goroku" 大徳寺語錄, the second Chuan contains the "Sōfukuji goroku" 崇福寺語錄 as a sequel to the "Daitokuji goroku", and Kokushi's commentaries for koans both in verse and in prose, and his biography that had been written in 1426 by Zenkō 禪興, then priest of the Tokuzen ji 徳禪寺, and the last Chuan is specially entitled the "Daitō Kokushi Sanshō goyō" 大燈國師參詳語要 which consists of Kokushi's lectures and commentaries on the Setchō goroku (Setchō Jūken 雪竇重顯; 980-1052) 雪竇語錄.

* This goroku is also famous as the basic text for the Kaiankoku go 槐安國語, which was the result of Hakuin's (Hakuin Ekaku 白隱慧鶴, 1686-1769) lectures on this work. Cf. the Kaiankoku go.

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There is an ironical colophon at the back of the present text which reads:

"The publication of the Daitō Kokushi goroku 文燈國師語 ^{録 has} had been undertaken before, but the original woodblocks, ^{rare, complete} met with the great destruction ^{deprived during} of the Ōnin Wars, ^{all} were all burnt and lost. Therefore, I, Sōgan, ^{the} twelfth generation in the master's line, one hundred and fifty years ^{after} since the founder's death, ^{desire} ventured hereby to publish ^{the work} it again, out of my own purse, making ^{it} it three volumes. This goroku is only valuable as half a penny is so, and any one who will read it will surely say ^{that} how I have exposed the unsightly inside of my house to the eyes of the world. On a certain day, July, the seventh year of Genna 元禄 (1621). I humbly contribute this work to the revered temple of Ummon an 雲門菴, Daitkoku ji."

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Daitō Kokushi Hōgo 大燈國師法語 I Chuan

This work is a collection of several hōgo 法語 in kana written specially for the Consort of Emperor Hanazono 花園天皇 or Senkōmon-in Tsuneko 宣光門院實子 (?-1360), by Shūhō Myōchō 宗峰妙超, better known as Daitō Kokushi (1283-1338) 大燈國師, and it explains the essential principles of zen and gives instructions for sanzen in a simple and clear language.

As the work has been copied down by hand for generations, we have now several different versions. The present text is, however, included in the Kokubun Tōhō Bukkyō Sōsho (Vol. I, 2nd Series, pp. 147-155) 國文東方佛教叢書, which was edited by Wahio Junkei 鷺尾順敬 and published in 1931 by Tōhō Shoin 東方書院, Tokyo.

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^b
Dempō Hōki 傳法寶記 1 Kan, TT: 85, p. 1291a-b)

Compiled by Tohi 杜融 (n.d.), a lay student in the line of the Northern School who lived in Keichō 京兆, the capital of T'ang.

This work is one of those hand-written texts discovered at Tun-huang (P. 2634, 3559) and states the lives and ways of teaching of early Zen patriarchs, beginning with Bodhidharma and ending with those in the Middle T'ang dynasty, and describes the process in which the transmission of dharma was carried out.

The preface placed in the beginning of the text is based upon Rosan Eon's 廬山慧遠 (334-416) "Preface to Zen Sutras" or "Zen kyō jo" 禪經序, and states the history of dharma transmission in India, clarifying the situation in which Bodhidharma's Zen was developed. In the main text it is asserted that the Zen was developed by the following patriarchs, Bodhidharma 菩提達摩, Eka 慧可, Sōsan 僧璨, Dōshin 道信, Gunin 弘忍, Hōnyo 法如, and Jinshū 神秀, which is exactly the line of the transmission in the Northern School. However, it is very characteristic of this work that Hōnyo (637-689) is placed between Gunin and Jinshū in this transmission line for in no other work is stated such an original view.

The biography of the compiler and his dates are not known, but it is likely that sometime after the death of Jinshū his disciples asked Tohi to compile this work.

The Taishō Zokyo contains only the beginning part of this text (Periot, 2634), but the other Tun-huang copy (P.3559) is a complete one and it includes the Inscription of the Memorial Tower erected for Jinshū at Shūnanzan 終南山 after his death.

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Denbō shōjū ki 傳法正宗記 9 chüans. (TT: 51, pp. 715a-768c).

Compiled in the early North Sung period by Butsunich Kaisū 佛日契崇 (1007-1072), the 5th Patriarch of the Unmon sect. The compilation was finished in 1062 and it was presented to the Emperor Jinsō 仁宗. It was sanctioned by the Emperor to be included in Daizōkyō 大藏經 and published in 1064. This original text is now lost. The second edition was issued in 1164.

This book maintains that Zen is the true sect of Buddhism, while it deals with the Transmission of the Lamp in Zen and the lineage of masters from Sakyamuni through the 28 generations of Indian masters and 6 generations of Chinese masters to the Five Schools of the early Sung.

In those days, historians of the Tendai sect were severely criticizing the doctrine of the Zen sect concerning the Transmission of the Lamp in the 28 generations of India. So, in this book, Kaisū tries to defend the Zen doctrine against these critics. To supplement this book, he wrote Denbō shōjū jōso zu (1 chüan) 傳法正宗定祖圖 (TT: 51, pp. 768c-773b) and Denbō shōjū ron (2 chüans) 傳法正宗論 (TT: 51, pp. 773c-783c). Sometimes the title Denbō shōjū ki is given to the original 9 chüans and these two books as a whole.

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Denshin hōyō 傳心法要 1 chüan. (TT: 48, pp. 379b-384a) Full title is (Inshū) Obakusan Dansai zenji denshin hōyō (筠州)黃檗山斷際禪師傳心法要 or Dansai zenji denshin hōyō 斷際禪師傳心法要. Abbreviated Dansai shinyō 斷際心要.

It is a collection of sermons by Dansai Kiu zenji 斷際希運禪師, a great Zen master who lived in Obakusan 黃檗山, Kōshū 洪州 and in the 4th generation in the line of Wangaku 南嶽 of the T'ang period. The Prime Minister Haikyū 裴休 (797-870), his lay disciple, invited him to Shōryō 鍾陵 and Enryō 宛陵 in 842 and 848 respectively, to give sermons. Haikyū himself recorded and edited these sermons. The collection has a preface by Haikyū written in 857. There seems to have been at the end of the volume a verse by Haikyū 'Denshin ge 傳心偈', which is not found in later editions.

Beside this, there is another collection of sermons given at Enryō, recorded by other disciples, which is entitled Obakusan Dansai zenji Enryō roku 黃檗山斷際禪師宛陵錄. Sometimes the title Denshin hōyō refers to both of these collections as a whole. So, some people mistakenly give the title Shōryō roku 鍾陵錄 to the original Denshin hōyō.

Denshin hōyō had been in the manuscript form for a long time until, probably in the early Sung period, it was published in a separate volume or as part of Shike roku 四家錄.

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The oldest and the most reliable text extant is the one published as part of Daizōkyō 大藏經 at Tōzenji 東禪寺 in Fukushū 福州 in 1109. During the Southern Sung, Yüan and Ming periods, it was reprinted several times, either separately or as part of other collections. There were several reprints in Japan, too. The text contained in Taishōzō 大正藏 is based on that of the Ming edition Daizōkyō, collated with Japanese reprints.

As for English translations, see Earyō roku 宛陵錄 .

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Ch'uan-teng ta-kuang-ming-tsang

Dentō ^d Daikōmyōzō ^{傳燈} 大光明藏 3 chüans. (ZZ: 2 乙, 10, pp. 385a-455a).

Compiled by Hōdon Kisshū 寶曇橘州 (n.d.), a disciple of Daie Sōkō 大慧宗杲 (1089-1163) and the 6th Patriarch of the Yōgi 楊岐 line. It was completed in 1216 and Shih Mi-yüan 史彌遠 (-1232), the Prime Minister of the day, wrote a preface to it. However, it remained unpublished until 1265. It was published then by Shōmyō 紹明 (n.d.), a monk of Kinzan 徑山. Full title is Dentō daikōmyōzō 傳燈大光明藏.

It contains short biographies and records of Zen masters, from the Seven Buddhas of the Past to the compiler's master Daie Sōkō. Earlier masters taken up in this book are chosen from among those in Keitoku dentō roku 景德傳燈錄. As for the masters after the Sung period who are not represented in Keitoku dentō roku, Daikōmyōzō deals chiefly with those of the Oryō and the Yōgi lines, particularly the latter.

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大光明藏 3巻 (22: 22, 10. ~~X~~. p. 385a - 455a)

南宋中期, 臨濟宗 楊岐派の第六世で, 大慧宗杲
(1059 - 1163) の弟子, 寶曇 / 橘洲 (n.d.) の編。
エッセイ

嘉定九年 (1216) に完成し, 時の宰相史彌遠

Shih Mi-yüan (- 1232) が序を附した。その後、
remained in a manuscript form until
寧本のまゝで傳へられ, 咸淳元年 (1265) に至って,
徑山の比丘 紹明 (n.d.) が出版した。

○詳しくは、「傳燈/大光明藏」と云い、
過去七佛より, インドの二十八代, 中國の六代を

編者の師である大慧宗杲に至る禪の佛祖を
その語要を集録したるもの。

主として景德傳燈錄に基づいて代表的な人々を選び、
六祖以後

後は、~~殆んど南嶽派に限り、~~ (傳燈錄に

含まれぬ宋代以後は、臨濟宗の黃龍と楊
岐の二派) 殊に後者の側には主力をおいている。

←の代表的な人々、

各章毎に、編者の評論を附す。

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Dentō Gyokuei shū 傳燈玉英集 15 kan, only 9 kan of which are
existing and included in the Sōzō Ichin 宋藏遺珍, 1-3,
4, 5, 6.

The compiler of this work is Ō Zui 王隋 (n.d.), an ardent Zen student
who studied under Shuzan Shōnen 首山省念 (-993), the 5th generation master
in Rinzai's line. The compiler Ō Zui was also a noted Prime Minister of his
time, the early part of the Sun dynasty.

This work is a kind of reduced edition of the Keitoku Dentō roku, 30 kan,
for Ō Zui picked out the most important fifteen kan of the thirty and made up
this work, mainly for the convenient use of the gentry speculating koans and
the general reader.

The compilation was completed in 1034, and the result was immediately dedicat-
ed to then Emperor Jinsō 仁宗 and was published by the decree of the same
Emperor as a part of the Tripitaka. This work, however, in spite of the initial
intention of the compiler, never became popular since its first appearance,
though it was published during the Kin 金 dynasty (1115-1234) in Shansi as a part
of the Tripitaka that had been published by some temple. Finally the work
faded away entirely from the world of the history study of Chinese Buddhism.
For the first time in 1933, nine of its fifteen kan, viz., Kan 2, 3, 5, 6, 8, 10,
12, 14, 15, were discovered, and their contents became to be known to us.

The nine existing kan were included in the Sōzō Ichin in 1835.

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Eihei shingi 永平清規 2 chüans. (TT: 82, pp. 319a-342b). Full title is Eihei Gen zenji shingi 永平元禪師清規 or Eihei daishingi 永平大清規 .

A collection of rules and examples to be followed in the life of Zen practice which Dōgen Kigen 道元希元 (1200-1253) laid down at Kōshōji 興聖寺 in Uji 宇治, or Eihei-ji 永平寺 in Echizen 越前 (present Fukui prefecture 福井縣), both of which he founded. He is a founder of Sōtō sect 曹洞宗 in Japan.

The book contains following 6 sections.

1. Tenzo kyōkun 典座教訓 (Rules for the monks in charge of meals).
2. Bendō-hō 辨道法 (General rules of study and practice for Zen students).
3. Fushuku hanhō 赴粥飯法 (Table manners for Zen students).
4. Shuryō shinki 寮案歲規 (Rules for the study of sūtras).
5. Taidaiko-hō 對丈已法 (Manners to be observed by junior monks to senior ones).
6. Chiji shingi 知事清規 (Rules to be observed by managing monks).

These rules are based on those of Tendōzan (Kōshūfu 杭州府, Sekkoshō 浙江省), where Dōgen studied in the Sung period. Episodes of great monks' study and practice are included for the benefit of the students of Zen.

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This book was edited probably between 1237, the year in which Dōgen went to live in Kōshōji to the south of Kyoto, and 1249. He founded Eihei-ji while he was on this work (1244). It was widely read in the form of handwritten copies, until it was published for the first time in 1667 by Eishō 永紹 (n.d.) of Eihei-ji. It was published again during the years 1794-1799 by Gentō Sokuchū 玄達即中 (-1807).

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Emyō Kokushi Gyōjitsu Nempu 圓明國師行實年譜 1 Kan.

(Zoku-gunsho Ruijū 續群書類從 , Kan 227, Case A,

"Biography" Section, p. 346b-361b).

The full title is Juhōsan ^{Kai} Hattō Emyō Kokushi Gyōjitsu Nempu 鷲峰
閑山法燈圓明國師行實年譜. This work records in chronologic-
al order important events in the life of a Japanese Zen master Shinchi
Kakushin 心地覺心 (1207-1298) who started in Japan one of the twenty
four Zen lines that were transplanted from China. Kakushin transmitted to
Japan the Zen of Mumon Ekai 無門慧閑 (1183-1260), a distinguished
Zen master in the late Southern Sung, and founded such important Zen temples
as Zenrin ji 禪林寺 and Myōkō ji 妙光寺 in Kyoto and Kōkoku
ji 興國寺 on Juhōzan 鷲峰山 (The old name for Kōkoku ji was
Saikō ji 西方寺 .) at Yura 由良, Kishū 紀州, in present
Wakayama prefecture.

The compiler of this work is considered to be Shōkun 聖薰, a
third generation disciple of Shinchi, but it is now impossible to obtain
informations concerning the compiler's life as well as the situation in
which the compilation was carried out.

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Yüan-chüeh-ching

Engaku kyō 圓覺經 1 chüan. (Nanjo 427; TT: 17, pp. 913-921). The full title is Daihōkō engaku shutara ryōgi kyō 大方廣圓覺修多羅了義經 (Mahā-vipulya-pūrnabuddha-sūtra-prasannārtha-sūtra). It is said that the translation was done in the early T'ang period by 佛陀多羅 (Buddhatrāta), but both the life of the translator and the date of the translation are obscure. Some say that it was finished in 693 at Hakuba-ji 白馬寺 in Shinto 神都, while others maintain that it was done in 647 at Hōun dōjō 寶雲道場 in Tanshu 潭州. However, these views are doubtful after all. Today some hold the view that this is not a translation, but a pseudograph in the form of translation. In the Zen sect of the middle and late T'ang, however, this sutra was highly esteemed as an important teaching expounding the doctrine of tathagatagarbha. A voluminous commentary made by 宗密 is a monumental master-work of this period, and it was widely read even after the Sung period.

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Güan-wu Fo-kuo ch'an-shih yü-lu

Engo Bukka Zenji goroku 圓悟佛果禪師語錄 20 Kan (TT: 47, p.713b-810c)

This work is also called Engo Zenji Goroku 圓悟禪師語錄 or Engo goroku.

This is the collection of the lectures, informal talks and sermons given by Bukka Zenji Engo Kokygon 佛果禪師圓悟克勤 (1063-1135) in his lifetime at various noted Zen temples, including his verses and other miscellaneous writings. Engo was a great Zen master in the Northern Sung, 4th generation in Yōgi Line.

The compiler is Kokyū Jōryū 虎丘紹隆 (1077-1136), Zenji's best disciple. The compilation was completed in 1134, shortly before Engo's death.

The two prefaces thrown in the beginning of the volume are by the master's two lay disciples, Kō Enki 耿延禧 (n.d.), an eminent official with a lengthy title Ryūzūkaku Chokugakushi Sachō Hōtaifu Chishoshūgunshūji ken Kannai Kannōshi 龍園閣直學士左朝奉大夫知處州軍州事兼管内勸農使, and Chō Shun 張浚 (1086-1154), another official with an equally long title Kengyō Shōhō ⁴eikokugun Setsudoshi Chi Sūmitsu-inji Nanyōgun Kakikokukō 檢校少保定國軍節度使知樞院事南陽郡閣國侯. The publication of the complete text took place probably in the same year, that is, 1134.

The first half of the text, from Kan 1 to Kan 8, is comprised of Engo's formal jodo lectures given during the interval from 1105, the year Engo first became the priest of the Manju Zenji 萬壽禪寺 at Sūnei 崇寧, Seito fu 成都府 (present Seito in Szechwan), through the time he stayed at the Reisenjin 靈泉院 of Kassin 夾山 in Rei shū 澧州 and Dōrinji 道林寺 of Tan shū 潭州 (both present Hunan), to the year ^{when} he assumed his priestship at the Shōzanji 蔣山寺 in Kenkō fu 建康府

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(present Nanking), at the Tennei Manju Zenji 天寧萬壽禪寺 at
Tōkei 東京 (present Kaifeng) and at the Ugozan Shinyo Zenji 雲居山
真如禪院 of Nankō gun 南康軍 (present Hangchow).

From the last half of the Kan 8 to the first half of the Kan 13 are
the informal lectures given at these temples. The last half of the Kan 13
is the record of his fusetsu 普說 or public lectures for lay believers.
From the Kan 14 to the first half of the Kan 16 is the collection of his
hōgo 法語 and brush writings. From the last half of the Kan 16 to the
first half of the Kan 18 is comprised of his nanko 拈古 or prose
commentaries, and the second half of the Kan 18 and the whole of the Kan 19
contains his juko or verse commentaries. The Kan 20 is the collection of
his poems and other miscellaneous writings. The book called Bukka Kokugon
Zenji Shin'yō 佛果克勤禪師心要 or Engo Shin'yō 圓悟心要 is a work
made into a separate book, which originally constituted the hōgo part of
this work. (ZZ: 2, 25, p.348c-395c) The text in the Taishō Tripitaka is
based upon that of the Ming Tripitaka.

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Fuketsu Zenji goroku 風穴禪師語錄 Kan (23: 2, 23, p.120c-121d)

The full title is Fuketsu Enshō Zenji Goyō 風穴延沼禪師語要 or Kōe Daishi Goyō 廣慧大師語要. This is a record of the sayings by Kōe Daishi Fuketsu Enshō 廣慧大師風穴延沼 (895-973), a Zen master in the early Five dynasties and in the fourth generation from Rinzai, and contains the collection of his jōdo lectures and sermons, delivered at the Kōe ji 廣慧寺 on Fuketsuzan 風穴山, and his biography. This work used to be called Fuketsu Shūku shū 風穴衆吼集 but now it is Fuketsu goroku or Fuketsu roku.

The old text is now lost, but one can only find fragments of notes from the original in the Sotai Jion 祖庭事苑. The text still extant is based upon a re-edited edition in the Kosonshuku goroku in the version which was reprinted in 1267 in China of the Sung. The contents of this text is considerably poor.

As for Fuketsu Enshō see his biography.

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Fen-yang Wu-te ch'an-shih yü-lu

Funnyō Mutoku zenji goroku 汾陽無德禪師語錄³ chüans.

(TT: 47, pp. 595a-629c). Sometimes called Funnyō Shō zenji

goroku 汾陽昭禪師語錄 or Mutoku oshō goroku 無德

和尚語錄 and abbreviated Funnyō roku 汾陽錄 .

This is a record of words of Zenshō 善昭 (947-1024), or

Mutoku zenji, a distinguished Zen master of the early Sung

and the 6th generation in the line of Rinzai.

This record was compiled by his Dharma heir Sekisō Soen

石霜楚園 (986-1039), or Jimyō daishi 慈明大師 ,

with a preface by Yō Oku 楊億 (964-1020), the Prime Minister
of the day.

The first of the 3 chüans contains an opening lecture,

sermons and questions and answers given at Taishi zen'in

太子禪院 of Daichū ji 大中寺 , and other materials;

the second comprises 'Senken ipp'yaku soku' (先賢一百則),

or a hundred old kōans selected by him (each kōan is followed

by his verse), 'Kitsumon ipp'yakusoku' (詰問一百則), or

a hundred new kōans with his own answers to them, and his

answers to a hundred old kōans; in the 3rd are contained short

religious pieces, such as 'sangaku gi' (參學儀), or

directions to Zen students, 'angya ka' (行脚歌), or

pilgrimage songs, and verses.

The questions and answers about the doctrine of 'goi'

(五位), or five ranks, of Tozan 洞山 , in the 1st

chüan is particularly important, for the subject had never

been treated by the monks of the Rinzai sect. The kōan

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collections in the 2nd chuan are noted as they served later as models for Setchō juko 雪竇頌古 (the original of Hekigan shū 碧岩集) and Setchō nenko 雪竇拈古 (the original of Gekisetsu roku 擊節錄) of Setchō Jūken 雪竇重顯 (980-1052) of the Unmon sect.

It seems that this book was first published in Funshū while the master was still alive, but nothing is known about this text. In 1101, Enki 圓璣 (n.d.) of Enzū Sūshō zen'in 圓通崇勝禪院 edited the earlier text, and Shūbun 宗文 (n.d.) and Chinsei 陳政 (n.d.) of Kaizenji 開禪寺 of Kōshū 洪州 published the new edition with an epilogue by Shuchū 守中, a monk. This text is now lost, but the one based on the second edition (1311) of the Enki text is available to us now. This second edition has prefaces by Kurin Seimu 古林清茂 (1262-1329), the 18th generation in the line of Rinzai, and four other Zen masters of the time.

Part of the book is included in the 1st chuan of Zokkai kosonshuku goroku 續開古尊宿語錄 (1238) and the 10th chuan of Kosonshuku goroku 古尊宿語錄 (1267).

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Futō roku 普燈錄 *Pu-teng* 33 Chuan (zz: 2z, 10, pp. 1a-219d)

Compiled by Raian Shōju 雷庵正受 (1146-1208), the tenth generation in the Ummon Line 雲門宗. The complete title is the Katai Futō roku 嘉泰普燈錄 because the compilation of the text was completed and offered to the Hten Emperor Neisō 寧宗 in the fourth year of the Katai era. Perhaps the work was published in the same year as a part of the Tripitaka by the Emperor's decree.

This work deals with the lives of various monks and the lineage of transmission in different sects, including the essence of distinguished sermons and miscellaneous writings, and covers the period from the Northern Sung to the middle part of the Southern Sung, which comes after the periods covered by such notable Zen histories as the Keitoku Dentō roku, Tenshō Kotō roku and Kenchū Seikoku Zokutō roku. This work is also compiled in the style of the "transmission of the lamp", and considered as one of the five Tō roku (records of the transmission of the lamp). (See Gotō Egen)

This work deals with the biographies, not only of eminent Zen monks, but of the emperors, the aristocrats, the government officials, ~~the common people~~, the nuns, and the lay men and women of the time. Hence comes the title, Futō roku 普燈錄 which means the "Comprehensive record of the transmission of the lamp".

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Genkō Shakusho 元亨釋書 30 Kan, Dainihon Bukkyō Zensho 大日本佛教
全書, 101, pp.133-512.

The compiler is Kokan Shiren 虎關師練 (1278-1346), a noted Zen master in Rinzai's line in the early Muromachi period, distinguished Buddhist scholar and also the 15th Abbot of the Tofukuji 東福寺, Kyoto.

The contents are the records and compiler's comments on all kinds of Buddhist events since the entering of Buddhism into Japan to his own time. It covers the biography of many eminent monks in different sects, history of noteworthy Buddhist temples, important events that took place in Japan and comments on their influence on Japanese politics and culture.

The compiler Kokan planned the compilation of this work when he was still at the prime of his life, but it was in the 2nd year of Genkō 元亨 (1322), seventeen years after he first meditated on the work, that it was finally completed. On the completion of this work he immediately dedicated it to then Emperor Godaigo 後醍醐, with the table of contents added to it. The title of the work, of course, is derived from the era name in which the compilation was finished.

The style of this work is based upon ^{those} ~~that~~ of the three Chinese history books on eminent monks (Kōsō den 高僧傳, in Liang, T'ang, and Sung) and of the the regular history books of China.

The whole book is divided into three parts, namely "den" 傳, "shi" 志, and "hyō" 表. Then, "den" or "biography" is further divided into ten sections. They are: 1. "denchi" 傳智 (transmitters of Buddha wisdom), "age" 慧解 (scholars), "jōzen" 淨禪 (pure Zen men), "kanshin" 感進 (distinguished practisers of Zen), "ningyō" 忍行 (ascetics), "myōkai" 明戒 (those who well observed rules), "dankō" 檀興 (givers of arms), "hō'ō" 方應 (Buddha incarnates), "Rikiyū" 力遊 (those who did extensive pilgrimage), and "ganzō" 願宗

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(those who vowed for the Pure Land), and to persons especially important are given some panegyric comments or remarks. The part of "shi" 志 or "record" is also divided into ten sections, viz., "gakushū" 學修 (learning), "doju" 度受 (commandments), "shoshū" 諸宗 (various sects), "ogi" 會儀 (rituals), "hōshoku" 封職 (duties), "jizō" 寺像 (temples and images), "ongi" 音藝 (music), "shūi" 拾異 (mysteries), "chisō" 點爭 (trial), and "jōsetsu" 序說 (religious literature).

"Hyō" 表 has an additional title, "Shiji hyō" 資治表 and chronologically records all political and social events which took place in Japan at that time and had anything to do with Buddhism.

This work was included into the Tripitaka in 1360, about 15 years after the compiler's death, and published for the first time in 1364 at Kaizō-in 海藏院 of Tōfukuji 東福寺 by the efforts of a monk called Tankyō 單況 (n.d.) and others. Since then this work has been many times revised and republished.

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Hsüan-sha kuang-lu

Gensha kōroku 玄沙廣錄, 3 chüans. (ZZ: 2 31, pp. 176a-203a). Full title is Fukushū Gensha Shūichi daishi kōroku 福州玄沙宗一大師廣錄 or Gensha Shibi zenji kōroku 玄沙師備禪師廣錄 and abbreviated Shūichi daishi kōroku or Gensha roku.

This is a complete record of words of Shibi 師備, or Shūichi daishi 宗一大師, a Dharma heir of Seppō Gizon 雪峰義存 (822-908). He lived at Genshazan 玄沙山 in Fukushū 福州 (present Fukkenshō 福建省) in the Five Dynasties days and the record contains his sermons, lectures and verses given or written at Genshazan, sermons given at the Imperial Court and inscriptions.

It was compiled in 900 by his disciple Chigon 智嚴 (n.d.), but the text is now lost. In 1080, Son Kaku 孫覺 (n.d.), Governor of Fukushū, compiled and published the fragments of the earlier text. All later texts are based on the Son Kaku edition. It was published again in 1325 and was reprinted in Japan by Dokuan Genkō 獨庵玄光 (1630-1698) in 1690. The reprint has a preface by Tōkō Shin-etsu 東臯心越 (1639-1696) and an epilogue by Dokuan.

Beside Gensha kōroku, there is another collection of his words entitled Fukushū Gensha Shūichi zenji goroku 福州玄沙宗一禪師語錄 (Gensha Shibi zenji goroku 玄沙師備禪師語錄, or Gensha daishi goroku 玄沙大師語錄, abbreviated Gensha goroku), compiled in 1626 by Rin Kōen 林

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弘衍 (n.d.) of the Ming period. It contains Gensha Shibi's short biography, sermons, episodes and verses, with a preface by Tannen Enshō 湛然圓澄, a distinguished Zen master of the Ming period. (Cf. ZZ: 2 31, pp. 204a-217d.) Incidentally, Son Kaku and Rin Kōen respectively compiled and published Seppō Gizon's record of words. See Seppō goroku.

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Goke sanshō yōmei mon 五家參詳要路門 1 chūan.

(TT: 81, pp. 605c-617c).

Written by Tōrei Enji 東嶺圓慈 (1721-1792), a distinguished disciple of Hakuin 白隱. This book sets forth, in the stories of Five Chinese Zen Masters' ^{experience in the life of} experience of enlightenment, the essentials of Zen and the rules of Zen practice. When the whole manuscript was completed in the 7th year of Tenmei 天明 (1788), the author wrote a preface in which he says:

"As for the characteristics of ^{the five masters} Five Masters, Rinzai 臨濟 was very sharp in presenting to others the enlightened state of mind. Unmon 雲門 was ^{the door of arrival} very subtle in expression. Sōto 曹洞 studied the psychological basis of enlightenment. Igyō 為化 testified ^{about activity} to the enlightened life. Hōgen 法眼 ^{explained} tried to save others. Their primary concern was the advancement of our sect and this can not be achieved without the experience of true enlightenment. I have come to this conclusion after 30 years' practice under Hakuin. This year, when I was invited to a sessin 接心 at Enpukuji 円福寺, my former fellow students Gazan Jitō 峨山慈掉 (1727-1797) and Tairei ? 太靈 ? (-1804) asked me to compile a record of words of the five masters based on Ninden Gannoku 人天眼目. Thus I began writing this book."

The manuscript was kept by his disciple Daikan Monju 大觀文殊 (1766-1842) and was published together with Enji's two ^{stnd.} other writings, Rōhatsu jishū 膺八示衆 and Kankin bō ^{explication} 看經榜. The latter two emphasize the importance of seeing one's own nature and that of the practice of Zen.

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Goke goroku 五家語錄 1 5 Kan (TT: 47, p. 519b-526b; p. 536c-540b; p. 577a-594a; ZZ: 2, 24, p. 424c-471b; p. 497c-504c)

Note: In both TT and ZZ only individual sections of the Goke goroku are contained separately and not the whole book.

This work is a collection of the recorded sayings of the founders of Goke 五家, the Five Houses of Chinese Zen, and it is also called the Goshū roku 五宗錄 or the Records of the Five Schools. The work was originally compiled by two men in the Ming dynasty, Gofū Enshin 悟風圓信 (n.d.), in the 24th generation in the Yogi Line of the Rinzai School, and Kaku Gishi 郭凝之 (n.d.), also called Mujichi Shujin Ryēbi koji 無地地主黎眉居士. It was published in 1630 at Kō shū 杭州, presumably modern Sekkō shō 浙江省.

The contents are divided into three sections and they are;

Kan I. Rinzai shū Section 臨濟宗の部; "Chi shū Rinzai 臨濟宗 Zenji" 鎮州臨濟義玄禪師, and as a supplement, "Rinzai Shushi" 臨濟宗旨 by Kakuhan Ekō 覺範慧洪 (1071-1128) who was in the 3rd generation in the Ōryū Line 黃龍派.

Kan II. Ikyō shū Section 沩仰宗の部; "Tan shū Isan Reiyū Zenji (goroku)" 潭州瀘山靈祐禪師 (TT: 47, p. 577a-582a, ZZ: 2, 24, p. 425c-430c), and "En shū Kyōzan Ejaku Zenji (goroku)" 袁州仰山慧寂禪師 (TT: 47, p. 582a-588a, ZZ: 2, 24, p. 430c-436d).

Kan III. Tōsō shū Section 洞曹宗の部; "Zui shū Tōsan Ryōkai Zenji (goroku)" 瑞州洞山良介禪師 (TT: 47, p. 519b-526b, ZZ: 2, 24, p. 437a-444b), and "Bu shū Saōzan Honjaku Zenji (goroku)" 撫州曹山本寂禪師, (TT: 47, p. 536c-540b, ZZ: 2, 24, p. 444b-448c).

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Kan IV. Ummon shū Section 雲門宗の部 : "Shō shū Ummon Kyōshin
Zenji" 韶州雲門匡真禪師.

Kan V. Hōgen shū Section 法眼宗の部 : "Kinryō Shōryōin Bun'eki
Zenji (goroku)" 金陵清涼院文益禪師 (TT: 47, p. 588a-
594a; ZZ: 2, 24, p. 497c-503d)

Hoever, both Taishō Shinshū Daizō kyō 大正新修大藏經
and Dainihon Zokuzō kyō 大日本續藏經 lack the text of Goke
goroku in the 1st and 4th kans but draw the materials (for Rinzai Section
and Ummon Section) from elsewhere.

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Wu-hsing lun

Goshō ron 悟性論 (TT: 4B, pp. 370c-373a).

The 5th section of Shōshitsu rokumon 小室六門 attributed to Bodhidharma. It deals with the rules of the Buddhism study and practice and the true nature of mind. It also expounds the view that one's mind itself is Buddha. This book seems to be a pseudograph written in the late 8th century. It has quotations from Zenmon kyō 禪門經, another pseudograph of the late 8th century, so these books probably belong to the same period.

Beside the Shōshitsu rokumon text, there are following texts:

1. Darumadaishi goshō ron 達磨大師悟性論 contained in Zoku zōkyō 續藏經 (ZZ: 2 15, pp. 408c-411a).

2. The text contained in Daruma sanron 達磨三論 published in 1387 at Sanne-in 三會院 of Rinsenji 臨川寺, together with Ketsumyaku ron 血脉論 and Hasō ron 破相論.

3. The manuscript text of 1274 preserved in Kanazawa bunko 金澤文庫 (Kanazawa Collection). There is another manuscript text of the same year in Sekisui bunko 積翠文庫 (Sekisui Collection) of Kamakura.

4. Darumadaishi goshō ron 達磨大師悟性論 published in Korea. The date unknown.

All these texts are identical and are followed by a verse 'Yazage' 夜坐偈. Another title of the verse is 'Darumaoshō gokōten' 達磨和尚五更轉, which appears in Nittō shingu shōgyō mokuroku 入唐新求聖教目錄.

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of Ennin 圓仁 (794-864), who came back from China in 847. (Cf. TT: 55, p. 1085a.)

We find the title Darumaoshō goshō ron 唐達摩和尚悟性論 in the catalogue of books (854) which Enchin 圓珍 (814-891), a Tendai monk, brought from China. (Cf. TT: 55, p. 1095a.)

In the Shōshitsu rokumon and the Zoku zōkyō texts, the verse 'Yazage' is followed by an illustration named 'Shinshōzu' 眞性公頌.

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Wu-teng hui-yuan

Gotō egen 五燈會元 1 22 chüans. (ZZ: 2 乙, 10.)

p. 455c-11. p. 416b). Egen also called (1179-1253)

Compiled in 1252 by Daisen Fusai 大川普濟, the 8th Patriarch of the Yōgi 楊岐 line and published in 1252 in Kōshū 本州. One of the most comprehensive traditional histories of Zen, based on Keitoku dentō roku (30 chüans, 1004) 景德傳燈錄, Tenshō kōtō roku (30 chüans, 1036) 天聖廣燈錄, Kenchū-seikoku zokutō roku (32 chüans, 1101) 建中靖國續燈錄, Shūmon rentō eyō (31 chüans, 1183) 宗門聯燈會要 and Katai futō roku (33 chüans, 1204) 嘉泰普燈錄. This book

synthesizes the accounts given in these five traditional histories, adding new materials. Egen means 'synthesis' or 'integration' and is used as an abbreviated title of the book.

The accounts of the Seven Buddhas of the Past in India, 6 Patriarchs of China and other monks to the end of the T'ang are given here in the form of Keitoku dentō roku. From the Five Dynasties downward, biographies and records are arranged according to the Five Schools and Seven Sects 五家七宗

This book has had a wide circle of readers both in China and Japan and was frequently reprinted. The text in Zokuzōkyō is the reprint of 1364 and the photographic reprint of 1930, which was produced in Chōsa 長沙, China, is based on the original text of 1252.

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Gotō Gentō 五燈叢統 25 kan, with catalogue in two vols (ZZ: 2, 22, 12, p. 1a-522b) [ZZ 22: 12, 1-5. 522. 6]

The compiler Hiin Tsūyō 費隱通容 (1593-1661) was in the thirty second generation in the Yōgi line of the Rinzai Sect and lived at Kinzan 徑山 in Kōshū 杭州, modern Chekiang. His friend Hyakuchi Gankō 百凝願公 (n.d.) assisted him in compilation, which was completed in the tenth year of Junchi 順治 (1654). In the same year the book was brought to publication.

This work is comprised of the history of the transmission of Zen in both India and China from the time of the Seven Buddhas of the Past to that of the compiler himself, including the formation of the Five Houses at the end of the T'ang and the detailed accounts of Dharma transmission from master to disciple, plus many pivotal words or kigo 機語 and sermons of the Zen patriarchs. The compiler's doctrinary standard is with the Five Houses, in particular, the Rinzai Sect in the Nangaku Line, and it is with this standard that he tried to clarify the orthodoxy of Dhrama transmission, severely criticising and correcting the mistakes committed by the compilers of the traditional "Lamp histories". Hence the title of this work, Gotō Gentō, A Severe Correction of the Five Lamps.

First, Hiin pointed out the supposed mistakes regarding the lineage of the two sects, Ummon 雲門 and Hōgen 法眼, which had up to that time been considered as belonging to the line of Seigen 青原, and asserted that they belonged in fact to the Nangaku line. Next, he assured that the only sect stemming from the Seigen line, was virtually terminated with Tendō Nyojō 天童如淨 (1163-1228) who was in the 16th generation from Seigen, criticising harshly the theories of transmission expounded in the Gotō Egen

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Zokuryaku 五燈會元續略, one of the "Lamp histories" compiled in 1648 by Emmon Jōchū 遠門淨柱 (n.d.), introduced a number of evidences supporting his arguments which he printed at the beginning of this work.

These new theories thus asserted by Hiin naturally called for much refutation from the direction of the Sōtō Sect, which compelled him to write another book entitled the Gotō Gentō Gewaku ron 五燈嚴燈解惑論 (Gewaku means to clarify doubts. ZZ: 2, 2, 12, pp. 522c-531c) to retort the criticism. 統

Ingen Ryūki 隱元隆琦 (1591-1673) who founded the Obaku Sect in Japan in the early part of the Edo was one of the Dharma disciples of Hiin's. So Ingen, when he ^{came to Japan,} returned from China, brought back ^{with him} a copy of this work and republished it in the third year of Meireki 明曆 (1657) at the Fumon Fukugen Zenji 普門福元禪寺 in Settsu 攝津, near present Osaka. It is this Ingen edition that we find at present in the Zokuzō kyō.

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Hasō ron 破相論 (TT: 48, pp. 366c-369c.)

The second section of Shōshitsu rokumon 小室六門, attributed to Bodhidharma. The subject of the book is the meditation as a means of entering the world of the absolute. It was sometimes called Kanjin ron 觀心論 or Kanjin hasō ron 觀心破相論.

Beside the Shōshitsu rokumon text, there are following manuscripts and printed texts.

1. Kanjin ron in the Tunhuang manuscripts. Stein No. 2595. (TT: 85, pp. 1270c-1273b.)
2. Ibid., Stein No. 5532. (Unpublished)
3. Ibid., Pelliot No. 4646. (Unpublished)
4. Ibid., in the Ryūkyō daigaku Library, Kyoto.

This text is a part of Saitenjiku shamon bodaidaruma zenji kanmonhō daijōhō ron 西天竺沙門菩提達磨禪師觀門法大乘法論 and has no title of Hasō ron.

5. Two kinds of manuscripts in the Kanazawa Collection 金澤文庫. They are entitled Darumaoshō kanjin hasō ron 達磨和尚觀心破相論. One is of 1202 and the other of 1252. The latter is based on a text which a Chinese government official copied for a Japanese student monk in 845.

5. Darumadaishi kanjin ron published at Anshinji in Korea in 1463.

6. Kanjin ron contained in Zenmon satsuyō 禪門撮要 (Vol. 1), which was published in 1908 at Bongyoji 梵魚寺 in Korea. Zenmon satsuyō is a collection in 2 vols of Chinese Zen books brought to Korea and books by Korean

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monks.

7. Hasō ron contained in Daruma sanron 達磨三論 which was published in 1387 at Sanne-in 三會院 of Rinsenji 臨川寺 in Kyoto. Daruma sanron has another title of Shōrin sanron 少林三論 and contains Ketsumyaku ron 血脉論, Goshō ron 悟性論 and Hasō ron.

8. Darumadaishi hasō ron contained in Zoku zōkyō 續藏經. (ZZ: 2 15, pp. 411c-414c)

The eight texts above are probably based on the same original, and the earliest of them already existed in the Middle T'ang period.

Issaikyō ongi 一切經音義 (Vol. 100), a Tripitaka catalogue and glossary, says that the author of Kanjin ron is Daitsū Jinshū 大通神秀 (605?-706). (Cf. TT: 54, p. 932a.) If it is true, we must conclude that the book written by Jinshū of the Northern School came to be mistakenly attributed to Bodhidharma, the founder of the Chinese Zen.

In the two Korean texts (5, 6 of the above list), Eka 惠可 is mentioned as the disciple who put the first question.

At the end of the Shōshitsu rokumon text is a verse in eight lines, which is seen in no other texts. However, it appears at the end of Ketsumyaku ron (the Zenmon satsuyō text).

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Hekigan roku 碧巖錄 10 chüans. (TT: 48, pp. 129a-225c).

One of the most important collections of lectures on kōans. Full title is Bukka Engo zenji hekigan roku 佛果圓悟禪師碧巖錄. Sometimes called Hekiganshū 碧巖集 or Hekigan.

Bukka Engo zenji gave these lectures on Setchō Jūken's 雪竇重顯 (1063-1135) Juko hyakusoku 公頌古百則 during the years 1111-1117 at Reisen-in 靈泉院 of Kassan 夾山 in Reishū 澧州 and other temples. These lectures were copied and compiled by his disciples.

Each kōan is presented with Engo's introductory word and is followed by Engo's lecture in it, Setchō's verse and Engo's lecture on the verse. Kōan texts ~~Lectures~~ are divided into short phrases and to each of them are given Engo's humorous comments which are called jakugo 著語 or agyo 下語. Lectures were first copied by his disciple Fushō 普照, lay disciple Kan Mutō 闍無黨 and others. Compilation was finished and the preface and the epilogue were ready in 1128.

Afterward, however, it was thought that the book misrepresents the teaching of Engo, and Daie Sōkō 大慧宗杲 (1089-1163), one of his greatest disciples, destroyed the copies. The present-day text is a recompilation by Chō Meien 張明遠, a lay student, which was published in 1300 with the prefaces by Hō Kai 方回 of Shiyōzan 紫陽山, Shū Chi 周馳 of Ryōjō 聊城 and Gan Hei 顏丙, or Sankyō rōjin 三教老人 and others.

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Fa-yen ch'ang-shih yü-lu

Hōen zenji goroku 法演禪師語錄, 3 or 4 chüans.

(TT: 47, pp. 649a-669a). Full title is Goso Hōen zenji goroku 五祖法演禪師語錄 and abbreviated Hōen zenji goroku or Goso goroku.

The book is the record of Goso Hōen 五祖法演 (-1104), the 3rd generation in the Yōgi 楊岐 line. It contains his lectures and sermons given at Shimenzan 四面山 of Joshū 鄧州 (present Ankishō 安徽省), Taiheizan 太平山, Hakuunzan 白雲山, Tōzan 東山 of Ōbai 黃梅 in Kishū 蘄州 (present Kohokushō 湖北省); verses and other materials.

It was compiled by his disciples Sairyō 才良, Shōon 清遠, Ikei 惟慶 and others in 1095, while Hōen lived at Hakuunzan and Engo Kokugon 圓悟克勤 (1063-1135) probably took part in the compilation. It seems that the Tōzan section was not included at the time. It is not known whether it was published immediately after the compilation. In 1153, it was published, together with the records of Sekisō 石霜, Yōgi 楊岐, Hakuun 白雲 and other Zen masters, in Jimyō shike roku 慈明四家錄 and part of the text was published in the 3rd chüan of Zokkai kosonshuku goroku 續開古尊宿語錄 (1238). The whole text is contained in the chüans 20-23 of Kosonshuku goroku (1267) and the Taishōzō 大正藏 text is based on this. According to the Kosonshuku goroku text, several lay students and government officials wrote prefaces at the time of the first compilation in 1095.

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Fa-hua ching

Hokke kyō 法華經 (Saddharma-pundrika sūtra). In Western countries, this sutra is called Lotus sūtra. This is one of the representative Mahāyāna sūtras and tells us that the three ways of shōmon 聲聞 (śrāvaka), engaku 緣覺 (pratyeka-buddha) and bosatsu 菩薩 (bodhisattva) devolve on the one Buddha-Yāna, and this process is compared to the lotus flowers turning into lotus pips. The Sanskrit text was revised and published in 1908 by H. Kern and Nanjō Bunyū. It was translated into English in 1909, beside which there are several English translations. As for the Chinese translation, there are following three now extant.

- 1). Shōhokke kyō 正法華經, 10 chapters. (TT: 9, pp. 63-133). Translated in 286 by 竺法護 Chu Fa-hu (230?-308?).
- 2). Myōhōrenge kyō 妙法蓮華經, 7 chapters. (TT: 9, pp. 1-62). Translated in 406 by 鳩摩羅什
- 3). Tenbon myōhōrenge kyō 添品妙法蓮華經, 7 chapters. (TT: 9, pp. 134-196). Translated in 601 by 闍那崛多 Tu-na-chūeh-to (523-600) and 達摩笈多 Ta-mo-chi-to (-619).

The third one is a new translations based on the first two. The present text of 鳩摩羅什's translation has later partly revised in the light of the third. The 25th chapter of this revised translation, Kanzeon-bosatsu funonbon 觀世音菩薩普門品 was issued separately, which is abbreviated Kannon kyo 觀音經.

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Honchō Kōsō den 本朝高僧傳 76 Kan including 1 kan devoted entirely to the Table of Contents and etc. This work is included in the Dainihon Bukkyō Zensho 大日本佛教全書, Vols., 102-103.

Compiled by Mangen Shibun 元師蠻 (1626-1710), who was a scholar monk and Zen master in early Edo in the line of Ryōsen 龍泉 school that originated from Kanzan 關山, and also the priest of Seitokuji 盛徳寺 an Kanō 加納, Mino province (present Gifu Prefecture). This work comprises the biographies of eminent Japanese priests of all sects except Jōdo Shinshū 浄土真宗 and Nichirenshū 日蓮宗.

He took over the idea of the work from the three Chinese examples, compiled respectively in Liang, T'ang and Sung, and all called Kōsō den 高僧傳 (Biographies of Eminent Priests), and imitated the style and system of these Chinese books. Hence its title Honchō (Japanese) Kōsō den. What is more, as one of the compiler's intentions in making this work was to make it a supplement of Genkō Shakusho 元亨釋書, a 30 kan biographical work by Kokan Shiren 虛關師練, a Japanese monk, the style of the whole book and the system of classification are deliberately copied from Kokan's work. This work is divided into 10 sections (jukka 十科), namely, "hōhon" 法本 (the fundamentals of the dharma), "Jōe" 淨慧 (pure wisdom), "jōzen" 淨禪 (pure Zen), "kanshin" 感進 (great practice), "jōritsu" 淨律 (pure rules), "dankō" 檀興 (arms giving), "jōnin" 淨忍 (pure perseverance), "enyū" 遠遊 (pilgrimage to far away places), "dokujū" 讀誦 (reading sutras to) and "ganzō" 願雜 (vow for the Pure Land), and deals with the lives of 1662 monks.

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At the end of each section the compiler gives his general comments on those people that are treated in the section and on especially important persons his panegeric comments or genealogical explanations.

At the beginning of the work is an introductory kan which serves as the table of contents, preface, notes and bibliography.

The compilation was completed in the 15th year of Genroku 元禄 (1702) after 30 years of great efforts, and the work was published in 1707.

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Fa-yüan chu-lin

Hs'ün Jurin, 100 Kan 法苑珠林 1 (TT:53, pp.269-1030)

Compiled by Dōsei 道世 of T'ang. Completed in 668. A representative encyclopedia that classifies the various materials drawn from the traditional Tripitaka. There are a hundred departments altogether, each divided into several sections, the total amounting to 668.

This work is very valuable, since some of the Buddhist works from which it draws many quotations are either lost or very rare, being mostly unusual books that collect legends and folk-tales. The compiler, Dōsei, was a disciple of Genjō 玄奘, having Dōsen 道宣 (569-667) as a fellow-student. Dōsei and Dōsen later founded Risshū 律宗.

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Honei Ninyū zenji goroku 保寧仁勇禪師語錄 1 chüan.

(ZS: 2 25, pp. 173c-190b). Full title is Kinryō Honei zen'in Yū zenji goroku 金陵保寧禪院勇禪師語錄 or Honei zen'in Yū oshō goroku 保寧禪院勇和尚語錄 and abbreviated Honei Yū oshō goroku 保寧勇和尚語錄.

This is a collection of sermons and lectures given at Honei zen'in in Kinryō 金陵 (present Nankia 南京) by Honei Ninyū 保寧仁勇 (n.d.), a Zen master of the middle Northern Sung and the 2nd generation the the line of Yōgi 楊岐, Rinzai sect. They were compiled by two of his disciples, Dōshō 道勝 (n.d.) and Enjō 圓淨 (n.d.).

No date is known of the compilation. The date of the preface by Yō Ketsu 楊傑 (n.d.), the Prime Minister of the day, is 1078, and the 2nd editon was issued by Tsūjō 通乘 (n.d.) of Kinzoku 金粟. Part of the text is contained in the 3rd chüan of Zokkai kosonshuku goyō 續開古尊宿語要 (1238).

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Pao-lin chuan

Hōrin den 寶林傳 10 chūans. (Sōzō ichin

3;10-4;2). Full title is Daitō shōshū sōbōzan

sōkōkei hōrin den 大唐韶州雙峯山曹溪寶林傳

It is sometimes called Sōbōzan sōkōkei hōrin den.

The compiler is Chiko 智炬, or Eko 慧炬, a
T'ang monk. One of the earliest and the most important
histories of Zen Buddhism. It deals with the historical

background of the teachings of the 6th Patriarch Enō 慧能

(638-713) ~~who lived in~~ ^{of} Hōrinji 寶林寺, Sakyamuni,

28 Indian Patriarchs, Bodhidharma and 5 Chinese Patriarchs, ^{through the Sixth}

Little is known about the compiler. He calls himself

a monk of Shuryō 朱陵 and it is said that the book

had a preface by a monk poet Reitetsu 靈徹 (746-

816). The compiler was probably one of the monk poets

of Kosei 江西. There is a tradition that Chiko

took those Dharma Transmission Gāthās to Sōkei 曹溪,

and edited them with an Indian monk Shōji Sanzō 勝持三藏

and completed this book toward the end of the Teigen 貞元

era (785-804), ^{probably 801.} This story has no historical background

and the view was severely criticized by the scholars of

other sects after the Sung period. Moreover, some say

that all copies and blocks were destroyed by an Emperor

of the Liao dynasties.

Today we have only 7 chūans consisting of a part

of the book introduced into Japan long time ago and a

part of Kin edition discovered in 1933 in an old temple

in Northern China.

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Hōu kyō 寶雨經 (Pao-yü ching); Ratnamezha-sūtra
or Ratnavarsha-sūtra. 10 chūans. (Nanjō 151; TT: 16, pp.
283-327). Sometimes called Bussetsu Hōu kyō 佛說寶雨經.
Chinese translation was done in 693, at Butsujuki-ji 佛授
記寺 in Chōan 長安, under the supervision of 懷義.
The translators are 達摩流支 (Dharmarūhi, later
called Bodhirūhi ?-727) and others. Beside this, there
are two different translations. The one is Hōun kyō 寶雲經
(Pao-yün ching) 7 chūans, translated by 曼陀羅仙
(Mandra) and the other is Daijō Hōun kyō 大乘寶雲經
(Ta-ch'eng Pao-yün ching) 7 chūans by 曼陀羅仙 and
僧伽婆羅 (Saṅghapāla). This sūtra tells us how
honeydews come down from heaven like rain when a state is
governed according to the true Dharma. At the time of
translation were some additions to the original text,
which tries to justify the political view underlying the
revolution of 則天武后 (Empress Wu-tze-t'ien),
and the sūtra is probably a pseudograph.

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Pao-tsang-lun

Hōzō ron, 1 Kan 寶藏論 1

(nanjō 1650.)

(TT: 45, p. 143-149)

Sōjō 僧肇 of the Latter Ch'in 後秦 is said to be responsible for the authorship of this book. One of the introductory books on Mahayana Buddhism which interprets tathāgatagarbha. According to the 62nd Case of Hekigan shū, this book was written by Sōjō during the seven days' leave which he supplicated for, after having been ordered by the Emperor Yōkō 姚興 of Ch'in (365-416) to kill himself, though little credibility is attached to this story. The authenticity of the authorship itself is extremely doubtful for the color of Avataṃsaka philosophy is too obvious for a book which is said to have been written by such a person as Sōjō. The surest supposition would be, therefore, that this book was written probably sometime in the early T'ang, when tathāgatagarbha was fashionable, by some one who assumed Sōjō's name. This book, however, is widely used by Zen people. Baso's 馬祖 disciple Shōkei Eki 章敬懷暉 (756-815) put a preface to the book for the first time and such eminent monks as Shumitsu 宗密 (780-841), Tōzan Ryōkai 洞山良价 (807-869), Ummon Bun'en 雲門文偃 (862-949), Fuketsu Enshō 風穴延沼 (869-973) and Yōmyō Enju 永明延壽 (904-974) quoted from it in their books and records of their lectures.

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Hozoku kōsō den 補續高僧傳 26 chūans.

(ZZ: 2Z. 7. 1-2). Compiled by Tānyo Myōga 汰如明河
(1588-1640) of the Ming period.

Supplementary volumes to Sō kōsō den 宋高僧傳
of Sannei 贊寧, containing the biographies of eminent
monks between the later T'ang and the Ming. It was completed
in the early years of the Sūtei 崇禎 era (1628-1644).
Myōga, the compiler, is a friend of Kanzan Tokusei 憨山
德清 and the 3rd generation of the Setsurō 雪浪 line
of the Kegon 華嚴 sect.

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Ekai zenji 懷海 Po-chang Hui-hai ch'an-shih Kuang-lu
Hyakujō kōroku 百丈廣錄 1 chüan or 2 chüans.

It has other titles: Hyakujō Ekai zenji goyō 百丈懷海禪師語要, Hyakujō Ekai zenji goroku 百丈懷海禪師語錄 and Daichi zenji goyō 大智禪師語要.

This book is a collection of sermons, questions and answers and biography of Hyakujō Ekai 百丈懷海 (720-814), a distinguished Zen monk of the T'ang.

His tomb inscription (tōmei 塔銘) says that after Hyakujō's death, his disciple Jingyō Bon'un 神行梵雲 (n.d.) collected and edited various materials of Hyakujō. This first edition is now lost and nothing is known about it. The text is now available in Kosonshuku goroku 古尊宿語錄 (Chüans 1 & 2. Zz: 2 23, pp. 81b-90c) and Shike goroku 四家語錄 (Chüans 2 & 3. Zz: 2 24, pp. 409b-411d).

The Kosonshuku goroku text has no title, but begins with Hyakujō's biography, which is followed by several short sermons of his, 'kien' (機緣), or episodes, and 'kōroku' (廣錄), or longer sermons. The Shike goroku text consists of two parts; Kōshū Hyakujōzan Daich zenji goroku 洪州百丈山大智禪師語錄 and Hyakujō kōroku, or Hyakujō Ekai zenji kōroku.

Dr. Ui Hakuju 宇井伯壽 collated these two kinds of text, consulting other materials contained in Sodō shū 祖堂集 Dentō roku 傳燈錄 and other books. This new text by Dr. Ui can be seen in his Zenshū shi kenkyū 2 禪宗史研究 (Studies in the History of Zen Buddhism) pp. 396-423, under the title of Hyakujō Daichi zenji kōgo 百丈大智禪師廣語.

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Isan Keisaku 瀉山警策 1 Kan (TT: 48, p. 1042b-1043c)

The full title is the Isan Daien Zenji Keisaku 瀉山大圓禪師
Wei-shan Ta-guan ch'ian-shih ching-tse
警策, and this work is a kind of manual for the beginners of
Zen studies, which explains in prose the essential principles of
Zen and instructions for sanzen practice and repeats them, this time,
in short poems, in the end of the text.

Keisaku 警策 is originally to "admonish" someone with purpose of
encouraging him, sometimes by words and sometimes by the blow of a stick.
Hence, it frequently means the "stick" itself, though in this case
it is none other than the "words" of admonition.

Sometime in the ending part of the Northern Sung A Daikō Shusui
大洪守遂 (n.d.), in the ninth generation in the Sōtō Line,
annotated this text, together with two other texts, "Shijū-ni shō kyō"
四十二章經 "Butsu Yui kyōgyō" 佛遺教經, and later these three
annotated texts were combined into one book entitled the Busso Sangyō
佛祖三經. There are some other versions of the same text, also
annotated by various scholars in the Ming.

It must be noted here that during the Ming dynasty there appeared
a similar work, also serving as a handbook for sanzen students,
under the title the Shimon Keikun (1 Kan) 緇門警訓.

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This is the catalogue of the myriad kinds of Buddhist materials which Jikaku Daishi Enin 慈覺大師圓仁 (794-864), the 3rd patriarch of the Tendai Sect in Japan, brought back from China when he visited there in the T'ang dynasty. The materials consist of sutras and sastras, the commentaries of such scriptures, mandara, Buddhist images, accessories of ceremonies, the portraits of the monks in scroll, and books on non-Buddhistic subjects. The title printed above is the general title for the entire work which was given by Enin's disciples out of their respect for the Master, though actually the work is comprised of three separate catalogues with different titles. The first of these three is:

1. "Nihon koku Shōwa gonen Nittō Guhō Mokuroku" 日本國承和五年入唐求法目錄 (TT: 55, pp.1074a-1076b).

This is mainly the catalogue of the collection of writings hand-copied by Enin himself at the various temples in Yōshū 楊州, a town on the lower Yangtze River, during his sojourn there which was between August of 838 (the 5th year of Shōwa 承和), the time when he embarked at Yōshū, and the spring of the following year, and lists many sutra, commentaries of the sutra, and biographies of eminent Buddhists, but includes mandara and mudra, explanations of the styles and rules of Buddhist alters, the portraits of saints, and some śarīra (shari 舍利) or Buddha's relics. This piece of the work is divided into 130 sections (bu 部) and 201 kan.

According to the epilogue written by Enin himself (dated April 20, 839) for this particular catalogue, Enin, during his first year in China, was taught Sanscrit by Shūei 宗叡 (n.d.) at Shūnanzan 終南山, and

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such other things as the rules of esoteric ceremonies and the things about mandara, both Taizō 胎藏 and Kongō 金剛, by Zenga Ajari 全雅阿闍梨, a disciple of Benkō 磐弘, a court official of the time. However, as it was impossible for him then to get a permission to go up to Mount Tendai 天台山, which he had been so eagerly hoping, he decided to write this catalogue to go with the objects he had gathered, and which he wished to send hastily off to Japan.

2. "Jikaku Daishi Zaitō Sōshin roku" 慈覺大師在唐送進錄 (TT: 55, pp.1076b-1078b)

The full title is "Tendai Hokke shū Shin'eki Ennin Hōshi Shogu Shosō Hōmon Mandara narabini Gesho tō Mokuroku" 天台法華宗請益圓仁法師且求所送法門曼荼羅并外書等目錄.

The books and objects listed in this work are various sutras, sastras, and laws in the Mahayana Buddhism, Shingon ceremonial rules in verse, commentaries of sutras and biographies, mandaras, the portraits of Dharma transmitters, and books on non-Buddhistic subjects. This work is divided into 127 Sections and 142 kan.

Sometime in 839 Ennin, having failed to get a permission from the T'ang Government to visit Tendaizan, decided to go back to Japan for the time being with a group of the Japanese delegates to China and got on board with the paraphernalia he had collected. Immediately after the boat sailed off, however, she was met with a terrible wind storm which sent her, more than once, back to the Chinese coast. Ennin then gave up the plan of returning to Japan, seeing there an opportunity to visit Godaizan 五台山 and Chōan 長安 instead, and, picking out only a few necessary things for his daily use from the belongings, left the boat to set out for

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another Continental pilgrimage, asking the Japanese envoy to deliver his things to the Enryakuji 延曆寺 on Mount Hiei 睿又山 when the embassy would safely reach home. Therefore, Ennin's paraphernalia were all brought back to the Enryakuji in this manner. A certain Awata who acted the secretary to the envoy 粟田録事 got together with the three Enryakuji monks, Minzen 仁全 (n.d.), Chitetsu 治哲 (n.d.), Eidō 睿道 (n.d.), and compiled another catalogue, editing the first catalogue compiled by Ennin himself and checking it with each article contained actually in the luggage the Embassy brought back. So, this second catalogue bears the date, January 19, the 7th year of Shōwa (840). When compared with the first catalogue, the number of the objects contained in this one is somewhat reduced, but there are some materials which are not listed in the first one.

3.. "Nittō Shingu Seikyō Mokuroku" 入唐新求聖教
目録 (TT: 55, pp.1078b-1087c).

On returning to Japan in the 14th year of Shōwa (847), more than ten years after he left her, Ennin compiled another catalogue. He checked every object he brought home, then produced this work which he immediately dedicated to the Court. Aside from the things cited in the first and the second ones, the objects listed in this catalogue are innumerable, including many hand-copied (by Ennin himself) books, which are divided into 1169 sections and 1596 kan, and 96 objects consisting of mandara, images, portraits, utensils, relics, and lumps of earth and stones, all of which were collected by him during his ^{nine year} stay at Choan and Godaizan. The phrase "shingu"

新求 in the title comes from the fact that Ennin was thinking newly sought of the objects he brought back from China as a new addition to what

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Saichō 最澄 (767-822), the founder of the Enryakuji, and others had already brought back to Japan, and, indeed, they were new contribution to the world of the esoteric Buddhism in this country.

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Though the things which are listed in these catalogues had been handed down in the Enryakuji, a monk called Annen 安然 (841-890), a disciple of Ennin, compiled, in the 9th year of Genkei 元慶 (885), a new synthetic catalogue listing only the things for esoteric purposes which were selected from what had been imported from China by the monks connected to the temple, including Saichō and Ennin, and treasured in the temple. This catalogue included many Zen books and other non-Shingon texts, though some of these books are now completely lost.

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The Nanyō Wajō Tonkyō Gedatsu Zemmon Jikiryōshō dango 南陽和上頓教解脫禪門直了性壇語 is the full title of this work, and it is a collection of the sermons by Katakū Jinne 荷澤神會 (670-762), a distinguished Zen master in the middle T'ang.

Nanyō is the name of a place which was situated in the south-western section of the present Kanan shō 河南省 and Jinne lived there for an interval between 720 and 745 in a temple called the Ryūkō ji 龍興寺, where he was befriended with such eminent officials as Ō I 王維 (701?-761) and Ō Kyo 王琚 (657-746) and called Nanyō Wajō 南陽和上.

The phrase "ton^{kyō} gedatsu Zemmon jikiryōshō 頓教解脫禪門直了性" (Zen doctrine of salvation through Sudden Awakening and direct understanding of nature) is the fundamental principle of the Southern line of Zen teachings which was originated by the Sixth Patriarch, Enō (638-713), who taught Katakū Jinne.

"Dango" 壇語 here means the collection of Jinne's sermons delivered to an assembly from a platform and is a term peculiar to the Southern Zen which had already produced Enō's Rokuso Dango 六祖壇經.

The original text of this work is contained in the hand-written copies of Buddhist materials discovered from T'un Huang from which all the modern texts, including translations, are derived and they are:

1. D. T. Suzuki: Shōshitsu Isshō 少室逸書 (A photostat edition, having the "Jinne Dango" as a part), published in 1935 in Kyoto. Kōtei ^{Kan} Shōshitsu Issho oyobi Kaisetsu 校刊少室逸書及心解說 (The Shōshitsu Issho and an Interpretation), "Jinne Dango", pp. 57-71, 1936, Kyoto. This work is a result of revising the text (No. Kan 寒 81) of the Peking Collection.

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2. W. Liebenthal: "The Sermon of Shen-hui", the Asia Major, Vol. III, Part II, pp. 132-155, 1953, London. This is from the Periot Collection (NO.2045), having the English translation of the text and Liebenthal's interpretation of it, but has no Chinese original.
3. Koteki 胡適 : "Shin Kōtei teki Tonkō Shahon Jinne Oshō Ichō Ryōshu" 新校定的敦煌寫本神會和尚遺著兩種, the Studies Presented to Yuen Ren Chao on his Sixty-fifth Birthday, Vol. II, pp. 827-882, 1958, Rekishi gogen Kenkyūsho 歷史語言研究所集刊, Taipei. This was edited after comparing the Periot text (NO.2045) and the Peking text (Kan 寒 81).
4. Aside from the works listed above there exist some fragments of this text, which are included in the Stein Collection (NO.6977), but a nothing so far is written about them. According to Hsiang Ta's 向達 Hai-chêng hsiao-chi 西徃小記 in the Tōdai Chōan to Seiki Bummei (Chōan in the T'ang dynasty and the Civilization of Central Asia), (p.368, 1957, Peking), there seems to exist one complete copy of this text in China, which has not so far been published.

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Compiled by Dr. Koteki 胡適 (1891-1962), a noted historian of the modern China, and published in 1930 by the Shanghai Toa Toshokan 上海亞東圖書館.

This work is a collection of the revised (by Koteki) materials about Katakū Jinne 荷澤神會 (670-763), a famous Zen Master in the middle T'ang period, originally contained in the Tun Huang manuscripts (Periot and Stein collections), with an additional article attached to it by the compiler himself, an extensive study of the life of the Master, Jinne. Despite the fact that the name of Jinne had been so well known as one of the important heirs of the Sixth Patriarch Enō 六祖慧能 (638-713), no one knew of the existence of the records of his sayings, except for those brief accounts of his life, talks and sermons as we find in the Keitoku Dentō roku, until these materials were discovered from the Tun Huang manuscripts. It was Dr. Koteki himself who made this discovery when he was examining the manuscripts in the fall of 1926 in both London and Paris.

This work which is carefully revised and explained in minute points is divided into four sections, and the first section is given the title "Jinne Goroku Daiichi Zankan" 神會語錄第一殘卷 and its contents correspond to the first half of the NO.3047 of the Periot Manuscript which seems to be a part of the recorded mondo exchanged between the Master and his, both Dharma and lay, disciples, though the beginning part of the original manuscript is missing. This section is further divided into fifty parts, with a table of contents and an epilogue or a bibliographic explanation, added to the end.

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In spite of the impossibility of our finding out the original title for that part of the Periot Manuscript on account of its imperfect condition, of which we have already spoken, Dr. Koteki, after examining the contents, concluded that the manuscript was the recorded sayings of Jinne's. This insight should highly be evaluated.

The second section of this work is entitled "Jinne Goroku Daini Zankan" 神會語錄第二殘卷, the contents of which correspond to the latter half of the Periot's 3047 Manuscript, whose ending part is also missing, and it is comprised of an article entitled "Bodai Daruma Nanshū jō Zehi ron" 菩提達摩南宗定是非論, plus a preface with a title, "Dokko Haisen" 獨孤沛撰. At the end of the second section, there is also an epilogue serving as a bibliographical explanation.

Another record of Jinne's sayings, however, was discovered later also in one of the Tun Huang Manuscripts which had been brought over to Japan, and published in photostat copies by Dr. Daisetsu Suzuki in 1932 (Publisher Ishii Sekisui Bunko 石井積翠文庫). Prof. Yoshitaka Iriya 入矢義高 also discovered in 1961 from the photostat copies of the Periot Manuscript in London (S.6557) a chuan of ancient text entitled "Wanyō Oshō Mondō Zatchōgi" 南陽和尚問答雜徵義. These three kinds of Jinne's recorded sayings thus came to be known, though unfortunately none of these texts are in the perfect condition. Dr. Koteki, however, after making a careful study of these three texts, wrote an article under the title "Jinne Oshō Goroku teki Daisanko Tonkō Shōhon: Wanyō Oshō Mondō Zatchōgi; Ryū Chō shū" 神會和尚語錄的第三個敦煌寫本——劉澄集 and published it in the "Rekishi Gengo Kenkyūsho Shūkan Gaihen, NO.4," (Keishuku Kunsakuhin Sensei 65 sai Rombun shū 歷史言語研究所集刊外篇, 第四種, 慶祝 I, pp.1-31, Peking, 1960). 董作賓先生六十五歲論文集.

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The material making up the second section of this work consists mainly of the record of the discussions held between Jinne and Santō Sūen Hōshi 山東崇遠法師 (n.d.) in the years from 730 to 734, in which the Master attacked his doctrinal opponents, the Northern School. This record was apparently edited by Dokko Hai 獨孤沛 (n.d.), one of Jinne's lay disciples, who also contributed a preface to the record. Though the NO.3047 Manuscript of the Periot Collection is unfortunately lacking in the last few pages, Dr. Koteki found in the NO.3488 Manuscript of the same collection a material that was evidently the continuation from the Manuscript NO.3047 and compiled the Section III of this work, out of this material, naming it "Jinne Goroku Daisan Zankan" 神會語錄第三殘卷, and wrote an epilogue for the section.

Since this material is also fragmental, lacking again in ending part, it was impossible to know then the whole picture of this work, that is, "Bodai Daruma Nansō jō Zehi ron".

But it was in 1958 when Dr. Koteki supplied the missing contents in these manuscripts by collating another (NO.3488) of the Periot Manuscript and made clear for the first time the entire contents of this record. These circumstances are extensively related in his article, "Shin Kōtei teki Tonkō Shōhon Jinne Geshō-Icho Ryōshu" 新校定的敦煌寫本神會和尚遺著兩種 (Keishuku Chō Gennin Sensei 65 sai Rombun shū, II, 慶祝趙元任先生六十五歲論文集, 歷史言語研究所集刊第二九本, pp. 827-882, 1958, Taipei). Regarding this record it is further recommended to see the two bibliographical introductions, one for the Bodai Daruma Nanshū jō Zehi ron and the other for Nanyō Wajō Tonkyō.

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Gedatsu Zemon Jikiryō Dango 南陽和上頓教解脫禪門直了性壇語.

The next and last section, Section IV, is entitled by Dr. Koteki "Tongo Mushō Hannya ju Zankan" 頓語無生般若頌殘卷 but it is exactly the same as the work by Jinne which is generally called "Kataku Daishi Kenjū ki" 荷澤大師顯宗記 and contained in the Kan 3 of the Keitoku Dentō roku. This Dr. Koteki compiled from the Tonkō Manuscript (S.466) kept in the British Museum, which he apparently compared with the aforementioned work in the Dentō roku, for some comments on the differences are noted down in this section. In the explanatory bibliography for this section Dr. Koteki clarifies that the original title for this particular text was "Tongo Mushō Hannya ju" and the text had undergone some changes since its first appearance. Dr. Koteki completed this part of the work in 1930.

In addition, Dr. Koteki appended Jinne's "Jishū go" 示衆語, with his own introduction, to the end of the whole work, completing this great collection of the Jinne materials. And, this and Nanyō Wajō Dango which was to be discovered later are the only materials for the study of Jinne that we know of, and it goes without saying that the recent study of this Master owes a great deal to the present work of Koteki's, and the most important thing about this work is that by the appearance of this collection it was proved that Jinnes was the virtual founder of the Southern School of Zen who separated itself from what had been considered ~~orthodox~~ orthodox, the Northern School.

The complete French translation of this work was accomplished by Jacques Gernet in 1949, that is:

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Jōron, 1 Kan 聲論 Chao-lun (TT: 45, p.150-161)

Compiled by Sōjō 僧肇 (374-414) of the Latter Ch'in 後秦, and consists of the four essays discussing the Hannya 般若 doctrines which he studied in the period presumably between 405 and 410 under his teacher Kumārajīva 鳩摩羅什, a letter to the compiler from his friend Ryūimin 劉遺民 of Rozan 廬山, criticising the essays, another letter written by the compiler himself answering Ryūimin's letter, and one more essay which constitutes the general introduction of the book. Later this book became the most essential in Sanron shū 三論宗 (Three Śāstras School) and began to be highly esteemed in Kegon and Zen, too. The English translation of this book is Liebenthal's "The Book of Chao" which appeared in 1948 in the Monumenta Serica.

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Jō ron Kenkyū 肇論研究

This work was compiled by Dr. Tsukamoto Zenryū 塚本善隆, published in 1955 by Hōzō kan 法藏館 in Kyoto, and contains a revised text of the Jō ron 肇論, its Japanese translation with notes and an index, and seven articles by seven different scholars, including the compiler, on the Jō ron.

Appended to the end is a photostat reproduction of the whole text of the Setsuyaku Yaku ron 節釋釋論 by Muan oshō 夢庵和尙.

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Jōshū roku 趙州錄 2 Kan or 3 Kan. (ZZ: 2, 23, p.)

Chao-chou Chen-ochi ch'an-shih yü-lu

The full title is the Jōshū Shinsai Zenji goroku 趙州真際禪師語錄 but the work is also known as the Jōshū Oshō goroku 趙州和尚語錄, or Jōshū Soshi goroku 趙州祖師語錄, or simply Jōshū goroku 趙州語錄.

This goroku is collection of the sermons by Jōshū Jūshin 趙州從諗 (778-897), a notable "en master who lived in the ending part of the T'ang, and the discussions which he exchanged with his disciples. Preceding the main text is a short biography of the master entitled "Jōshū Sinsai Zenji goyō" 趙州真際禪師行狀, which is said to have been dictated in 953 by Etsū 會通 of Tōin 東院, a temple at Tōto 東都, present Nanking 南京 and at the end of the text there are two poems to lament the master's death by O Yō 王鎔, King of Jō 趙王, who controlled the whole districts of Kahoku 河北 and was a devoted disciple of Jōshū's.

Nothing is clear regarding the original compiler of the text and its date, but since the present text bears at the end a notation which states that text was re-edited by Chō Shoku 澄徒, ^{of Seiken-in 棲賢院, Rozan 廬山,} one of the disciples of a disciple of Hōgan Bun'eki 法眼文益 (885-958), it is surmised that ~~it was~~ the originally published edition was in circulation ^{already} in the ending part of the 10th century. Later, when the Kosonshuku goyō 古尊宿語要, the first collection of Zen texts, was published in four volumes at Kuzan 鼓山, Fuku shū 福州, in 1144, this text was included in it as one of the volumes. At the time the text was in three "an. In 1267 a new collection of old Zen texts, entitled Jūkoku Kosonshuku goroku 重刊古尊宿語錄, compiled with new materials out of the first Kosonshuku goyō was published, and the Jōshū roku occupied its thirteenth and

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forteenth^{kan}.

Again sometime in the Ming dynasty, Ummon Enchō 雲門圓澄, in the
twenty seventh generation in the Sōtō Line 曹洞宗, took out Jōshū roku
from the Kosonshuku goroku, wrote a preface to it, and made his disciples
Myōshō 明聲 and Gen Daisan 嚴大参 publish it under the title, Jōshū
Ōshō goroku 趙州和尚語錄. However, they made an obvious mistake in
attributing the honor of the original compilation of the text to a certain
Sun'en 文遠 whom they claim to be Joshu's disciple.

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Jō Yuishiki ron, 10 Kan 成唯識論

(TT: 31, pp.1-60)
(Nanjō, NO. 1197)

Vijñaptimātratāsiddhi-sāstra. Yuishiki ron is its abbreviation.
Compiled by Dharmapāla 護法 and nine other commentators. Genjō 玄奘 made its Chinese translation by the imperial order in 659. One of the essential scriptures for Yuishiki Hossō shu 唯識法相宗. Originally consisted of Vasubandhu's Vidyāmātrasiddhi-tridasa-sāstra 唯識三十論頌 as the main text and the commentary by ten Indian scholars but, when translated by Genjō, he seems to have reedited the whole book, putting more emphasis on Dharmapāla's commentary and discarding some of other articles. In 1928 De La Vallée Poussin made its French translation.

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Jōzan Teiseki shi 常山貞石志 24 Kan.

Compiled by Shin Tō 沈濤 (n.d.), a scholar and Governor of various provinces in northern China, who lived about the end of the Ching 清 dynasty. Completed in the 22nd year of Dōkō 道光 (1842) and published in the same year.

This work is the collection of the inscriptions from the stone monuments that had existed from old~~er~~ times in the district around Mount Jōzan 常山 in Hopei.

During the twenty months of his time as the governor of that district Shin Tō assiduously collected inscriptions by making stone-rubbing by himself, and then comparing them with the descriptions in the regular history books, other collections of stone inscriptions and local history books ~~which~~^{he} studied them very carefully and noted down whatever he found out and edited the result into these volumes. The arrangement of the materials is in chronological order, and it begins with ancient times and ends with the end of the Yuan dynasty. For each of the inscriptions collected here Shin Tō notes detailed descriptions, such as the location of the original stone monument, its measurement, and its calligraphic style. All the text of the inscriptions is of course recorded, and right after each text follow the detailed comments or notes by the compiler, though there are some texts omitted here because they had been already shown somewhere else.

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Jūhasshiryaku 十八史略, 2 chuans or 7.

Compiled by Sō Senshi 曾先之 of the Yüan dynasty.

A popular history of China for lay readers, compiled from materials which are adopted from sixteen different authorized books of history of China, beginning with the Shiki 史記 and the Kanjo 漢書 and ending with the Shin Godai shi 新五代史, and two other history books which had been written in the Sung dynasty. Originally this work was in two chuans, but since Chin In 陳殷 re-edited it in the Ming dynasty it became seven, and it is this Chin In edition that is generally in use at present.

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Words Ranch to
Tales from the Country of Locust-tree Peace.

Locust-tree Peace Country Tales

Kaian-koku go 槐安國語 7 Chuan (TT:81, p.511a-580a)

A record of the lectures on the Daitō Kokushi goroku 大燈國師語錄 by Hakuin Ekaku (1686-1769), a famous zen monk in the middle of the Edo, who delivered them to his disciples at Shōin ji 松蔭寺, Hara 原, Shizuoka prefecture, in 1749, and compiled by Ichidaku 一諾 (n.d.) and several other disciples of Hakuin's. The work was published a year after the date mentioned above by Zenichi 全己 (n.d.) of the Ankoku ji 安國寺.

The first four chuan consist of the texts of the "Daitokuji goroku" 大徳寺語錄 in the Daitō roku 大燈錄 and the Sōfukuji goroku 崇福寺語錄, plus Hakuin's own jakugo 著語 (ironical commentaries) on them. The fifth and the sixth chuan bear the koans with verse and prose comments (juko and nenko) that appear in the Daitō roku 大燈錄, which reminds one of the fashion in which the Hekigan roku 碧巖叢錄 is arranged, and his introductory remarks (suiji 垂示) and lectures (hyōshō 評唱) on each of these koans, and his jakugo on the koans and even on his own juko and nenko, making the most important part of the whole work. The last chuan consists only of Hakuin's jakugo attached to his own juko and nenko on these koans and does not have lectures.

"Kaian-koku" 槐安國 is the name of a country of ants to which a Jun'u Fun 淳于棼, a man of the T'ang, is said to have travelled in his dream while he was having a nap under an enju-tree 槐樹 or Japanese Pagoda-tree. Hence, "Kaian-koku go" is a dream story.

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Kampotsu Bodai-Shimmon 勤發菩提心文 (ZZ: 2, 8, pp.350a-353d)

The official title of this work is Fu Kampotsu Bodai Shimmon 普勤發菩提心文, and its writer is Haikyū 裴休 (797-870), the noted Prime Minister in the end of the T'ang period and Prefect of many local governments. The time of its completion was the 3rd year of Kaisei 開成 (838). Haikyū was then the Prefect of Men shū 綿州 (present Szechwan), and he had already been an excellent Buddhist lay scholar having studied under Keihō Shūmitsu 圭峰宗密 (780-840), a distinguished Zen master in the lines of both Kegon and Katakū.

This work is a kind of introductory book for the beginners of Buddhism, both monks and lay students, and it explains for them the hints and the methods for Zen practice very systematically.

There is a preface by his master Shūmitsu which opens this volume.

This book seems, at first, to have been handed down in the form of handwritten copies for many years until a certain Jōshō 淨照 (n.d.) published it for the first time in the 20th year of Shōkō 紹興 (1152) in the book form.

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This is a work compiled, by the Imperial decree, by a group of scholars, thirty seven in number, led by a man called Gen Gen 阮元 (1764-1849), Governor of Ryōkō 兩廣 and other districts and a distinguished historian in the middle part of the Ching dynasty 清朝. The compilation of this work was completed in the 23rd year of Kakei 嘉慶 (1818), and the result was presented in the following year to the court and brought to publication in the second year of Dōkō 道光 (1821), three years after the completion.

This work is a local history of a Chinese district called Ryōkō 兩廣, situated in the farther-most south of the continent, and ^{as} the history of a local district the work is most extensive and counted as most important among all the local histories in China written in that dynasty. The book is divided into 26 sections and comprises the records of the district's both natural and cultural phenomena, politics, economy, nature, geography, history, arts, literature, and people, arranged in both geographical and chronological orders. But as this work was, as mentioned above, compiled by the order of the Emperor, description is greatly marred by political considerations, and it opens, for example, with an Imperial mandate issued specially to the people of that district.

It was not until the Ming dynasty that they began compiling full-scale local histories in China, and in the district of Ryōkō also several works were compiled after the era of Kasei 嘉靖 (1522-1566) before this one, for examples, Ryū Shūken's 劉集權 (n.d.) Kanton Tsūshi 廣東通志 in 30 Kan, which was finished in 1673, and Kaku Gyokurin's 赤玉鹿麟 (-1751) work with the same title in 64 Kan, which appeared in 1730.

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But with the arrival of the Ching dynasty 清朝, the program of compiling local histories on a nationwide scale was at last launched, and the first project of the whole program, the compilation of the Daishin Ittō shi 大清一統志 in 356 Kan, was completed in the 8th year of Kenryū 乾隆 (1743), nearly sixty years after they set out to work, and even after that there have taken place several revisions and additions of new materials. The compilation of the Daishin Ittō shi naturally stimulated the scholars in many districts into similar efforts, but always supported by the central government.

Upon working on this new Kanton Tsūshi the compiler Gen Gen synthesized all existing histories of the district, such as those mentioned above, sought and obtained new data, not only from regular history books and literary works, but also from a great number of, otherwise hidden, materials which had been kept by the old families in the district and inscriptions of stone monuments, and edited them into one work, carefully clarifying the sources from which he drew his data.

In 1857, sometime after the completion of the printing, the original blocks were unfortunately destroyed by fire, and, therefore, the work had to be printed all over again in 1864. And in the 23rd year of the Chūka Minkoku 中華民國 (1934) there appeared, by the efforts of the publisher Shōmu Inshokan 商務印書館, another edition of this work, which apparently ^{was} reprinted from the 1864 reprint. This latest edition is in five volumes and has an elaborate index which includes personal names, place names, book titles, and other things.

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Kanzan shishū 寒山詩集 1 chllan or 2 chllans.
(Shibusōkan series 四部業刊 , Vol. 1, Book 604).

A collection of the poems by three monks, Kanzan 寒山 ,
Jittoku 拾得 and Bukan 豐干 who lived in Kōkuseiji
國清寺, Tendaisan 天台山 , and is sometimes called
San-in shishū 三隱詩集 . The editor is said to be Ryokyū
In 隱丘胤 of the T'ang period. Though its contents and
arrangements differ according to several editions, all of them
have a preface by Ryokyū In and a postscript written in 1189 by
Shinan 志南 , a monk of the Sung period. Little is known
about these monk-poets. Facts about them found in Sō kōsō den
19 宋高僧傳 , Keitoku dentō roku 27 景德傳燈錄
or Senden shūi 仙傳拾遺 cited in Taihei kōki 太平廣記 55
are doubtful, but they were accepted generally in those days.
A collection of their poems seems to have existed and more than
ten of them are cited in Enju's 延壽 (904-974) Sugyō roku
宗鏡錄 .

The oldest text extant is a Sung text with Shinan's post-
script and is preserved in the Department of Imperial Household
of Japan. Its photographic reprint was published in 19³⁸ by Shinbisha-in
A Japanese wood-block reprint in 1325 has no postscript of Shinan,
密英書局
but is based on the Sung text. The photographic reprint of
this 1325 edition was published in 1958. Shibusōkan edition
contains the Sung text and another one published in Korea in
the Yüan period.

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Their poems were loved by Zen monks and adherents and were studied by Japanese Zen monks of the Five Mountains period. In the Edo period, such commentaries as Kanzanshi kange 寒山管解 Kanzanshi sakuin 寒山索隱 and Kanzanshi kimon 寒山記聞 were published. However, the aim of these commentaries is not literary appreciation, but the explanation of Zen Buddhist meanings of the poems. As for recent studies and commentaries, Professor Iriya Yoshitaka's 入矢義高 Kanzan 寒山 (Chinese poets series, Book 5, 1958) is one of the best.

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Kegon Gōron 華嚴合論 120 kan, ZZ: 1, pp. 5, 325a-7, 148c.

Officially called the Daihō Kōbutsu Kegon kyō Gōron 大方廣佛
華嚴經合論. Abbreviated titles are Kegon kyō Gōron 華嚴經
合論, or simply Gōron. Written and compiled by Ritsūgen Koji
李通玄居士 (635-730), a Kegon scholar in the middle T'ang dynasty.

This work is comprised of the commentaries of Śikṣānanda's 實叉難陀
(652-710) eighty kan translation of the Hon Kegon kyō 本華嚴經.

The compilation was probably completed sometime between the year
721 and the year of the writer's death. Ritsūgen's original commen-
taries were in forty kan, but later in the Daichū Era 大中 (847-859),
in the later part of the T'ang, a certain Shinei 志寧 (n.d.) of
Kaigenji 開元寺 in Fuku shū 福州 in Fukien added to it his
own commentaries in eighty kan, making it altogether one hundred
and twenty kan, to which another scholar of the Northern Sung by
the name of Eken 慧研 (n.d.) put his preface by the Imperial decree
in 967. It was by Kūe Bian Zenji 空慧永安 that the whole
thing was published soon after. Kūe Zenji was the priest who lived
in the Hōon Kōkyō dōjō 報恩光教道場.

The biography of the original writer-compiler Ritsūgen Koji,
also called Ri Chōja 李長者, is extremely obscure and sometimes
even mysterious. For one tradition has it that Ri came originally
from an Imperial family, arrived, as if from nowhere, suddenly at
a certain district in Shansi of Northern China, then went from one
hermitage to another to finish this work, and soon after the completion
died in the same district.

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The ideas contained in the commentaries in this work are often deviated from those of the traditional Kegon teachings, though they were later partaken and synthesized by such masters as Jōkan 澄觀 (738-835) and Shūmitsu 宗密 (780-840), forming an unorthodox line of the Kegon teachings.

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Hua-yen fa-chieh hsüan-ching

Kegon Hokkai Genkyō, 2 Kan 華嚴法界玄鏡 (TT:45, p.672-83)

Compiled by Chōkan 澄觀 (737-838). A commentary book on the Kegon Hokkai Kammon 華嚴法界觀門 of Tojun 杜順 (557-640), the founder of Kegon Sect. One of the most elemental books in Kegon.

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Elvot translates "Structure of the World". (Harmon. II, p. 54)

Hua-yen ching

Kegon kyō 華嚴經 Buddha avataṃsaka mahāvaiṣṭhāyā sūtra (Nanjō, No. 87-9)

Another sanskrit title is ^{short} Gaṇḍavyūha sūtra. ^{Garland. Roundly arranged} Avataṃsaka means a group, collection or a large number of things. Gaṇḍa in gaṇḍavyūha is the stem of plants and vyūhana means placing things apart, or distribution or arrangement. In the West this work is usually called the Flower Garland Sutra. This book explains the doctrines in the Hokkai Engi 法界緣起 (Bukkyōgaku Jiten, p. 221) and that constitutes the contents of the Buddha's enlightenment, is the most important of the representative Mahayana sutras, becoming afterwards one of the essential books in the Kegon School in China. The original text is supposed to have been written in South India about the 4th century A.D., though its complete sanskrit text is no longer extant. Some parts of the sutra have been printed in such works as J. Rahder's Daśabhūmika sūtra (et Bodhisattvabhūmi (1926), R. Kondō's Daśabhūmīsvaro nāma Mahāyānasūtram (1936), Dr. Suzuki and H. Idzumi's The Gaṇḍavyūha-sūtra, 4 vols (1934-36), and etc.

The three Chinese versions of this work are:

- T. No. 278 1. Daihōkōbutsu Kegon kyō, 60 Kan 大方廣佛華嚴經 (TT:9, pp. 395-788)

This translation is said to have been done by Buddhahadra 佛陀跋陀羅 (359-429) of Eastern Ch'in 東晉 between 418 A.D. and 420, and its popular title is Kuyaku 舊譯, meaning the Old Translation.

- T. No. 279 2. The same title, 80 Kan (TT:10, pp. 1-444)

This is popularly called Shinyaku 新譯, the New Translation, and was completed by Siksānanda 實叉難陀 (652-710) by the order of the Emperor 則天武皇.

3. The same title, 40 Kan (TT:10, pp. 661-851)

T. No. 293 The full title is Daihōkōbutsu Kegon kyō Nyū Fushigi Gedatsu Kyōgai Fugen Gyōgan bon 大方廣佛華嚴經入不思議解脫境界普賢行願品.

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Kegon kyō 2

listed in Ch'ang-an ca. 785-810.

Hannya 般若 Kashmiri text. Gandavyūha.

Prajña is said to be the translator. The contents of this work, however, is limited to the ending part of the Kegon kyō, that is, "Nyu Hokkai bon"

入法界品 and therefore the more popular designation of this work is Nyū Hokkai bon or Hokkai bon.

① Hokkai Engi, Conditional Arising of the Dharmadhātu.

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Kegon kyō Gikai Hyakumon, 1 Kan 華嚴經義海百門 (TT:45, pp.627-736)

Written by Hōzō 法藏 (643-712). Its abbreviated title is Gikai Hyakumon 義海百門. One of the elemental books in Kegon, discussing, in one hundred different items, the doctrines of the Hokkai Engi 法界緣起, which are the main principles of the Kegon Sutra. The date of writing is unknown.

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Keitoku dentō roku 景德傳燈錄 30 chüans.

(TT: 51, pp. 196b-467a). Compiled by Eian Dōgen 永安道元
(n.d.). Sometimes called Dentō roku or Dentō.

Compilation was finished in the first year of Keitoku 景德
(1004). It was presented, with a preface by Yō Oku 楊億
(964-1020), the Prime Minister, to the Emperor Shinsō 眞宗.

This book is one of the most important traditional histories
of the Chinese Zen and deals, in the manner of Hōrin den 寶林
傳, with monks, from the Seven Buddhas of the Past in India,
through Bodhidharma, the founder of the Chinese Zen, to the 3rd
generation disciples of Hōgen Bun-eki 法眼文益 (885-958),
the 17th generation of Bodhidharma. In it are mentioned 1701
monks ranging over 51 generations and 967 of them are given
biographies and records of their teachings.

The volumes 1-26 give us biographies of monks classified
according to the various sects of Zen and the volume 27 deals
with records of masters of sects other than Zen, who had, how-
ever, close connections with Zen. The volume 28 contains
sermons of distinguished monks of the T'ang period. The volumes
29-30 contain representative Zen verses and writings.

Little is known about Dōgen, the compiler, except that he
was a disciple of Tendai Tokushō 天台德韶 (890-971) and
lived in Shōten-eian-in 承天永安院 of Soshū 蘇州.

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The original 1011 text is now lost, but it seems that it was often reprinted throughout the Sung period. In the 3rd of Shibusōkan series 四部叢刊, we can see the photographic reproduction of the three kinds of text printed in woodcut in the Sung period. The text in Taishō shinshū daizōkyō 大正新修 大藏經 is based on the two Daizō texts of the Yüan and the Ming periods.

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Kenchū Seikoku Zokutō roku 建中靖國續燈錄 30 Kan with
a catalogue in 3 Kan, ZZ: 2乙, 9, pp. 1a-207d.

The shorter title is Zokutō roku or just Zokutō. This work, compiled by Bukkoku Ibyaku 佛國惟白 (^{n.d.} -1090), a distinguished Zen scholar, in the seventh generation of the Unmon shū 雲門宗, and the priest of Hōun Zenji 法雲禪寺 in Tōkei 東京 (present Kaifeng 開封 in Honan), is one of the five lamp histories of Chinese Zen and considered naturally as one of the most important of all Chinese Zen history books. Upon completion of its compilation in the first year of Kenchū Seikoku 建中靖國 (1101), the work was immediately dedicated to then Emperor Ki Sō 徽宗, who in turn wrote a preface for it and had it included in the Tripitaka, and it was published in the second year of Sūnei 崇寧 (1103) from Tōgaku Zenin 等覺禪院 in Fukien. The title Kenchū Seikoku 建中靖國 was ^{to} commemorate the year in which the work was completed.

This work was meant to be an addition and sequel to the two "lamp histories", the Keitoku Dentō roku 景德傳燈錄 (1004) and Tenshō Kotō roku 天聖廣燈錄 (1036), and consists of the episodes on the transmission of dharma, brief biographies, mondo, prose and verse commentaries on koans and poetical works, of and by various Zen masters in various schools of the Five Houses which arose in the Northern Sung dynasty. Giving clear evidences of the prosperity of those schools in those days, the contents of this work are thus repleted.

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Kan I of this work is entitled "Shōjū mon" 正宗門 which describes the history of dharma transmission, starting from Shakyamuni and the twenty eight patriarchs after him, through the six patriarchs in China from Bodhidharma down to Enō and many other masters both in Wāngaku and Seigen lines, and ending with many masters in the Five Houses in the later T'ang, though this part is rather briefly treated as more extensive descriptions are found in the two previous works which have just been mentioned.

The part from Kan II to Kan XXVI is entitled "Taiki mon" 對機門, and comprises mostly the records of various masters in the Sung dynasty, forming the most important part of the whole work. Kan XXVII is a collection of prose commentaries by different masters. The next Kan is that of verse commentaries, and the last two kans, XXIX and XXX, are comprised of verses. 偈頌

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Hsieh-yü ching

Kengu kyō, 15 Kan 賢愚經 (TT:4, pp.349-445; Nanjō, 1322)

Another Chinese title is Kengu Innen kyō 賢愚因緣經 and its Sanskrit title, Damaṃka-nidāna-sūtra. Nidāna means an allegory or a story of karma (Innen monogatari 因緣物語) and is one form of writing sutras in Hināyāna Buddhism. About 445 during the Northern Wei dynasty Ekaku 慧覺 and his fellow monks completed the Chinese translation of this sutra and compiled it into a book, in Kōshō gun 高昌郡 in Central Asia. There are several versions of this sutra, which somewhat differ in contents from one another. What is defined as the Korai text 高麗本 has sixty nine stories. A Tibetan translation also is extant. In 1843 T.F. Schmidt translated this sutra from the Tibetan text into German and published it in Petersburg, under the title, Der Weise und der Thor.

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Written by Katakū Jinne 荷澤神會 (670-762), the famous heir of the Sixth Patriarch, Enō, and founder of Katakū Zen 荷澤禪. Though this work seems, in old times, to have been called Tongo Mushō Hannya ju 頓悟無性般若頌, it is generally called Katakū Daishi Kenjū ki 荷澤大師顯宗記, or simply Kenjū ki.

This work explains "tonshō" 頓性 and "hannya" 般若, both so intrinsic as doctrines to the teachings of the Southern Zen.

Probably because of the verse which opens this work and consists of four lines with four characters in each line, it had "ju" or "verse" in the old title, Tongo Mushō Hannya ju.

The Kan 30 of the Keitoku Dentō roku has the whole of this text, but the Sugyō roku 宗鏡錄 (Kan 99) only a part of it. However, two hand-written copies of this work were recently discovered from the Tung huang manuscripts (classified as S. 468, S. 5619), and it was then that we came to know that the former title of this work was Tongo Mushō Hannya ju and the Tun huang copies were quite different in contents from the popular texts mentioned above, which means obviously that the latter were the result of considerable revisions of the original texts. A comparative study of these texts by Dr. Hu Shih is included in his Jine Oshō Ishū 神會和尚遺集 (Kan IV).

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Ketsumyaku ron 血脉論 (TT: 48, pp. 373b-376b).

The 6th section of Shōshitsu rokumon 小室六門.

This section ~~has been regarded as~~ ^{is} a collection of ~~Bodhidharma's~~ ^{attributed to Bodhidharma,} sermons in the form of question and answer between master and disciple. These sermons deal with the true nature of enlightenment which runs throughout the blood transmission or lineage of the 27 Indian Patriarchs.

It was not until the middle of the 8th century that the theory of the tradition of the 27 Indian Patriarchs was established, and accordingly, this collection expounding the theory belongs, not to the times of Bodhidharma, but the the 8th century.

Beside the text contained in Shōshitsu rokumon, there are following texts:

1. Darumadaishi ketsumyaku ron 達磨大師血脉論 contained in Zoku zōkyō 續藏經 . (ZZ: 2 の 15, pp. 405a-408b). This was published in 1153 by Nintetsu 任哲 together with Obaku denshin hōyō 黃檗傳心法要. It has a preface by Nintetsu.

2. The text contained in Daruma sanron 達磨三論 published in 1387 at Sanne-in 三會院 of Rinsenji 臨川寺 . Beside this, the book contains Goshō ron 悟性論 and Hasō ron 破相論 . 磨

3. Darumadaishi ketsumyaku ron 達磨大師血脉論, a separate volume published in 1570 at Anshinji 安心寺 in Korea.

4. The text published in 1908 with other Zen books by Chinese and Korean authors at Bongyoji 梵魚寺 in

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Korea.

All these texts are identical.

At the end of the Shōshitsu rokumon text are two verses which are quoted from the Dharma section, volume 3 of Dentō roku 傳燈錄 . (Cf. TT: 51, pp. 219c-220a). The first of them is seen in all texts mentioned above, but the second is seen in ^{the} Shōshitsu rokumon text only. All texts other than the Shōshitsu rokumon text contain a verse which is at the end of Anjin hōmon 安心法門 (Shōshitsu rokumon text) and two verses which are at the end of Hasōron 破相論 (Shōshitsu rokumon text).

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Kidō oshō goroku 虛堂和尚語錄 10 chüans. 錄
(TT: 47, pp. 984a-1064b). Sometimes called Kidōshū ^{roku} 虛堂集 ~~Hsü-tan~~ Hsü-tang-ly
or Sokkōshū 息耕錄.

This book is the record of words of Kidō Chigu 虛堂智愚
(1185-1269) of the Yōgi 楊岐 line, the 17th generation of
Rinzai. It contains formal and informal sermons, lectures, writings
for his disciples, open lectures for lay people and verses, together
with biographical materials. He gave these sermons and lectures at
Kōshō manju zenji 興聖萬壽禪寺 of Kakōfu 嘉興府 and
other temples. Sokkō is another title of Kidō.

It was compiled by his disciple Myōgen 妙源 (n.d.) and
others and was published in 1269 at Kuzan 鼓山 of Fukushū 福州.
The first seven chüans were compiled while ^{Kidō} ~~he~~ was alive and the
other three are supplementary volumes added after his death. The
title of Kidō oshō zokushū 虛堂和尚續集 was given to these
three.

His teaching was introduced into Japan by his Japanese
disciple Daiō kokushi 大應國師 (1235-1308) and this book
was regarded as one of the most important in the Japanese Rinzai
sect. It was reprinted several times in Japan. These Japanese
reprints have some new materials added at the end. Among
commentaries by Japanese, Mujaku Dōchū's 無著道忠
(1652-1744) Kidō roku rikō in 32 kans is one of the best.

虛堂錄犁耕.

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Ko shōryō den 古清涼傳 2 chūans. (TT: 51, pp. 1092c-1100c).

Compiled by Eshō 慧祥, a monk of the T'ang period, during the years 670-680. It deals with the history, geography, religion and literature of Godaisan 五台山, Sanseishō 山西省. The word shōryō originally means enlightenment and refers to Godaisan. It was generally believed among Chinese Buddhists of those days that Godaisan was Shōryōzan 清涼山 mentioned in the Avatamska Sutra. It was said that Manjusri lived there with his ten thousands disciples and that pious pilgrims could see his incarnation and get various kinds of religious inspiration.

Little is known about the life of the compiler. He was probably one of the monks living in Godaisan. This book is now called Ko shōryō den (Older shōryō den), because two kinds of shōryō den were later published. They are:

(1) Kō shōryō den 廣清涼傳 3 chūans. (TT: 51, pp. 1101a-1127a). Compiled and published in 1061 by En-ichi 延一, a monk of Kegonji 華嚴寺, Godaisan.

(2) Zoku shōryō den 續清涼傳 2 chūans. (TT: 51, pp. 1127a-1135a). Compiled in 1088 by Chō Shōei 張商英 (1043-1121). The compiler is a well known statesman of the Northern Sung, a pious believer in Zen and the author of Gohō hen 護法集.

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Chü-shih chuan

Koji den 居士傳 1 56 chüans. (ZZ: 2 乙, 22, pp. 396a-506a). Compiled during the years 1770-1775 by Hō Saisei 彭際清 (1740-1796), a well-known lay Buddhist of the Ch'ing and published in 1776.

This book is a collection of short biographies and records of 227 well-known koji's, or lay students of Buddhism, from the Later Han to the Ch'ing periods. The compiler started this book urged by his two friends and lay students, Ō Daishin 汪大紳 (經) and Ra Daisan 羅台山, who cooperated in its compilation. There are essays by these two throughout the book. Vol. 56, the last volume, is the compiler's Autobiography.

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Kōke zenji goroku 興化禪師語錄 1 chüan.

(ZZ: 2 23, pp. 110d-111c).

Record of words of Kōke Zonshō 興化存獎 (830-888).

Its full title is Kōke Zonshō zenji goyō 興化存獎禪師語錄 and it is sometimes called Kōsai daishi goyō 廣濟大師語要 or Kōke roku 興化錄. Kōke Zonshō is the Dharma heir of Rinzai Gigen 臨濟義玄 (-866), a Zen master of the late T'ang period.

No date is known of its compilation. It is contained in the 5th chüan of Kosonshuku goroku 古尊宿語錄 (1267). The text contains "Rinzai Eshō zenji tōki" 臨濟慧照禪師塔記 at the end.

As for his life, see Biography.

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Kongō kyō 金剛經 *Chin-kang ching*
(Nanjō, 10)

Or Vajracchedikā prajñāpāramitā sūtra. In Chinese it is the Kongō Hannya
Haramitsu kyō 金剛般若波羅蜜經, or simply Kongō kyō, which in English
equivalent is the Diamond Sutra. The original scripture, it is said, came
into existence about the third century in the north-western part of India.
As Prajñā's truth is supposed to be as hard as diamond, it came to be called
by that name. There are several modern texts of the same sutra in the
original language, respectively published by Max Müller in 1881, F.E. Pargiter
in 1916, N.P. Chakravarti in 1956, and Edward Conze in 1957. We have also
six Chinese versions of this sutra. They are:

1. Kongō Hannya Haramitsu kyō 金剛般若波羅蜜經 (TT: 8, p.748c-752c)
Translated by Kumārajīva 鳩摩羅什, published in 402.
2. The same title (TT: 8, p.752c-757a, p.757-761c)
Translated by Bodhiruci 菩提流支, published in 509
3. The same title (TT: 8, p.762a-766c)
Translated by Shintai 真諦, published in 562.
4. Kongō Nōdan Hannya Haramitsu kyō 金剛能斷般若波羅蜜經
(TT: 8, p.766c-771c)
Translated by Dharmagupta 笈多, published in ca. 592.
There is also the Kongō Hannya Haramitsu kyō ron (TT: 25, p.766-)
by Dharmagupta, which contains the whole sutra in Chinese, as the
main text, done by the same translator.
5. Nōdan Kongō Hannya Haramitsu kyō 能斷金剛般若波羅蜜經
(縮月丸 p.41-)
Translated by Genjō 玄奘, published in 648.

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6. Bussatsu Nōdan Kōngō Hannya Haramita kyō 辨說能斷金剛般若
波羅密多教 (TT: 8, p.771c-775b)

Translated by Gijō 義淨 in 703.

Genjō also translated the Dai Hannya Haramita kyō 大般若波羅密多經 about 660-663 and published it in six hundred chuans (TT: 5-7). It is well known that the contents of ~~the~~ ^{its} ninth section (K.577), entitled "Nōdan Kōngō bun" 能斷金剛分 (TT: 7, p.980a-985c), corresponds that of this sutra. However, only the first in the list above has been valued in both China and Japan, and there have appeared many books of commentary on this sutra. Among those in English language ~~works~~ the followings are the most distinguished:

1. Diamond Sutra, by E. S. Beal, published in 1864-5.
2. the same title, by William Gemmel, published in 1912.
3. the same title, by Wai-tao, published in 1931 and 1956.
4. the same title, by A. F. Price, published in 1947 and 1955.

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Chin-kuang-ming ching

Konkō myō kyō 金光明經 1 (Nanjō, No.126, 127, 12)

prabhāsottama-sūtra

In Sanskrit this sutra is Suvarṇa-prabhāsa-sūtra, which deals with such theories as the eternity of the Buddha's life and the Protection from Good Devas 善神護持. Afterwards this sutra became very popular both in China and Japan, not to speak of Central Asia, as the sacred scripture with which they prayed for the peace of their countries.

In China there are three different translations.

(1) Konkō myō kyō, 14 Kan; Translated by Dharmarakṣa 曇無讖, sometime during the Hōkuryō Era 北涼 (421-438).

(2) Gōbu Konkō myō kyō, 8 Kan; Compiled by Hōki 寶貴, in the 17th year of Kaikō 開皇 of Zui 隋 (597). Has Dharmarakṣa's translation as basic part of the book, plus some parts from the Shintai or Paramārtha translation 真谛 and Jñānagupta translation. 闍那崛多.

(3) Konkō myō Saishō Ō kyō, 10 Kan 金光明最勝王經; Translated by Gijō 義淨 (635-713) in the T'ang dynasty, by the Imperial order of Sokuten 則天武后.

In addition, there are three Tibetan translations, one Mongolian, and one Turkish. A part of the original Sanskrit version was published in 1898 by B.H. Hodgson, and in 1931 the entire Sanskrit text was printed by Sen Hōkei 泉芳暲. In 1958 a German translation with study notes appeared: Johannes Nobel, Der Goldgland-sutra; Ein Sanskrit text des Mahāyāna-Buddhism, Leiden.

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Kosonshuku goroku 古尊宿語錄 1 48 chüans.

(ZZ: 2 23, pp. 79a-418b).

A collection of records of words of Chinese Zen masters in the T'ang and Sung periods. In 1144, Sōtei Shusaku 僧挺守贖 (n.d.), a disciple of Chikuan Shikei 竹庵士珪 who lived at Kuzan 鼓山 in Fukushū 福州 (presentday Fukkanshō 福建省) and is the fourth generation of the Yōgi 楊岐 line, collected the words of 20 Zen masters, including Nansen 南泉普願 and Tōsu Daidō 投子大同. This collection was published in 4 chüans at Kuzanji 鼓山寺 under the title of Kosonshuku goyō 古尊宿語要. It is not contained in Taishō zōkyō 大正藏經 or Zoku zōkyō 續藏經, but the table of contents is found in the latter (ZZ: 2 24, p. 95 c). According to the contents, the collection contained the following masters.

Chüan 1. Nansen Gan 南泉願, Tōsu Dō 投子同, Bokujū Shō 睦州蹤, Jōshū Shin 趙州諗.

Chüan 2. Nan'in Gyō 南院顯, Shuzan Nen 首山念, Shōken Sei 葉縣省, Jintei In 神鼎諶, Sankō Sū 三交嵩, Sekimon Sō 石門聰.

Chüan 3. Hokke Ko 法華舉, Daigu Shi 大愚芝, Unpō Etsu 雲峰悅, Yōgi E 楊岐會, Dōgo Shin 道吾真.

Chüan 4. Daizui Shin 大隋真, Shiko Shō 子湖蹤, Kuzan An 鼓山晏, Tōzan So 洞山初, Chimon So 智門祚.

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In 1238, Maishitsu Shimei, another monk of Kuzan, published Zokkai kosonshuku goyō (6 chüans) 續開古尊宿語要, as a sequel to Kosonshuku goyō 古尊宿語要. It contains words or part of words of 82 masters who were not taken up in the earlier collection. Zokkai kosonshuku goyō is contained in Zoku zokyō (2, pp. 23, 419a-24, 95a).

Chüan 1 (Ten 天). Rinzai 臨濟, Funnyō Shō 汾陽昭, Rōya Kaku 瑯琊覺, Jimyō En 慈明圓, Suigan Shin 翠巖眞, Oryō Nan 黃龍南, Shishin Shin 死心新, Maidō Shin 晦堂心, Rokutan Ei 泐潭英, Tosotsu Etsu 兜率悅, Sōdō Sei 草堂清, Reigen Sei 靈源清, Tandō Jun 湛堂準, Chōrei Taku 長靈阜.

Chüan 2 (Chi 地). Hōgen Eki 法眼益, Unmon En 雲門偃, Hōshō Gū 法昌遇, Setchō Ken 雪竇顯, Tenne Kai 天衣懷, Sōzan Jaku 曹山寂, Tōsu Sei 投子青, Fuyō Kai 芙蓉楷, Shingetsu Shō 眞歇了, Wanshi Kaku 宏智覺, Kogan Haku 古巖壁, Tenshō So 天章楚, Shinjō Mon 眞淨文, Inzan San 隱山璨, Myōtan E 妙湛慧, Kinzoku Chi 金粟智.

Chüan 3 (Nichi 日). Yōgi E 楊岐會, Hakuun Tan 白雲端, Honei Yū 保寧勇, Goso En 五祖演, Nandō Kō 南堂興, Butsugen On 佛眼遠, Engo Gon 圓悟勤, Kaifuku Nei 開福寧, Busshō Tai 佛性泰, Gettan Ka 月菴果, Bukusan Hō 復菴封.

Chüan 4 (Getsu 月). Busshin Sai 佛心戈, Sandō Jun 山堂詢, Beppō Chin 別峯珍, Ungai Hon 雲蓋本.

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Kukyū Ryū 虯丘隆 , Ōan Ke 應菴華 , Mittan Ketsu
 密菴傑 , Shōgen Gaku 松源岳 , Sōgen Shō 曹源生,
 Tetsuben Shō 鐵鞭韶 , Hoan Sen 破菴先 , Shōan Go
 安菴悟 , Maiō Myō 晦翁明 , Muji Jin 無示謹,
 Shinmon Hi 心間貧 , Jikō Boku 慈航朴 .

Chüan 5 (Sei 星). Daie Kō 大慧杲, Maian Kō 晦菴光 ,
 Shian Jō 此菴淨 , Ranan Ju 懶菴需 , Busshō Kō 佛照
 光 , Suian En 誰菴演 Ton'an En 遜菴演 , Chikugen
 Gan 竹原元 , Mōan Gaku 蒙菴岳 , Sekian Shō 石菴瑤
 Taian Sei 退菴先 , Kongen Mitsu 混源密 , Kūso In
 空叟印 , Mokuan Ei 木菴永 , Hakudō Ga 柏堂雅 .

Chüan 6 (Shin 辰). Undō Gyō 雪堂行 , Chikuan Kei
 竹菴珪 , Maian Kō 晦菴光 , Beppō In 別峯印
 Taian Ki 退菴奇 , Tōzan kū 東山空 . Kōkan Ei 廣鑒
 瑛 , Suian Ichi 水菴一 , Beppō Un 別峯雲 , Wakuan
 Tai 或菴體 .

These two collections contain 102 Zen masters in ten
 chüans. However, Yōgi Hōe is contained in both, so that,
 to be strict, they contain 101 masters.

In 1267, Kakushin 覺心 (n.d.), a female lay disciple
 of Busso Taikan 物初大觀 (n.d.), the 4th generation
 of Daie 大慧 of the Yōgi line, selected representative
 masters from the two collections and, adding a few others,
 published the complete records of words of 36 masters under
 the title of Kosonshuku goroku in 48 chüans.

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Busso Taikan, who wrote the preface, refers to it as Jūkoku kosonshuku goroku 重刻古尊宿語錄, which is its full title, but it is generally called Kosonshuku goroku. It was later published as part of Dai zōkyō and the text is now contained in Zoku zōkyō and Shukuzō 宿藏 (騰 4-6). It comprises the following items.

Chüan 1. Nangaku Daie zenji 南嶽大慧禪師 (ZZ: 2, 23. pp. 79c-80b), Baso Daijaku zenji 馬祖大寂禪師 (Ibid., pp. 80b-81c), Hyakujō Ekai zenji 百丈懷海禪師 (Ibid., pp. 81c-82d), Hyakujō Ekai Kōroku 百丈懷海廣錄 (Ibid., pp. 82d-86b).

Chüan 2. Hyakujō Daichi zenji 百丈大智禪師 (Kōroku no yo 廣錄之余) (Ibid., pp. 86b-90c), Inshū Obaku Dansai zenji 筠州黃檗斷際禪師 (Ibid., pp. 90c-93a).

Chüan 3. Obaku Dansai zenji enryō roku 黃檗斷際禪師宛陵錄 (Ibid., ^{pp.} 93b-99d).

Chüan 4. Chinjū Rinzai Eshō zenji goroku 鎮州臨濟慧照禪師語錄 (Ibid., ^{pp.} 99d-107d).

Chüan 5. Rinzai zenji goroku no yo 臨濟禪師語錄之余 (Ibid., ^{pp.} 107d-110d), Kōke zenji goroku 興化禪師語錄 (Ibid., ^{pp.} 110d-111c), Rinzai Eshō zenji tōki 臨濟慧照禪師塔記 (Ibid., p. 111c-d).

Chüan 6. Bokujū oshō goroku 睦州和尚語錄 (Ibid., pp. 112a-118b).

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Chüan 7. Joshū Nan'in zenji goyō 汝州南院禪師語
要 (Ibid., pp. 118c-120c), Fuketsu zenji goroku 風穴禪
師語錄 (Ibid., pp. 120c-121d).

Chüan 8 Joshū Shuzan Nen oshō goroku 汝州首山念
和尚語錄 (Ibid., pp. 121d-128d).

Chüan 9. Sekimonzan Jishō zenji hōgan shū 石門山慈照
禪師鳳巖集 (Ibid., pp. 129a-135a).

Chüan 10. Fannyō Shō zenji goroku 汾陽照禪師
語錄 (Ibid., pp. 135a-138a), Heishū Jōten Sū zenji goroku
并州承天蓋禪師語錄 (Ibid., pp. 138a-141a).

Chüan 11. Jimyō zenji goroku 慈明禪師語錄
(Ibid., pp. 141b-145c).

Chüan 12. Chishū Nansen Fugan zenji goyō 汝州南泉
普願禪師語要 (Ibid., pp. 145c-150c), Kushū Shikozan
Daiichidai Jinriku zenji goroku 衡州子湖山第一代
神力禪師語錄 (Ibid., pp. 150c-152c).

Chüan 13 Jōshū Shinsai zenji goroku no yo 趙州真
際禪師語錄 (Ibid., pp. 160a-167d).

Chüan 15. Unmon Kyōshin zenji kōroku jō 雲門匡真
禪師廣錄上 (Ibid., pp. 167d-176d).

Chüan 16. Unmon Kyōshin zenji kōroku chū 雲門匡真
禪師廣錄中 (Ibid., pp. 176d-183d).

Chüan 17 Unmon Kyōshin zenji kōroku 雲門匡真
禪師廣錄 (Ibid., pp. 183d-189c).

Chüan 14. Jōshū Shinsai zenji goroku no yo
趙州真際禪師語錄之食采 (Ibid., pp. 160a-167d).

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Chüan 18 Unmon Kyōshin zenji kōroku ge 雲門匡真禪師廣錄下
(Ibid., pp. 190a-199c).

Chüan 19 Enshū Yōgizan Futsū zen'in E oshō goroku 袁州楊岐山
普通禪院會和尚語錄 (Ibid., pp. 199d-200c),
Gojū Tanshū Ungaizan Kaieji goroku 後住潭州雲蓋山海會寺語錄
(Ibid., pp. 200c-202d), Tanshū Dōgo Shin zenji goyō 潭州靈龜道吾
真禪師語要 (Ibid., pp. 202d-205c), Tanshū Ungaizan E oshō
goroku jo 潭州雲蓋山會和尚語錄序 (Ibid., p. 205c-d),
Dai Yōgi Erō goroku 題楊岐會老語錄 (Ibid., pp. 205d-
206a).

Chüan 20 Joshū Hakuunzan Kaie En oshō shōjū Shimenzan goroku
舒州白雲山海會演和尚初住四面山語錄
(Ibid., pp. 206a-209b), Jijū Taihei goroku 次住太平語錄
(Ibid., pp. 209b-211a), Jijū Kaie goroku 次住海會語錄 (Ibid.,
pp. 211a-213c).

Chüan 21 Joshū Hakuunzan Kaie En oshō goroku 舒州白雲山
海會演和尚語錄 (Ibid., pp. 213d-220a).

Chüan 22 Obai Tōzan En oshō goroku 黃梅東山演和尚
語錄 (Ibid., pp. 220b-226d), Furoku jobun sanshu 附錄序文三首
(Ibid., pp. 226d-227b).

Chüan 23 Joshū Shōken Kōkyō Shei zenji goroku 汝州葉縣
廣教省禪師語錄 (Ibid., pp. 227b-234c).

Chüan 24 Tanshū Jinteizan daiichidai In zenji goroku 潭州
神鼎山第一代諍禪師語錄 (Ibid., pp. 234d-239d).

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- Chüan 25 Inshū Daigu Shi oshō goroku 筠州大愚芝和尚
語錄 (Ibid., pp. 239d-245a).
- Chüan 26 Joshū Hokkezan Ko oshō goyō 舒州法華山學和
尚語錄 (Ibid., pp. 245b-249d).
- Chüan 27 Joshū Ryūmon Butsugen oshō goroku 舒州龍門佛眼
和尚語錄 (Ibid., pp. 250a-256c).
- Chüan 28 Joshū Ryūmon Butsugen oshō goroku 舒州龍門佛眼
和尚語錄 (Ibid., pp. 256c-263a).
- Chüan 29 Joshū Ryūmon Butsugen oshō goroku 舒州龍門佛眼
和尚語錄 (Ibid., pp. 263a-270b).
- Chüan 30 Joshū Ryūmon Butsugen oshō goroku 舒州龍門佛眼
和尚語錄 (Ibid., pp. 270c-278a).
- Chüan 31 Joshū Ryūmon Butsugen oshō shōsan goroku 舒州龍門
佛眼和尚少參語錄 (Ibid., pp. 278b-283c).
- Chüan 32 Joshū Ryūmon Butsugen oshō fusetsu goroku 舒州龍門佛
眼和尚普說語錄 (Ibid., pp. 283c-290b).
- Chüan 33 Joshū Ryūmon Butsugen oshō fusetsu goroku 舒州龍門佛
眼和尚普說語錄 (Ibid., pp. 290c-296a).
- Chüan 34 Joshū Ryūmon Butsugen oshō goroku 舒州龍門佛眼
和尚語錄 (Ibid., pp. 296a-304a), Butsugen zenji goroku jo
佛眼和尚語錄序 (Ibid., p. 304a-b), Sō ko Washū Hōzan
Butsugen zenji tōmei 宋故和州襄襄山佛眼禪師塔銘
(Ibid., pp. 304b-305a).
- Chüan 35 Daizui Kaisan Jinshō zenji goroku 大隨開山神照
禪師語錄 (Ibid., pp. 306a-309d), Daizui Kaisan Jinshō
zenji goroku jo 大隨開山神照禪師語錄序 (Ibid., p. 310a),
Daizui Kaisan Jinshō zenji gyōjō 大隨開山神照禪師行狀
(Ibid., p. 310a-310d).

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Chüan 36 Tōsu oshō goroku 投子和尚語錄 (Ibid., pp. 310d-315a), 投子和尚語錄序 (Ibid., p. 315a-b).

Chüan 37 Kuzan Senkōshō Kokushi oshō hattō genyō kōshū 鼓山先興聖國師和尚法堂玄要廣集 (Ibid., pp. 315b-322d), Ōbin Kuzan Senkōshō Kokushi oshō hattō genyō kōshū jo ← (Ibid., pp. 322d-323a), Sho Kuzan Kokushi genyō kōshū go 書鼓山國師玄要

廣集後 (Ibid., p. 323a).

Chüan 38 Jōshū Tōzan dainidai So zenji goroku 襄州洞山 第二代初禪師語錄 (Ibid., pp. 323b-331b).

Chüan 39 Chimon So zenji goroku 智門祚禪師語錄 (Ibid., pp. 331c-336a).

Chüan 40 Seppō Etsu zenji shōjū Suigan goroku 雪峰悅禪 師初住翠巖語錄 (Ibid., pp. 336b-340d), Jijū Hōrin goroku 次住法輪語錄 (Ibid., pp. 340d-342c), Gojū Seppō goroku 後住 雲峯語錄 (Ibid., pp. 342c-343b).

Chüan 41 Seppō Etsu zenji shōjū Suigan goroku 雪峰悅禪 師初住翠巖語錄 (Ibid., pp. 343b-349c).

Chüan 42 Hōbō Unnan Shinjō zenji jū Inshū Shōju goroku 1 寶峰雲庵真淨禪師住筠州聖壽語錄 - (Ibid., pp. 349c-353a), Jū Tōzan goroku 住洞山語錄 (Ibid., pp. 353a-359b).

Chüan 43 Hōbō Unnan Shinjō zenji jū Kinryō Hōnei goroku 2 寶峰雲庵真淨禪師住筠州聖壽語錄 = (Ibid., pp. 359c-361c), Jū Rosan Kisū goroku 金陵報寧語錄 (Ibid., pp. 361c-366c), Jū Hōbō zen'in goroku 住廬山歸泉語錄 (Ibid., pp. 366c-369c), Jū Hōbō zen'in goroku 住寶峰禪院語錄.

區聞鼓山先興聖國師和尚法堂玄要廣集序

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Chüan 44 Hōbō Unnan Shinjō zenji jū Kinryō Hōnei goroku 3
 寶峰雲庵真淨禪師住金陵報寧語錄三 (Ibid., pp.
 368d-374d).

Chüan 45 Hōbō Unnan Shinjō zenji geju gechū 寶峰雲庵
 真淨禪師偈頌下中 (Ibid., pp. 374d-387b), Hōbō Unnan
 Shinjō zenji goroku jo 寶峰雲庵真淨禪師語錄序 (Ibid.,
 p. 387b-d).

Chüan 46 Joshū Rōyasan Kaku oshō goroku 滁州瑯琊山覺
 和尚語錄 (Ibid., pp. 387d-398a).

Chüan 47 Tōrin oshō Unmonan juko 東林和尚雲門庵頌古
 (Ibid., pp. 398a-411d).

Chüan 48 Busshō zenji sōtai roku 佛照禪師奏對錄
 (Ibid., pp. 411d-418b).

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Koteki Bunson 胡適文存 4 Shū 集 (vols.), a revised edition,
Entō Tosho Kōshi 遠東圖書公司, Taiwan, 1953.

This is a collection of the early scholarly articles and materials by Dr. Koteki 胡適 (1891-1962), written between the year he was twenty and the year he was forty-four. They are mostly about history, philosophy, religion and literature of China.

It was Dr. Koteki himself that collected the materials and edited them for this collection. The preface was also written by him. The original edition of each volume was published in the following way:

Vol. I: 1921 by Atō Toshokan 亞東圖書館, Shanghai.

Vol. II: 1924 by the same.

Vol. III: 1930 by the same.

Vol. IV: 1935 by Shōmu Inshokan 商務印書館, Shanghai.

(The Vol. IV. was originally published separately, under the title of Koteki Rongaku Kincho 胡適論學近著, Vol. I, but it was later included in this collection as its 4th volume.)

Of the four volumes in this collection the last two deal mainly with the history of Zen. The individual titles of such articles are:

"Zengaku Koshikō" * 禪學古史考 (A Study of the Ancient History of Zen), Vol. III, Kan 4, p.255.

"Jū Yakuhonri Kenkyū Bukkyōteki Zempō" * 從譯本裏研究佛教的禪法 (A Study of Zen Laws in the Translated Texts).

"Bodai Daruma kō" * 菩提達摩考 (A Study of Bodhidharma, a chapter on the history of the philosophy in ancient China).

"Ron Zenshū teki Kōryō" 論禪宗史的綱領 (On the Principle of

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Zen history).

1. Prof. Tō Yōtō's 湯用彤 letters.

2. Author's answers to them.*

"Hakkyōi Jidai Zenshū Seikei" 白居易時代的禪宗世系 (The Zen Genealogy in Hakkyōi's Time).

"Kaigai Dokusho Zakki" 海外讀書雜記 (Notes taken after reading foreign books).

1. "Tonkō Shahan no Ryakushi" 敦煌寫本的略史 (Brief history of the Tun Huang manuscripts).

2. "Tonkō Kansu no Naiyō" 敦煌卷子的內容 (The Contents of the Tonkō Scrolls).

3. "Jinne no Goroku" 神會的語錄 (Sayings of Jinne).

4. "Iwayuru Yōka Shōdō ka" 所謂「永嘉證道歌」 (So-called Yōka's Songs of Proving Tao).

5. "Yuima Kitsu kyō Shōmon no Sakusha to Jidai" 維摩詰經唱文的作者與時代 (The Writer of the Age of the Yuima Kitsu kyō Shōmon).

"Shijūnishō kō" 四十二章經考 Vol. IV, Kan 2, p.

"Ryōga shū kō" 楞伽宗考 Ibid., p.194.

"Ryōga Shijiki jo" 楞伽師資記序 Ibid., p.236.

"Kataku Daishi Jinne den" 荷澤大師神會傳 Ibid., p.245.

"Jinne Oshō Ishū jo" 神會和尚遺集序 Ibid., p.289.

"Dankyō kō no Ichi" 壇經考之一 [On the Sōkei Daishi Betsuden] 跋曹溪大師別傳 Ibid., p.292.

"Dankyō kō no Ni" 壇經考之二 [On the Rokuso Dankyō of the Northern Sung, Ibid., p.302. 記北宋本的六祖壇經

The Japanese translations of his books are indicated with the star in the list printed above.

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Another translation of his work is:

Shina Zengaku no Hensen 支那禪學之變遷, translated by Imazeki
Tempō 今關天彭, 1936, Tōhō Gakugei Shoin 東方學藝書院, Tokyo.

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Kōtō roku 廣燈錄 30 chüans. (ZZ: 22. 8. pp. 298a-451d).

One of the Gotō roku 五燈錄 and the full title is Tenshō kōtō roku 天聖廣燈錄. *T'ien-sheng kuang-teng lu*

The book was compiled during the years 1023-36 by the Prime Minister Ri Junkyoku 李遵勗 (-1038) and presented to the Emperor Jinsō 仁宗 (r. 1023-1063). It was published with the Emperor's preface as a part of Buddhist tripitaka. It is abbreviated Tenshō roku 天聖錄.

After Keitoku dentō roku, the book deals with the history of Zen sects and lines from the Five Dynasties period to the days of the compiler and contains the biographies and sermons of the monks of this period.

The compiler is a statesman and he studied under Yokuin Unsō 谷隱蘊聰 (965-1032) of the Rinzai sect, of which he gives a detailed account.

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Kūge nikku shū 空華日工集 4 kans.

Full title is Kūge rōshi nichiyō kufū rysku shū 空華老師日用工夫略集 . Generally known as Kūge nichiyō shū 空華日用集 or Nichiyō kufu shu 日用工夫集 .

It is a selection from Gidō Shūshin's 義堂用信 (1325-1388) diary. Gidō, or kūge rōshi 空華老師 , is a great Zen master of the Muromachi period and is known as a great Zen poet. He is the 14th head-priest of Nanzenji 南禪寺 , the 55th head-priest of Kenninji 建仁寺 and the founder of Jishiin 慈氏院 . Beside his selected diary, the book contains the tomb inscription of Kusō 夢窓 , (1275-1351) Gidō's master, and other materials.

Nichiyō kufū shū 日用工夫集 is the title Gido himself gave to his diary and means private notes about the everyday rules of Zen study and practice.

The name and dates of the editor are not known to us. He was probably in the line of Maso and about 100 years younger than Gidō. This writing was handed down in a manuscript form, until it ~~was~~ included in Zoku shisheki shuran 續史籍集覽 around 1926. It was published in 1939 together with a study of the text by Dr Zennosuke Tsuji 辻善之助 (Taigyōsha 太洋社 , Tokyo).

Gidō's diary originally consisted of 48 books, but 8 of them had been lost when he died. So his disciples supplied various materials of his childhood and later years from such sources as his other writings and records of his private talks and gave to the whole text, the title of Kūge rōshi nichiyō kufū shū 空華老師日用工夫集 .

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However, it got lost after the abridged edition in 4 kans was completed. Recently part of the complete edition has been restored from the quotations found in the diaries and records of other monks of the period. Most of these quotations are from the abridged edition, which seems to have been completed rather early.

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Ku Tōjo 舊唐書 200 Chuans.

Compiled by Ryōjun 劉昫 (887-946) of the Five dynasties.

An authorized history of the T'ang Dynasty and one of the twenty four authorized history books in China. Completed in 940-45.

This work is called the Ku Tōjo or the Old T'ang Book to distinguish itself from the Shin Tōjo 新唐書 or the New T'ang Book which Ō Yōshū 歐陽修 (1007-72) of the Sung compiled, revising this work. The Hyakunō edition 百衲本, published by Shōmuinshokan 商務印書館, serves as the best text.

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Kyū Godai shi 舊五代史 150 Chuans.

Compiled by Setsu Kyosei 薛居正 and others by the Imperial order. An authorized history of the Five Dynasties in China. Completed in 973-4. Ō Yōshū 歐陽修 (1007-72) re-edited this work in the Sung dynasty and called the result the Shin Godai shi 新五代史, which, in 1208, was made the authorized version of the history of the Five dynasties by the Emperor Shō sō 章宗 of the Kin 金, causing the temporary disappearance of the old edition. However, in 1775, the 40th year of the Kenryū 乾隆 in the Ch'ing dynasty, this work, again by the Imperial order, was reorganized into its original state, drawing materials from quotations in various encyclopedias in the Sung and the Eiraku Daiten 永樂大典, the famous encyclopedia compiled in the Ming. Since then this work has been ranked as the first of the twenty four authorized history books in China.

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Makahannya-haramitau kyō 摩訶般若波羅密經

27 Kan. (TT: 8, pp. 217a-424a; Nanjō: 2-4)

The Sanscrit title is Pañcaviṃśati-sāhasrikā-prajñāpāramitā, which means the Hannya sutra composed with 25,000 verses. This sutra is also called Daibon Hannya 小品般若, or simply Daibon, and tells about Prajñā's truth. The original appearance of this sutra was probably in the second century [A.D.]. Its first Sanscrit text was published in 1934 by Halinaksha Dutt. The first Chinese translation was completed in 405 by Kumārajīva 鳩摩羅什, who also translated, in the same year, Nāgārjuna's vast commentary on this sutra entitled Daichido ron 大智度論 (100 chuans). There exist several other Chinese versions of this sutra, and they are:

1. Hōkō Hannya kyō 放光般若經, 20 Chuan, translated by Mokshala 無羅叉 of the West Chin 晉 (265-316), TT: 8, pp. 1a-146c.
2. Kōsan kyō 光讚經, 10 Kan, translated by Dharmarakṣa 竺法護 of the West Chin, TT: 8, pp. 147a-216b.
3. The Chuan 78 (II, 85) of the Daihannya kyō 大般若經, 600 Chuans, translated by Genjō 玄奘 of the T'ang.

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Maka Shikan 摩訶止觀, 20 Kan (TT: 46, pp. 1a-140c, Nanjō: 1538)

The meaning of the title is, according to Dr. Nanjō 南條文雄, the "great cessation and seeing clearly" or "meditation and knowledge". It is a collection of the lectures of Chigi 智顓 (538-597), the founder of the Tendai Sect in the Sui dynasty, as recorded by his disciple Shōan 章安 (561-632). The last year of the recording seems to be 594, and the place is the Gyokusen ji 玉泉寺 in Kei shū 荊州 in present Hupei.

This text is one of the most important scriptures in Tendai and explains at length the fundamental principles of "daijō enton shikan" 大乘円頓止觀 (complete and immediate meditation of Mahayana Buddhism) and the methods of its practice.

Later in the T'ang dynasty Tannen 湛然 (711-782) added his commentary to this work and arranged it into forty chuans in 765, calling it "Maka Shikan Hōgyōden Gaketsu" 摩訶止觀輔行傳弘 (TT: 46, pp. 141a-446c). (記)

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Miroku jōbutsu kyō 弥勒成佛經 1 ch'uan (TT: 14, pp. 428b-434b). Maitreya-vyākaraṇa (Nanjō 209); Sūtra spoken by Buddha on Maitreya's becoming Buddha.

Translation by Kumarajū 鳩摩羅什 of Maitreya-vyākaraṇa. Full title is Buśsetsu miroku daijōbutsu kyō 佛說弥勒大成佛經. Its subject is Maitreya, a bodhisattva who is believed to appear on the earth in the future and accomplish true Dharma after Buddha. There are various sūtras about Maitreya, some of which are included in Zōitsuagen kyō 44 增一阿含經 Daihōshaku kyō 41-2 大寶積經 and others. The following are sūtras dealing exclusively with the subject.

(1) Buśsetsu kan mirokubosatsu jōshōtosetsuten kyō 1 ch'uan 佛說觀弥勒菩薩上生兜率天經 (TT: 14, pp. 418b-20c), translated by Sokyo Kyōsei 沮渠京聲.

(2) Buśsetsu miroku ashō kyō 佛說弥勒下生經 (TT: 14, pp. 421a-23b), translated by Jiku Hōgo 竺法護. *Dharmarakṣa*

(3) Mirokubosatsu shomon hongan kyō 弥勒菩薩所問本願經. (TT: 12, pp. 186c-89b), translated by Jiku Hōgo.

(4) Buśsetsu miroku ashō jōbutsu kyō 佛說弥勒下生成佛經. (TT: 14, pp. 423c-25c), translated by Kumarajū 鳩摩羅什.

(5) Buśsetsu miroku raiji kyō 佛說弥勒來時經. (TT: 14, pp. 434b-35a), translator unknown.

(6) Buśsetsu miroku ashō jōbutsu kyō 佛說弥勒下生成佛經. (TT: 14, pp. 426a-28b), translated by Gijō 義淨.

We have the following German translation.

E. Leumann: Maitreya-Samiti, das Zukunfts-ideal der Buddhisten. Die nordarische Schilderung in Text und Übersetzung, nebst sieben andern Schilderungen im Text Übersetzung. 1919.

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Wu-men-Kuan

Mumon kan 無門關 八 1 chūan. (Tt: 48, pp. 292a-299c). One of the most important kōan collections of Rinzai Zen.

Mumon Ekai 無門慧開 (1183-1260) selected 48 kōans of older masters and gave comments and verses on them in his lectures. His disciple Mien Shōshō 彌衍宗紹 (n.d.) compiled and published them under the title of Zenshū mumon kan

. It was printed toward the end of the 1st year of Shōtei 紹定 (1228) and Ekai dedicated it to the Emperor Risō 理宗 in January next year.

It has a preface by Chinken 陳墳 (1197-1241), dedication to the Emperor written by Ekai and a postscript. In addition to them, the text extant has a Zen motto written by Ekai when he was in Oryō sūonji 黃龍崇恩寺 of Ryūkōfu 隆興府, a Verse of Oryō Sankan 黃龍三閑 a Verse of thinks to Ekai written in 1230 by Muryō Sōju 無量宗壽 of Zuiganji 瑞巖寺, a postscript of 1245 by Mōkō 孟珙 (-1246) and another postscript by Anban 安晚, or Tei Seishi 鄭清之 (-1251) with the title of The 49th Kōan, or Dai shijūku soku go 第四十九則語 .

Mumon kan was brought to Japan in 1254 by Shinchi Kakushin 心地覺心 (1207-1298), a Japanese disciple and a Dharma heir of Ekai, and after his death a Japanese edition was issued by Kōkokuji 興國寺 which Kakushin founded. This Kōkokuji edition is now lost and in 1405 it was reprinted

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at Tosotsuzan kōonji 徳正山廣園寺 of Hachiōji 八王寺 by
the monks of his line.

There are many translations, among which are:

(1) "The Gateless Gate," transcribed by Nyogen Sensaki ~~徳正~~ 千崎如印.
and Paul Reps, in Zen Flesh, Zen Bones, pp. 109-161.

(2) "The Mu Mon Kwan, The Gateless Barrier to Zen Experience,"
translated by Sohaku Ogata, in Zen for the West, by Sohaku Ogata
緒方宗博 (London: Rider and Company, for the Buddhist Society,
London, 1959), pp. 78-133.

(3) Das Wu-Men-Kuan, oder "Der Pass ohne Tor," uebersetzt und
erklaert von Heinrich Dumoulin, S. J. (Tokyo: Sophia University Press
[Jōchi Daigaku], 1953), 64 pages. A painstaking German translation.

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Mo-chao ming

Mokushō mei 默照銘 ^ 1 chüan. (TT: 48, p. 100a-b)

A verse by Wanshi Shōgaku 宏智正覺 (1091-1157), a great Zen master of the Sung dynasty. It is a verse dealing with the ultimate state of meditative mind and expounds the essentials of Mokushō Zen 默照禪 which he advocated. This verse is contained in the 8th chüan of Wanshi kōroku 宏智廣錄.

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Wu-liang-shou ching

Muryōju kyō 無量壽經 1 2 chñans. Aparimitāyus-sūtra
or Sukhāṭī-vyūha or Amitāyusha-vyūha; Sūtra spoken by Buddha on
Amitāyus. (TT: 12, pp. 265c-279a).

Probably the original was written in the 2nd century. This sutra tells us how Hozo bosatsu 法藏菩薩 became Amida-butsu by completing the vow he made during his study and practice of Zen, and achieved the Pure Land of enlightenment. It also tells how to lead people to this Pure Land. It is one of the three fundamental scriptures of the Jodo or the Pure Land sect.

As for Chinese translations, the one of 252 A. D. by Kō Sogai 康僧鎧 (Saṅghavarman) is regarded as the best. His translation is entitled Bussetsu muryōju kyō 佛說無量壽經 and abbreviated Muryōju kyō 無量壽經 or Dai kyō 大經. There are other translations based on the same text. They are as follows:

(1) Bussetsu muryō shōjō byōdōkadu kyō 佛說無量清淨平等覺經 4 chñans by Shirukasen 支婁迦讖 of the Later Han. (TT: 12, pp. 279b-299c).

(2) Bussetsu amida sanyasanbussatsuru butsudan kado nindō kyō 佛說阿彌陀三耶三佛薩樓佛檀過度人蓮經. 2 chñans by Shiken 支謙 of the Wu. (TT: 12, pp. 300a-317c).

(3) Daihōshaku kyō 大寶積經 (Vols 17, 18) and Muryōju nyorais 無量壽如來會 2 chñans by Bodairushi 菩提流志 of the T'ang. (TT: 11, pp. 91c-101c).

(4) Bussetsu daijō muryōju shōgon kyō 佛說大乘無量壽莊嚴經 2 chñans by Hokken 法賢 of the Sung. (TT: 12, pp. 318a-326c).

There is another one, Daiamida kyō 大阿彌陀經 2 chñans, which is a new translation collated with the above four by Ō Jitsukyū 王日休 of the Sung in 1162. (TT: 12, pp. 326c-340b).

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The Sanskrit text of this sutra was published in 1883 by Max Müller
and Nanjō Bunyū 南條文雄 and there is an English translation
by Max Müller (1894) and issued as a part of Tōhō seisho 東方聖書.
(S. B. E., XLIX).

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Myōkaku zenji goroku 明覺禪師語錄 6 chūans.

(TT: 47, pp. 669a-711c).

Sermons, comments on older masters' kōans, eulogy on older masters and verses of Setchō Jūken 雪竇重顯 (980-1052), the 4th generation of the Unmon sect, compiled by his disciple I Gaijiku 惟蓋 and others. At the end of the book is put a tombstone inscription written in the 2nd year of Jihei 治平 (1065) by Ryo Kakei 呂夏卿 (n.d.), a lay disciple of Jūkei and the Prime Minister of the day.

The book is sometimes called Setchō goroku 雪竇語錄 or Setchō roku.

Part of the book was compiled during the years 1030-32, while Jūkei was alive, but the whole was recompiled after his death. The general title of Setchō rokubushū 雪竇六部集 is given to the five sections of 'Soshū dōtei sui-hōzenji go' 蘇州洞庭翠峯禪寺語, 'Myōshū Setchozenji go' 明州雪竇禪寺語, 'Nenko ippyakusoku' 拈古一百則, 'Bakusen shū' 瀑泉集 and 'Soeishū' 祖英集 and the section 'Shōko' 頌古, which later became part of the original text of Hekigan roku.

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Naishō Buppō Sōjō Ketsumyaku fu 内證佛法相承血脉譜

1 Kan, "Tendai shū Kengyō Shōsho" 1, Nippon Daizō kyō, pp.1a-22a.

(天台宗顯教章疏)

Completed in 819. Dedicated to Emperor Saga 嵯峨 in the following year. This work is the collection of the genealogical tables of dharma transmission in various sects of Buddhism which came to Japan. The original tables were brought back to Japan by Saichō 最澄 (767-822), the founder of the Japanese Tendai Sect, who went to China in the T'ang dynasty. This work is comprised of the following five tables:

1. Daruma Daishi Fuhō Sōjō Shishi Ketsumyaku fu 達磨大師付法相承師師血脉譜^{一首}, the genealogical table of Bodhidharma's line.
2. Tendai Hokke shū Sōjō Shishi Ketsumyaku fu 天台法華宗相承師師血脉譜^{一首}, the genealogical table of the line of the Tendai kengyō
3. Tendai Enkyō Bosatsukai Sōjō Shishi Ketsumyaku fu 天台圓教菩薩戒相承師師血脉譜^{一首}, the genealogical table of Bodhisattva Commandment in the Tendai Sect.
4. Taizō Kongō Ryōmandara Sōjō Shishi Ketsumyaku fu 胎藏金剛兩曼荼羅相承師師血脉譜^{一首}, the genealogical table of the line of the Mandara transmitted indirectly from Zenmui Sanzō 善無畏三藏 of Mikkyō 密教.
5. Zō Mandara Sōjō Shishi Ketsumyaku fu 雜曼荼羅相承師師血脉譜^{一首}, the genealogical table of Zō Mandara transmitted from Bodairushi 菩提流志.

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Of these No. I, the pedigree of Bodhidharma's teachings, is none but that of the Northern Zen which Jinshū 神秀 originated and transmitted to his successors, Fujaku 普寂, Dōsen 道璿, Gyōhyō 行表, and finally Saichō. Saichō became a monk at thirteen, studied under Gyōhyō and learned from him this line of Zen already in Japan, but, according to the epilogue attached to this table, Saichō, when he visited China later, seems to have received the dharma which had been transmitted through the "veins" (ketsumyaku) of various patriarchs in both India and China and the Zen of the Gozu Line, another Bodhidharma's line, from a Chinese monk by name of Yūnen 儼然 who was in the Zenrinji at Tendaishan. He was, therefore, also well acquainted with the Gozu Line of the Zen Buddhism. In addition, in the footnote to the name of Bodhidharma in this table it is stated that the transmission robe of Bodhidharma went, after six generations from himself, to the hands of Enō and never left Sōkei, Enō's dwelling place, ever since, which well authenticates the orthodoxy of Enō the Sixth Patriarch.

Yūnen of Zenrinji from whom Saichō learned, as we have seen, the teachings of the Gozu is historically an obscure man. Nowhere can be found his life, nor is clear his line of teaching. In the catalogue of the Chuan Six of the Keitoku Dentō roku, however, there appears a Yūnen 儼然 (no life, no dates) of Ōbozan 王姥山. It is a rather safe guess that Ōbozan and Tenbozan were the same mountain, and as the latter (Tenbozan 天姥山) was one of the peaks in Tendaishan, it is very probable that this monk was the master of Saichō. If this is true, it also becomes clear that Saichō knew something of the Southern Zen that was developed by such monks as Enō, Nangaku 南嶽 and Baso 馬祖.

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Nangaku Ransan Oshō ka 南嶽懶瓚和尚歌 1 Kan (TT: 51, p. 461b-c)

This song was composed by Myōsan 明瓚 (n.d.), the heir of Fujaku 普寂 (651-739), in the second generation in the line of Northern Zen which flourished in the middle of the Tang dynasty, and the theme of this verse is the freedom and emancipation felt by the composer while enjoying the life of a zen man in a mountain temple. Myōsan was famous, particularly toward the ending part of his life on Nangakuzan 南嶽山, a mountain located in present Hunan province, for his extremely ^{no}chalant way of living. He was, for example, always found in a tattered robe. Hence come his name "ransan", meaning "Myōsan in rags".

This song is identified, in the 2nd Kan of the Sodō shū, as "Rakudō ka" 樂道歌, but so many songs with the same title had existed among the works of early Chinese zen.

This song is also contained in the Kan 30 of the Keitoku Dentō roku and in the Kan 3 of the Zenshū Shososhi Geju 禪宗諸祖師偈頌 (Z: 2, 21, pp. 478d-479a). Dr. Ui Hakuju revised this song and published it as "Hoku shū zankan" 北宗殘簡 (Northern Zen Fragments) in his Zenshū shi Kenkyū 禪宗史研究 (pp. 516-7).

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Nansen goyō 南泉語要 1 chüan. (ZZ: 2 23,
pp. 145c-150c). Full title is Chishū Nansen Fugan zenji
goyō 池州南泉普願禪師語要. Nan-chüan P'u-yüan ch'an-shih
gü-yao

This is a collection of sermons of Fugan zenji (748-834), who is a distinguished Zen monk of the middle T'ang period living at Nansenzan 南泉山 in Chishū 池州 (present Ankishō^{安徽省}), and the 3rd generation in the line of Nangaku 南嶽.

Now date is known of its compilation. It is contained in the 1st chüan of Kosonshuku goyō 古尊宿語要 (1144) and in the 12th chüan of Kosonshuku goroku 古尊宿語錄 (1267). It has an epilogue by Engo Kokugon 圓悟克勤 (1063-1135), a Zen master of the Yōgi line.

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10
Nanyō oshō zatchō gi mondō 南陽和尚問答雜徵義 1 chūan,
edited by Ryū Chō 劉澄 .

A collection of Katakū Jinne's 荷澤神會 sermons,
answering the questions of disciples. Nanyō oshō is the
title of Jinne. (Cf. Jinne dangō 神會壇語 .)
'Zatchō' means asking various questions. These sermons
seem to have been collected and edited when Jinne was in
his middle age. Nothing is known about the editor except
that he called himself keeper of records (shubo 主簿)
of Tōzan 唐山 in presentday Shōkaken 昌化縣 ,
Sekkosō 浙江省 . Another title of this book is
Nanshū Katakūzenji mondō zatchō 南宗荷澤禪師問答雜徵,
which is seen in the lists of books brought from China by
Tendai monks in the T'ang period. Today it is generally
called Jinne goroku 神會語錄 or Jinne roku 神會錄.

The text went through several revisions and the
texts extant were all of them discovered from among the
Tunhuang manuscripts. They were published or translated
under the following titles.

1. ^{Hu Shih} ~~Kan~~ 胡適 (ed.): Jinne oshō ishū 神會和尚
遺集, 1930. Published by Atō Toshokan 亞東圖書館,
Shanghai. This contains 4 items of Jinne materials
selected from among the Tunhuang manuscripts, Keitoku
dentō roku 景德傳燈錄 and other sources. The text
based on the Pelliot no. 3047 is contained in the 1st
chūan, entitled 'Jinne goroku daiichi zankan' 神會語錄
第一殘卷 . However, the original manuscript lacks
the title page, so that we cannot identify the original

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title. This text was translated into French in 1950 by Jacques Gernet.

Entretiens Du Maître De Dhyāna Chen-Houei Du Ho-Tsö.

(Publications De L'Ecole Francaise D'extrême-Orient.

Volume XXXI. Hanoi.)

D.T.

2. ^{D.T.} Suzuki ~~Tokujiro~~ 鈴木大拙 貞太郎 (ed.):

Tonkō shutsudo Katakū Jinne zenji goroku 敦煌出土荷澤
神會禪師語錄, 1932. Ataka Bukkyō Bunko 安宅佛教文庫,
Kyoto. This is a photographic reprint of the Tunhuang
text preserved in the Sekisuiken Bunko 積翠軒文庫,
or the Sekisuiken Collection, of Mr. Ishii Mitsuo 石井
光雄, Kamakura 鎌倉. It has a supplementary
booklet containing a bibliographical introduction. This
text is called the Ishii text.

D.T. Suzuki

3. ~~Suzuki Tokujiro~~ and Kōda Rentarō 公田連太郎

(ed.): Tonkō shutsudo Katakū Jinne zenji goroku 敦煌出土
荷澤神會禪師語錄, 1934, Morie shoten 森江書店,
Tokyo. This book contains the Ishii text, revised by the
editors, and two kinds of the text of Rokuso dankyō 六祖
壇經 (the Tunhuang text and the Kōshōji 興聖寺
text). This text also lacks the title page. However,
the colophon says that in the 8th year of Teigen 貞元
T'ang period (792), by order of the governor of Hokutei
北庭, Hōchin 寶珍, a monk, edited this book
with Chō Kanrin 趙看琳, the secretary to Mr. Chō

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, the governor.

4. Hu Shih 胡適 : A Third Tunhuang Text of the Discourses of the Monk Shen-hui with its Original Title "Nanyang Ho-shang Wen-ta Tsa Cheng I" Collected by Liu Ch'eng. (Bulletin of the Institute of History and Philology Academia Sinica, Extra Volume No. 4. Studies presented to Tung Tso Pin on his Sixty-Fifth Birthday, Taipei, Part I [Taipei, Taiwan, China, 1960], pp. 1-31. 胡適：「神會和尚語錄的第三個敦煌寫本：『南陽和尚問答雜徵義：劉澄集』（歷史語言研究所集刊外編，第四種，慶祝董作賓先生六十五歲論文集，二冊 pp. 1-31. 台北，1960年）

This contains the revised text of Nanyō oshō mondō zatchō, based on the newly discovered Stein no. 6557 and Hu Shih's new interpretation on it. The preface, which is found in no other texts, discloses the original title and the name of the editor. By the comparative study of Pelliot no. 3047 text and the Ishii text, it was discovered that the Stein no. 6557 is the oldest, which was followed by Pelliot 3047 text and then the Ishii text.

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Nihon Daizōkyō 日本大藏經 48 Kan.

Compiled by Nakano Tatsue 中野達慧 (1871-1934) and several other scholars.

The compilation work started in the eighth year of Taishō (1919) and ended in the 10th year of the same era (1921), the year in which the work was published by Nihon Daizō kyō Hensan kai 日本大藏經編輯會 (Tokyo), represented by Matsumoto Bunzaburo 松本文三郎 (1869-1944), though the official copyright of the work belongs to the Literature Department of the Kyoto Imperial University (present Kyoto University 京都大學).

This work was meant to be the continuation of the Dainihon Zoku zo kyō 大日本續藏經 and is comprised solely of the Japanese commentaries of sutra, vinaya and abhidharma, and the sectarian doctrines of various schools. It is divided into 753 sections.

The Sutra commentaries are classified under six headings in the following order: Kegon 華嚴, Hōdō 方等, Rishu 理趣, Hannya 般若, Hokke 法華, and Mikkyō 密教.

The Vinaya commentary is comprised of "Daijō Ritsu Shōsho" 大乘律章疏 (The Commentary of Daijō Ritsu).

The Abhidharma commentaries are classified under headings in the following order: Kishin ron 起信論, Shingon Mikkyō 真言密教, Sho Daijō ron 諸大乘論, San ron 三論, Shōchin ron 掌珍論, Yuishiki ron 唯識論, Kinshichijū ron 金七十論, and Rikurigasshaky ron 六離合釋論.

The commentaries on sectarian doctrines are classified in the following order: San ron 三論, Hossō 法相, Kairitsu 戒

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律, Kegon 華嚴, Tendai-shū-Kemmitsu Nibu 天台宗=顯密=部,
Shingon Jisō 真言事相, Sōtō shū 曹洞宗 and Shugendō
修驗道.

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jen-t'ien yen-mu.

Ninden ganmoku 人天眼目 6 chüans. (TT: 48, pp. 300a-336a)

Edited by Maigan Chishō 晦巖 智昭 (n.d.), a 3rd generation disciple of Daie Sōkō 大慧宗杲 (1089-1163), who is a great Zen master of the Sung period. It was compiled and published in 1188.

This book is a collection of teachings and the characteristics of the five sects of Chinese Zen Buddhism, masters' words in the tutorial, kōans and verses. These are arranged into the sections of the Rinzai 臨濟, Unmon 雲門, Sōtō 曹洞, Igyō 為仰 and Hōgen 法眼 sects, and in the last section of Shūmon zatsurōku 宗門雜錄 (Miscellanies) are collected materials for the study of the history of Zen, materials about important events and other items.

The existing text is based on the 2nd edition published in 1258 by Busso Daikan 物初大觀 (n.d.), the 5th generation under Daie. The Busso Daikan edition was published again in 1317, probably with considerable additions. When it was published in Japan in 1634, it got new materials added. The text available seems to contain these additions.

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This work is traditionally believed to be the original record of Bodhidharma's sermon. This comprises the 3rd section of the Shōshitsu Rokumon 小室六門 and explains a zazen method called hekikan 壁觀 or "meditation facing the wall" and four kinds of practice in daily life. There are many other different titles for this work, and at present we have, beside the Shōshitsu Rokumon version that has just been mentioned, more than several other editions of this work, ⁱⁿ both hand-written and printed forms. They are:

1. The version included in the 16th Chuan of the Zoku Kōsō den 續高僧傳 compiled by Dōsen 道宣 (596-667) of the T'ang. (TT: 50, p.551b-c)
2. The part quotations included in the Ryōga Shijiki 楞伽師資記 by Jōkaku 淨覺 (683-760?) of the T'ang. (TT: 85, p.1285a-b)
3. The version with a title Bodaidaruma Ryakuben Daijyō Nyūdō Shigyō 菩提達磨略辯大乘入道四行 with a preface by Donrin 曇琳, a disciple of Bodhidharma, and included in the Chuan 30 of the Keitoku Dentō roku. (TT: 51, p. 458b-c)
4. The version with a title Bodhidharma Zenji Ninyū Shigyō kan 菩提達磨禪師二入四行觀 and included in the Zokuzō kyō. (ZZ: 2, 15, p.404a-c)
5. The version with a title Bodaidaruma Shigyō ron 菩提達磨四行論 a book published in Korea in 1464.
6. The version with a title Bodaidaruma Shigyō ron 菩提達磨四行論 contained in the first half of the Zemmon Satsuyō 禪門撮要 printed by the Bongyo ji 梵魚寺 in Korea in 1908.

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7. The two hand-written versions discovered at Tun Huang: ^{the} first being No. 2715 in the Stein Collection and the second No. in the Peking Collection. Since both of these versions are lacking in the opening part, it is impossible to find out their titles, though the Stein one has a notation, in the very end of the text, which reads; "Ron, 1 Kan" 論一卷. D. T. Suzuki's Kōkan Shōshitsu Isshō oyobi Kaisetsu 校刊少室逸書及解説, published by Ataka Bukkyō Bunko 安宅佛教文庫, Kyoto, in 1936 and the second volume of the Zen Shisōshi Kenkyū 禪思想史研究, published by Iwanami Shoten, Tokyo, in 1951, have the same revised version of the Tun Huang editions.

Of these the first and the second in the list are imperfect texts, having merely quotations from it, but the rest of the versions listed are mostly identical, though the third and the seventh versions contain the biography of Bodhidharma at the beginning of the book. The author of the biography is attributed to Dōrin. The character "rin" in Donrin is usually 琳 but 林 is also used sometimes. Dōrin is known as the person who helped, in the Latter Wei Dynasty (534- 549), Bodhiruci 菩提流支 in his translation of various sutras, among which, for instance, there is the Myōhō Renge kyō Ubadaisha 妙法蓮華經曼波提舍 (TT: 26, p.1), and also Vimśkshaprajña 業毘目智仙 and Gautama Prajñaruti 瞿曇流支 in their translations of, for instance, the Gō Jōju ron 業成就論 (TT: 31, p.781?) and Shōbō Nenjo kyō 正法念處經 (TT: 17, pp. 1a-?). Donrin is supposed to have studied under Bodhidharma towards the end of the latter's life. The versions No.5 and No.7 in the list have a lengthy section on miscellaneous topics at the end of the Nishu nyū text itself whose contents are identical with those of other versions. The Korean editors of the versions No.5 and No.6 divided the whole text into forty four

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sections with a separate title for each section, including the "Miscellany" or "Zatsuroku" 雜錄. The version No. 7 has no such division or such an independent title, but, aside from the "Miscellany" it has its own "zatsuroku" peculiar only to this version. Dr. D. T. Suzuki, compiler of the revised version mentioned above has numbered the two Zatsuroku, calling the first "Zatsuroku No.I" and the second "Zatsuroku No.II". It should especially be noted that in the Zatsuroku No.I ~~found~~^{which is}, in the three versions, No.5. No.6, and No.7, is contained the whole text of the "Anshin Hōmon" 安心法門 which makes up the Section IV in the Shōshitsu Rokumon. (Cf. "Anshin Hōmon")

And the text of the "Nishu nyū" in the Shōshitsu Rokumon has, at the end of the text, two four-line poems with four characters in each line, something which is not found in the other texts of this work. We can only presume that these poems came from the chapter on Boddhidharma in the Chuan 3 of the Keitoku Dentō roku (TT: 51, pp.219c-220a).

There is an English translation of Nishu nyū by D. T. Suzuki who apparently did his translation from his Shōshitsu Rokumon text.

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Nittō guhō junrei gyōki 入唐求法巡礼行記.

4 kans. (Dainihon bukkyo zensho 113 大日本佛教全書 113).

Ennin's 円仁 diary during his travel in China 838-847. Ennin (794-864), ^{or} ~~二~~ Jikaku daishi 慈覺大師, is the 2nd generation of the Japanese Tendai sect.

First he landed with his disciples at Yōshū 揚州 to study at Tendaisan. However, he could not obtain a travel certificate. On his way to Japan he met a storm and was cast ashore at Santō 山東. With the help of the Korean monks there, he went on a pilgrimage to Godaisan and Chōan, where he studied esoteric Buddhism. Then he met the Emperor Busō's 武宗 Persecution of Kaishō 會昌 and was obliged to go back to Japan. Thus the diary covers a very hard time of his life.

The original manuscript is now lost, but Tōji 東寺 of Kyoto has some copies, including that of the 4th year of Shōō 正應 (1291). In the 1st year of Shōwa 昭和 (1926), Mr. Okada Masayuki 岡田正之 published the reprint of the 1291 text in Tōyōbunko ronsō 7 東洋文庫論叢. The collated text is contained in Dainihon bukkyo zensho 113 and Zoku^{30ku} gunsho ruijū 12 續續群書類聚. We have Dr E. O. Reischauer's English translation and study; Ennin's Diary, The Record of a Pilgrimage to China (Harvard University, 1955) and Ennin's Travels in T'ang China (Harvard University, 1955).

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Ju-lai chuang-yen chih-hui kuang-ming ju i-chieh-fo ching-chieh ching

Nyorai Kōmyō kyō 如來光明經 2 Kan, TT:12, p.239a-250a, Nanjō, 357.

Ju-lai chuang-yen chih-hui kuang-ming ju

The complete title of this work is Nyorai Shōgon Chie Kōmyō Nyū Issaibutsu-kyōgai kyō 如來莊嚴智慧光明入一切佛境界經, or, in Sanskrit, Ā-sarvabuddha-viśvāvatāra-jñānālokālamkāra (The Realm of the whole Buddha enters into the Ornamentation of the Wisdom and Light). The shorter title in English is the Wisdom and Light Sutra. It was translated into Chinese from the original by Dharmaruci 曇摩流支 in 501.

It explains the principal meanings of Nyorai Hosshin 如來法身 and Bosatsugyō 菩薩行, and is counted as one of the most important scriptures on the thoughts of Nyoraizō 如來藏.

Other Chinese versions are: Do Issai Shobutsu Kyōgai Chigon Kyō 度一切諸佛境界智嚴經 (TT: 12, p.250a-53c), translated by Sanghabhadra 僧伽婆羅 of the Liang Dynasty, and Bussatsu Daijō Nyū Shobutsu Kyōkai Chi Kōmyō Shōgon Kyō 度一切諸佛境界智嚴經 (TT: 12, p.253c-265b), translated by Hōgo 法護 and others in the Sung Dynasty.

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Ōbaku Dansai zenji Enryō roku 黃檗斷際禪師宛陵錄

1 chūan. (TT: 48, pp. 384b-387b)

Another title is Ōbaku Kiun zenji Enryō roku 黃檗希運禪師宛陵錄 and abbreviated title Ōbaku zenji Enryō roku or Enryō roku.

This is a collection of sermons, lectures and questions and answers given by Kiun 希運, or Dansai zenji 斷際禪師 (-850?) in Enryō 宛陵. Kiun ^{who is the 4th generation of Nanagaku 南岳} was invited there around 848 by Haikyū 裴休 (747-840), one of his lay disciples who later became a Prime Minister. The collection is based on his sermons as recorded by his disciples. Haikyū himself also attended at that time and sermons as were recorded by him were collected into a separate volume entitled Denshin hōyō 傳心法要. These two collections are very important in the history of Zen Buddhism.

The editor and the date of compilation are unknown. At first it was used in manuscript form together with Denshin hōyō and some copies were introduced into Korea and Japan. Haikyū was sometimes regarded as its editor and, later in Japan, it was published as part of Denshin hōyō.

The oldest Chinese text available is the one published in 1109 as part of Tripitaka (the Fukushū Tozenji edition). It was published together with, though in a separate form, Denshin hōyō, and contains 16 sermons and lectures. In the course of time there appeared in China several variants. The text contained in Jūkoku kosonshuku goroku 重刻古尊宿語錄 (Vol. 3), published in 1267, is greatly different, in its second half, from the earlier

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text. There, in the Kosonshuku goroku text, some of the sermons and lectures which are contained in the Tripitaka text and texts used in Korea and Japan, are omitted and in their place are sermons, episodes and questions and answers which were given, not in Enryō, but some other places. Moreover, in the 2nd volume of Jūkoku Kosonshuku goroku is a collection of sermons, episodes and questions and answers which are found neither in the earlier text nor in Denshin hōyō. This part of Jūkoku Kosonshuku goroku is generally known as Obaku Kiun zenji goroku 黃檗希運禪師語錄 and abbreviated Obaku goroku 黃檗語錄 .

Obaku Dansai zenji Enryō roku contained in Shike goroku 四家語錄 which was first published in 1589, is a new edition based on the latter half of Enryō roku in the 3rd volume of Jūkoku Kosonshuku goroku and Obaku goroku in the 2nd volume, and is larger in volume than any other texts.

Another text published as part of the Ming edition Tripitaka contains 16 sermons and lectures which are found in the Tōzenji edition Tripitaka. However, at the end of this text is added another sermon which are found in no other texts. It is still doubtful whether the 17th sermon is by Obaku Kiun. The sermon in question is contained as Obaku's in the 7th volume of Shimon Keikun 緇門警訓 , a collection of miscellaneous materials of the Zen sect published in 1470, earlier than the Ming edition Enryō roku. (TT: 48, p. 1075a). So the publisher of the Ming edition seems to have followed the editor of Shimon Keikun.

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English translations of Enryō roku are as follows, all of them published together with Denshin hōyō.

1. "Huang-po's Sermon, from 'Treatise on the Essentials of the Transmission of Mind'", translated by D. T. Suzuki, in Manual of Zen Buddhism, pp. 112-119.

2. The Huang Po Doctrine of Universal Mind, translated by Chu Ch'an. (London: The Buddhist Society, 1947), 52 pages.

3. The Zen Teaching of Huang Po on the Transmission of Mind, translated by John Blofeld. (London: Rider & Company, 1959). 136 pages.

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Obaku Kiun Zenji goroku 黃檗希運禪師語錄 1 Kan,
ZZ: 2, 23, pp.90d-93a.

Another title of this work is Dansai Zenji goroku 漸際禪師語錄, or simply Obaku goroku 黃檗語錄.

This work is contained in the Konsonshuku goroku 古尊宿語錄, Kan 2, and there exists no independent text of it. The contents of this work correspond to the last half of another work entitled "Obaku Dansai Zenji Enryō roku" 黃檗漸際禪師宛陵錄 which is included in the Shike roku 四家錄.

See Denshin Hōyō 傳心法要 and Enryō roku 宛陵錄.

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Wang-sheng lun-chu

Jō Ronchū 往生論註² Kans, TT: 40, p.826a-844b.

Compiled by Donran 曇鸞 (476-542) of the Northern Wei 北魏. The complete title is Muryōjukyō Ubadaisha Ganjōge chū 無量壽經優婆塞願生獨註. The shorter names for the work are Jōdo Ronchū 淨土論註 or simply Ronchū.

Donran compiled this work with his own commentaries from an earlier work, Muryōjukyō Ubadaisha Ganjōge or Sukhāvastī-tyūhōpadeśa which is the Chinese version, done in 530 by Bodairushi 菩提流支 of the Wei Dynasty, of the Muryōjukyō or Sukhāvastī-tyūha which had the commentaries of an Indian monk, Seshin 世親.

This work is counted as one of the most important scriptures in Chinese Jōdo.

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Yang-chüeh-mo-lo ching

Okutsu mara kyo 央堀摩羅經 [^] Angulimāliya-sūtra, 4 chñans.
(Nanjo 434; TT: 2, pp. 512-544b).

This sutra expounds the doctrine of Tathagatagarbha in the form of a story of Shimangedo 指曼外道 ^(Angulimālika), or a convert of Sakyamuni, who wore chaplets of finger-bones. Among the Chinese translations, this one by Gunabattara 求那跋陀羅, or Bunabhadra (384-468) of the Sung period is one of the most important. The story of Shimangedo similar to this one contained here can be found in the 1077th sutra of the 38th chñan of Zo agon kyo 雜阿含經, the 6th sutra of the 31st chñan of Zoichi agon kyo 增一阿含經 and the 11th chñan of Kengu kyo 賢愚經.

There are other translations, such as Bussetsu okutsu ma kyo 佛說
央堀摩經 1 chñan by Jiku Hogo 竺法護 (TT: 2, pp. 508b-510b)
and Bussetsu okutsu kei kyo 佛說央堀髻經 by Ho Ku 法炬
(TT: 2, pp. 510b-512b). See Perera, G. G. : Angulimāla Sutta
(Buddhist, LXXVII, p. 156f., 1901).

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Onryo-ken Nichiroku 蔭涼軒日錄
大日本佛教全書 pp. 133-137.

61 Kan, Dai Nihon Bukkyō Zenshō,

This is a vast collection of the semi-official diaries kept by the senior priest-official in charge of the Sōroku shi 僧錄司 (The Office of the Religious Record) which was at once an advisory and controlling office of cultural and religious affairs in the government of the Muromachi Shogunate, and it records exactly what each Shogun did in the ways of the religious affairs for the fifty nine years' period that is between May 27 of 1435 and September 23 of 1493.

This work is written by three people, Kikei Shinzui 季瓊真菴 (n.d.), Yakushi Shūkan 益之集哉 (n.d.) and Kisen Shushō 龜泉集證 (n.d.).

Onryō-ken is the name of the office where the monk-officials kept the records, and it was located in the government of the Shogunate. But there was another office called Rokuon in 鹿苑院 whose duty was identical with that of the former's. So the diaries recorded in the latter office are called the Rokuon in Nichiroku 鹿苑院日錄 and still exists in 125 Kan.

This work is considered most valuable and basic to know the details of the political, economical, religious and literary conditions of those days.

It was first published in the second year of Taishō 大正 (1913) as a part of the Dainihon Bukkyō Zensho, but the original materials were all destroyed by the fire that followed the Great Earthquake of the Kantō in Taishō (1922).

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Rekidaï hōbō ki 歷代法寶記 Li-tai fa-pao-chi,
1 chūan. (TT: 51, pp. 179a-196b). Records of the Treasure
of the Law (Dharmaratna) in Successive Ages. (Giles. No.
7126).

Compiled in the Daireki 大歷 era (766-778) of the
Middle T'ang. One of the early histories of the Chinese
Zen Buddhism. It contains the biographies and teachings of
Chisen 智詵 (609-702), who brought Fifth Patriarch Gunin's
弘忍 Zen to Kennan 劍南 district (Shisenshō 四川省),
and four Patriarchs of his school. It also contains the history
of Zen in India and China, ^{and} ~~the~~ the names of the 28 generations
of Indian Patriarchs. *were mentioned for the first time here.*

The compiler was probably one of the disciples of Mujū
無住 (714-774), the last Patriarch of this school. The
text published in 1931 by Kin Kyūkei 金九經 and Ko Teki
胡適 is based on two materials S. 516 and P. 2125 which
are found in the Tun-huang manuscripts. Sekisui Bunko 積翠
文庫 or Sekisui Library in Kamakura has a different text.

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Entretiens du Maître de Dhyâna Chen Houei Du Ho-tsö,
Hanoi: L'École Française d'Extrême-Orient.

There is also a biography of Jinne written in French by
Jacques Gernet, which is found in the Journal Asiatique CCXXX
IX, 1951.

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Lien-teng hui-yao

Rentō Eyō 聯燈會要 A 31 Chaun (zz: 2z, 9, pp. 208a-475c)

Compiled in 1183 by Maiō Gomyō 晦翁悟明 (n.d.), the eighth generation patriarch in the Yōgi line of the Rinzai Sect. Though there is no mention of the publication date in the text, it would not be unnatural to suppose that the publication immediately followed the compilation of the work. The full title is the Shūmon Rentō Eyō 宗門聯燈會要 and it is also called simply Rentō.

This work is a great synthesis of Zen koans made out of various episodes of old masters at the time^{of} their attaining satori, important sermons and lectures by such masters and the short comment on them by the masters in the Sung dynasty, all of which were taken from such history books of Zen as the Keitoku Dentō roku 景德傳燈錄, Tenshō Kōtō roku 天聖廣燈錄, Kenchū Seikoku Zokutō roku 建中靖國續燈錄, and several other goroku 語錄 of the Sung masters. Chronologically it covers the whole history of Zen, dealing first with the Seven Buddhas of the Past 過去の七佛, then the twenty eight generations and finally of India and the six of China, / the time of the compiler himself.

This work is, however, popularly considered as one of the history books of Zen, rendered in the style of "transmitting the lamp", and made one of the five records of the lamp or the "Gotō roku" 五燈錄. See Gotō Roku.

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Rinzairoku shinkō 臨濟錄新講 The author is
Tatsuda Eizan 立田英山 . Published in 1958 (33rd year of
Shōwa 昭和) by Seishin shobō 誠信書房 , Tokyo.
This is a collection of lectures on part of the Jishu 示衆 section
of Rinzairoku 臨濟錄 , recorded by the author's disciples.

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Ritsuzo 律藏 Vinaya pitaka. Rules of life to be observed by Buddhist monks; rules of life in ^{the} Buddhist Order. The original meaning of the word Vinaya is separating, withdrawal, training or control. Among the three canons of Buddhism, Vinaya applies to monks only, while the other two to both monks and lay people. In India, there were four or five kinds of the text among different sects. In the later texts of these, the description of the rules is usually combined with that of the circumstances under which those rules have come to be established. The texts in this form are called "廣律". The following are among the important Chinese translations of 廣律.

(1) Jūjūritsu 十誦律 (Dasūdhyaṇa-vinaya or Sarvāstivāda-vinaya), 61 chūans. (TT: 23, pp. 1-469). Translated at Ch'ang-an 長安 during the years 404-409 by 弗若多羅 Puryatara, 鳩摩羅什 Kumarajīva (350-409) and others.

(2) Shibūritsu 四分律 (Katurvarga-vinaya or Dharmagupta-vinaya), 60 chūans. (TT: 22, pp. 567-1014). Translated at Ch'ang-an during the years 410-412 by 佛陀耶舍 Buddhayasas, 竺佛念 Chu Fo-nien and others.

(3) Maka sōgiritsu 摩訶僧祇律 (Mahāsaṅgha or sanghika-vinaya), 40 chūans. (TT: 22, pp. 227-548). This Vinaya belongs to Vatsīputriya. Translated at Chien-k'ang 建康 during the years 416-418 by 佛陀跋陀羅 Buddhābhadrā (359-429) and 法顯 Fa-hsien (337?-422?).

(4) Mishasokubu wakei gobūritsu 彌沙塞部和醯五分律 (Mahīsāsaka-nikāya-paṅkavarga-vinaya or Mahīsāka-vinaya), 30 chūans. (TT: 22, pp. 1-193). Translated at Chien-k'ang during the years 423-424 by 佛陀什 Buddhajīva, 竺道生 Chu Tao-sheng (-434) and others.

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(5) Komponsetsu issaiubu binaya 根本說一切有部毘奈耶
(Mūlasarvāstivāda-nikāya-vinaya), 50 chāns. (TT: 23, pp. 627-906).
Translated at Ch'ang-an in 703 by 義淨 I-ching (635-713).

In China Shibunritsu in particular was extensively studied,
and 道宣 Tao-hsian (596-667) founded ritsushu (risshu) 律宗
on the basis of Shibunritsu.

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老學庵筆記 10卷

宋の陸遊(1125-1210)の撰。

編者の直接見聞、佚聞旧事、讀書備忘等約580件

に及び雑録。續刊といひ、續筆記2巻あり。

老學庵は、編者の書齋の名に準じ、恐らく晩年の成立である。

テキストは、19 年、商務印書館の活版本あり。

編者は北宋代の有名詩人。

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Rokuso Dankyō 六祖壇經 1 kan (TT: 48, p.337a-365a)

Liu-tsu ta-shih fa-pao tan-ching

The correct title is the Rokuso Daishi Hōbō Dankyō 六祖大師法寶壇經 or Hōbōki Dankyō 法寶記壇經 or simply Dankyō.

This work is a collection of the public sermons by Daikan Enō 大鑑慧能 (638-713), the Sixth Patriarch of Chinese Zen, delivered at his temple Daibonji 大梵寺 in Shō shū 韶州 and recorded by his disciple Hokkai 法海 (n.d.), and is the first Zen goroku ever appeared in history and one of the fundamental texts in the Southern School of Zen.

The phrase Dankyō actually means sermons delivered from the platform (dan), though the original meaning of the word "kyō" in this phrase is "sutra". This work became to be so called because they so much respected the drama stated in these sermons as they thought they were comparable in importance ^{only} with Shakyamuni's own sutras.

Soon after the death of the Six Patriarch the first copies of this work seem to have already appeared, but as they were handed down from hand to hand among the students belonging to the Southern School, the text underwent considerable changes both in size and contents, causing to appear a number of different versions.

The oldest among such versions as we still have is the manuscripts found at Tun Huang (MS No. S,575), entitled "Nansō Tonkyō Saijō Maka Hannya Haramitsu kyō Rokuso Enō Daishi Shōshū Daibonji nioite Sehō suru Dankyō" 南宗頓教最上大乘摩訶般若波羅密經六祖慧能大師於韶州大梵寺說法壇經。

Though very brief and simple in contents, this copy is so full of errorneous writings and incorrect abbreviation of characters that

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it is extremely difficult for students to decipher. It is stated in Kōtatsu's 向達 Tōdai Chōan to Seiiki Bummei 唐代長安與西域文明 that another kind of the Dankyō copy discovered also from Tun Huang seems to exist, though fragmental, in China, ^{but} we know nothing certain regarding this version.

The manuscript, S.5475, was first discovered by Dr. Yabuki Keiki 矢吹慶輝 and printed in the Taishō Tripitaka (Kan 48) in 1928. Later Dr. Yabuki published all of the photographed manuscript together with his introduction in 1933 in his work Meisha Yoin 鳴沙餘韻.

Then in 1934 Dr. Suzuki Daisetsu and Kuda Rentarō 公田連太郎 published a revised edition of this manuscript from Morie Shoten, Tokyo, and in 1941 Dr. Ui Hakuju printed the text with his new interpretation in the second volume of his Zenshūshi Kenkyū 禪宗史研究.

However, in as early as 1153 there appeared in China an edition of this work. It was published by an official by the name of Chō Shiken 晁子健 (n.d.), a man of Kinshū 蘄州, and he seems to have used a still earlier edition of the work which had been revised and divided into two chuans and eleven sections by a certain Ekin 惠昕 (n.d.) who contributed to this edition also by writing his own preface. This man Ekin, as far as we know, was a monk who lived at Eshin Zenin 惠進禪院 of Rashūzan 羅秀山 in Yō shū 邕州.

It is supposed to be this text of Chō Shiken's that was published in Japan in the Muromachi Era 室町時代 and has obviously been lost ever since until it was discovered in 1933 by Dr. Suzuki at a Zen temple named Kōshōji 興聖寺 at Horikawa 堀川, Kyoto. Dr. Suzuki immediately published his discovery in a photographed edition with his own funds, but in the following year Morie Shoten re-published

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it as a newly revised version together with the Tung Huang manuscript and other related materials. Then in 1056 which was the third year of Shiwa 至和 in the Northern Sung, Myōkyō Daishi Kaisū 明教大師 契嵩, in the fifth generation in the Ummon Line, revised an earlier text and divided it into three chuan. The publication of this text, however, was undertaken by another man, Hōkan 郎簡 by name and an official ^{who} served the Sung Court, and the volume was entitled the Hōbōki Dankyō 法寶記壇經, though no copy of this edition exists any longer.

Then in the sixth year of the Shiwa 政和 or 1116, a certain monk by the name of Ryūkeian Biku Zonchū 隆慶庵比丘存中 (n.d.), who lived at Shōgunzan 將軍山 in Fukutō 福唐 (perhaps in Fukien), published an edition with author's own preface attached, and it is divided into two chuans and eleven sections and entitled Shō shū Sōkeizan Rokuso-shi Dankyō 韶州曹溪山六祖師壇經, which resembles Ekin's edition in many respects, though the latter was obviously published sometime later than the former.

A copy of this edition of Zonchū's, which is said to have been copied and brought back from China of the Sung by Dogen Zenji 道元禪師 (1200-1253), the founder of the Japanese Sōtō Sect, is still treasured in a temple named Daijō ji 大築寺 at Kaga 加賀 (present Ishikawa prefecture), and the printed edition of this text was published in 1942 by Dr. Suzuki together with his study of the text and an index.

The most special of all the Dankyō editions, however, seems to be the one which was published in 1290 at the Kyūkyū-an 休休庵 in Soochow by a monk called Mōzan Tokui 蒙山德異 (1231-;29?), a grandson disciple, though in a branch line, of Mummon Ekai 無門慧海 (1183-1260), one

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of the most important of the masters belonging to the Yogi Line of the Rinzaï Sect. This text consists of a single chuan divided into ten sections, and is called Rokuso Daishi Hōbō Dankyō. The text has, however, a preface written by Tokui himself in the beginning of the volume, another preface popularly called "Ryakujo" 略序 (Brief Preface), a collection of miscellaneous writings on the subject of Eno's life, and in the end of the text a record related to the Hōrinji entitled "Shutō Shamon Ryōtō roku" or "The Record by Ryōtō, the Grave Keeping Monk" 守塔沙門 令翰錄 and another record relating the relation between the Hōrinji and the Sung Court. This text was re-published in Korea in 1316, when a colophon written by the Korean monk who undertook the publication was added to the end of the volume. The whole text, including this colophon, was published in 1935 by Ōya Tokujō 大屋徳城 in the Zengaku Kenkyū (No. 23).

In the Kan 48 of the Taishō Tripitaka we find footnotes which are the results of the comparison work between this Korean text and Shūhō one which will presently be touched upon.

The priest of the Fūban Hō'on Kōkōji 風幡報恩光孝寺 in Nankai 南海 (Kwangtung) by the name of Shūhō 宗寶 (n.d.) revised an earlier text and, dividing it into ten sections, published it with a preface in 1291, a year later than the publication of the Tokui Edition. Several reprints of this edition have appeared ever since its first publication both in China and Japan, and it has been one of the most popular of the present texts of the Dankyō. As it was finally included in the Tripitaka in the Ming dynasty, it became to be generally called the Ming Edition.

The life of the publisher, Shūhō, is completely unknown, but the temple

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Fūban Hō'on Kōkōji where Shūhō lived and worked was probably Geishiji
 制旨寺, the temple in which the Sixth Patriarch Enō met ^{Inshū} Hōshi 印宗法師
 (627-713), as we learn in the famous episode known as the "Fūban Mondō"
 (Discussion at Fūban) and shaved his head for the first time. It is
 further surmised that the publication of this text was carried out at
 this very temple.

When we compare the Ming Edition and the Tokui one, it becomes clear
 that there are considerable differences both in contents and arrangement
 of the materials. In the former edition we find, immediately after Tokui's
 preface, an introductory writing praising the Dankyō and entitled "Rokuso
 Daishi Hōbō Dankyō San" 六祖大師法寶壇經贊^{by Myōgyō Daishi Kaisai 明教大師契嵩} and following the
 title of the main text comes a short notation which reads: "Fūban Hō'on
 Kōkō Zenji Jūji Shiso Biku Shūhō hen" 風幡報恩光孝禪寺住持嗣祖
 比丘宗寶編 (Compiled by Shūhō, the Dharma Inherited Priest of Hō'on
 Kōkō Zenji at Fūban"). In addition there are a number of supplemental
 materials added to the end of the volume.

The first supplement of this text is "Rokuso Daishi Engi Geki" 六祖大
 師緣起外記 collected by Hokkai and other disciples, which is virtually
 the same thing with a different title as the brief preface found at the
 beginning of the Tokui Edition, but after this preface there is an article
 entitled "Rekichō Sūhō Jiseki" 歷朝崇奉事蹟 which concerns the
 posthumous titles bestowed upon Rokuso by the emperors both in the Tan'g
 and Sung. Following this article comes an inscription called "Shishi
 Daikan Zenji hi" 賜諡大鑑禪師碑 written by Ryū Sōgen 劉禹錫 (773-
 819) of the T'ang, and another inscription, "Daikan Zenji hi" 大鑑禪師
 碑, written by Ryū Useki 劉禹錫 (772-842), and a short article
 dealing with the stories about the transmission of the robes entitled

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"Butsue Mei" 佛衣銘. Coming after this is the whole text of the "Shutō Shamon Reitō roku" 守塔沙門令翰錄 which is found at the end of the Tokui Edition. An postscript is added to the end of the text, written by Shūhō the compiler himself. Thus, this edition, when compared with Tokui's edition, has more additional articles and items both before and after the main text. The one thing which is very peculiar in the Ming edition is the fact that they print, as we have already seen, Tokui's preface in the beginning of the book and it is exactly the same preface that can be found in the Tokui text. The Shūhō edition, the original for the Ming edition, appeared only a year after the Tokui text was published, but the two editions were published, it seems, in different ways and at different places and had no direct connection to each other. It is impossible, therefore, to presume that the Shūhō edition had the preface by Tokui from the outset, and the truth is probably that in the course of many reprintings of the Shūhō text during the later years the preface was mistakenly included by some careless editors and it was this particular edition that was included in the Ming Tripitaka and became to be used as the Ming edition of the text in question. It is of course impossible at present, however, to establish the truthfulness of this theory, as we have no original copy of the Shūhō Edition to check with.

As for the texts so far translated into European languages we have:

1. Sūtra Spoken by the Patriarch Wei Lang on the High Seat of the Gem of the Law, translated by Wong Mou-lam, Shanghai, Yu Ching Press, 1930.
2. Sūtra Spoken by the Sixth Patriarch, edited by Dwight Goddard, in A Buddhist Bible, revised and enlarged; edited by Goddard, N.Y., E.P. Dutton and Co., 1938, pp. 497-561.

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3. The Sūtra of Wei Lang (or Hui-neng), translated from Chinese by Wong Mou-lam. A new edition edited by Christmas Humphreys, London, Luzac and Co., for the Buddhist Society, London, 1944.
4. Sūtra des Sechten Patriarchen, translated by E. Rousselle.

Its contents are:

- Chap. I. Sinica, Vol.,V, 1930, pp. 174-191.
- II. Chinesisch-Deutscher Almanach. 1931, pp. 76-86.
- III. Sinica, Vol., vi, 1931, pp. 26-34.
- IV. and V. Sinica, Vol., xl, 1936, pp.3-4, 131-137.
- VI. Sinica, Vol., xi, 1936, pp. 5-6, 202-211.

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Rōgaku-an Hikki 老學庵筆記 10 Chuans

Compiled by Riku Yū 陸遊 (1125-1210) in the Sung Dynasty. This work is the collection of about 530 miscellaneous articles consisting of episodes, anecdotes and extemporaneous comments on various books, written ^{and} ~~or~~ edited by the compiler. Riku Yū was a notable poet in the Northern Sung. The word, Rōgaku-an, in the title is apparently derived from the name of his study. It is very likely that this work was done in the later years of the compiler's life. There are two separate supplementary chuans to this work.

The most recommendable text is the printed edition published by Shōmei Insho kan 商務印書館 in 19 .

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Liang-ch'ao Fu ta-shih sung Chin-kang ching

Ryō chō Fu Daishi Ju Kongō kyō 梁朝傅大士頌金剛經 1 Kan
(TT: 85, pp. 1a-8c)

One of the materials of early Chinese zen discovered from Tunghuang, and numbered under Stein 1846.

This work is the combination of the Kongō kyō text and the forty nine poems written by Fu Daishi 傅大士, whose correct name was Fu Kyū 傅翕 (497-569), an unique Buddhist in L'iang and, in the popular lore, a Miroku 彌勒 incarnate, explaining the meaning of each chapter of the sutra, using the Kumarajiva's Chinese translation. The preface put before the text asserts that Emperor Butei 武帝 of the L'iang (r.502-549), with the advice of a mysterious monk called Hōshi 寶誌 (425-514) asked Fu Daishi to give lectures on the Diamond Sutra and had them recorded, which made up this text.

However, the poems (actually) are studded with many terms and ideas belonging to Yuishiki and Hossō 法相 schools, and, therefore, the authorship of Fu Daishi becomes impossible. It is undoubtedly one of those spurious writings which flourished in the middle part of the T'ang dynasty.

These poems, however, have been published several times after the Sung, as a part, for example, of the Kongō kyō ^{Shūge} Shūkai 金剛經集解, Kongō kyō Gojūsan ka Chū 金剛經五十三家註 (Annotated Diamond Sutra by Fifty three People), and etc. Shikha

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Leng-chia ching

Ryōga kyō 楞伽經, Laṅkāvatāra-sūtra. (Nanjō 175).

One of the most important scriptures of the later Mahayana Buddhism of India, expounding the doctrine of tathāgots-garbha. In 1923, Nanjō Bunyū published in Kyoto the Sanskrit text of this sūtra which had been brought into Nepal, and, in 1932, Suzuki Daisetsu published in London ^{an} ~~the~~ English translation. We have the following Chinese translations now extant.

(1) Ryōga abattaraho kyō 楞伽阿跋多羅寶經 4 chñans. (TT: 16, pp. 479a-514c). Translated by Gunabhadra 求那跋陀羅 in 443 at Kinryo 金陵.

(2) Nyū ryōga kyō 入楞伽經 10 chñans. (TT: 16, pp. 514c-586b). Translated by Bodhiruci 菩提流支 in 513 in Rakuyo 洛陽.

(3) Daijō nyū ryōga kyō 大乘入楞伽經 7 chñans. (TT: 16, pp. 587a-
^{during the years} ~~700-704~~ in Rakuyo 洛陽). Translated by Śikṣānanda 實叉難陀

The first in the above translations is regarded as the best, as it is said that Bodhi-Dharma recommended it to his disciples. Two prefaces were added to it later, in the Sung period. There is also a Tibetan translation. In 1934, Suzuki Daisetsu provided these five texts in Sanskrit, Chinese and Tibetan with a general index.

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Leng-chia shih-tzu chi

Ryōga Shiji ki 楞伽師資記 1 Chuan. (TT:85, p.1283a-1290c)

The Chinese title of this work is the Lêng-ch'ieh shih-tzū-chi, and in English it is the Records of Patriarchs Concerned in the Transmission of the Lankavatāra-sūtra Forming a History of the Lineage of the Dhyāna School in China (Giles, 5982).

This record was compiled by Jōkaku 淨覺 (Ching-chiao^{nik}, 683-760?) during the reign of Emperor Gensō 玄宗 (712-756) and became one of the important histories of early Chinese Buddhism. The work consists of the biographies of the people who studied the Ryōga kyō 楞伽經 and propagated its doctrines, and describes their ways of Zen and lineage of transmission of dharma.

The main cause of this work seems to establish a line of transmission that begins with Gunabhadra 求那跋陀羅 (394-463), the translator of the Four Chuan Lankavatāra-sūtra 四卷楞伽經, and, after the five Patriarchs, Bodhidharma, Eka, Sōsan, Dōshin and Gunin, and such Gunin's disciples as Jinshu 神秀, Gensaku 玄蹟, and Ean 慧安, ends with Jinshū's disciples, making altogether twenty four men and eight generations.

The compiler, Jōkaku, was a disciple of Gensaku 玄蹟, a heir of Gunin's, and lived in a temple called Daiankoku ji 大安國寺 in Rakuyō 洛陽, where he propagated the Zen of the Northern School 北宗禪. Jōkaku compiled this record while he lived in retirement in about 727 at Reisen Valley 靈泉谷 on Taikō san 太行山 in Kai shū 懷州 near the capital.

The present text of this work is based upon the three handwritten copies that were discovered among the Tung-huang manuscripts (s.2054, s.4272, p. 3436) which Kin Kyūkei 金九經 and Koteki 胡適 edited and printed in 1931. A part of the first section of the record which was lacking in the

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the present text was recently discovered again in the two groups of the newly found Tung-huang manuscripts(p.3294, p.3537).

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Ryōgon kyō 楞嚴經 10 Chuans (TT:19, p.105b-155b, Manjō:446)

Sūrāṅgama-sūtra. The full title is the Daibutchō Nyorai Mitsuin Shūshō Ryōgi Shobosatsu Mangyō Shuryōgon kyō 大佛頂如來密因修證了義諸菩薩萬行楞嚴經 or Mahā-buddhoshnīsha-tathāgata-guhyahetu-sākshātrita-prasan-nārtha-sarvabodhisattvakaryā-sūrāṅgama-sūtra. It is also known simply as the Shuryōgon kyō 首楞嚴經, or Ryōgon kyō, or Daibutchō kyō 大佛頂經, or Butchō kyō.

The sutra expounds the principles of how all sensations of any organ of sense are of the same origin and how passion and emancipation from it are undividable. It also explains the doctrines of such laws as *sāmatha-vipaśyana* and *samādhi* in Mahayana zen, and the process of the Bodhisattvas' practices.

The Sanskrit version of this sutra is no longer extant, and its Chinese translation has, in the form of the secondary title, an explanation which reads: "Some parts taken from the Kanjō Section 灌頂部 in the sūtra-piṭaka of the Great Temple of Nāranda 大那蘭陀寺 in Central India."

Another tradition has it that two Indian monks, Pāramita and Mikasākya, while living in Seishi ji 制止寺 (where Shintai Sanzō 真諦三藏 once lived and Sixth Patriarch Enō 慧能 received his commandments in the T'ang Dynasty) in Kō shū 廣州, translated the original sutra, ^{in 705} and Eteki 懷迪, a Chinese monk, and Bō Yū 房融, a Chinese lay man, who had been living there in exile, copied the whole thing by hand. Later this translation was offered to the Emperor, who, in his turn, gave it to Jinshū 神秀 who happened to be in the court at the time. With it Jinshū immediately returned to his temple, Dōmon ji 度門寺, in Kei shū 荊州, and had his disciples, Ikaku 惟愨 and others, write commentaries on it, which

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they propagated widely in China. The authenticity of this tradition is, however, very doubtful because of the historical, chronological discordances in the lives of both Jinshū and Hō Yū.

There is still another story concerning the origin of the Chinese translation of this sutra, which, however, does nothing more than hint that the Chinese monk, Eteki worked together with an Indian monk with a name unidentified in Kō shū and produced the translation, though there is no historical evidences whatsoever. It is, of course, quite unreasonable for us to believe this story to be authentic.

Judging from these informations it may be natural to conclude that this sutra was probably forged by some Chinese. Dōgen道元, for instance, went so far to call it openly a sham sutra.

Despite the situation described above this work became very popular after the ending part of the T'ang Dynasty, and particularly in the Sung there appeared many prefaces and commentaries to it.

A partial English translation of the first four or five fasciculi is given by Samuel Beal in his Catena of Buddhist Scriptures from Chinese, pp. 286-369, London, 1871.

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Lung-ya ho-shang chü-tun sung

Ryūge oshō ~~seju~~ 龍牙和尚偈頌 1 chüan. (ZZ: 2 21, pp. 416a-463c). Full title is Tanshū Ryūgesan Ton zenji ju 潭州龍牙山道禪師頌 .

This is a collection of 95 verses by Koton zenji a distinguished Zen master and the 2nd generation in the Sōtō sect. He lived in Ryūgesan 龍牙山 of Tanshū 潭州 (present Konanshō 湖南省) in the late T'ang and the Five Dynasties days. The book seems to have been compiled by his disciples, but their names are not known to us. It has a preface by Nangaku Saiki 南嶽齊己 (861?-933?).

Some of the verses are contained in the 29th chüan of Keitoku dentō roku 景德傳燈錄 which was published in 1011. (Cf. TT: 51, pp.). After that, the whole collection is contained in Zenmon shososhi geju 禪門諸祖佛偈頌 which was published in the Southern Sung period.

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Ryūkō Bukkyō Hennen Tsūron 隆興佛教編年通論 30 Chuan including
a catalogue, ZZ: 22, 3, pp.209a-356d.

A simpler title is Bukkyō Hennen Tsūron 佛教編年通論, or just Hennen Tsūron, though there are still another titles which are Ryūkō Butsuun Tsūron 隆興佛運通論 and Butsuun Tōki 佛運統紀. This text was compiled by a Zen monk in the early Southern Sung called Sekishitsu Soshū 石室祖瑋 (n.d.) of Ryūkō fu 隆興府 (present Kiansi), in the sixth generation in the Yogi Line of the Rinzai School and the fourth generation from Goso Hōen 五祖法演 (-1104). As the compilation of this work was completed in the second year of Ryūkō 隆興 (1164), the text was so called to commemorate the occasion.

This work is a historical book on Chinese Buddhism and opens with the time of its first transmission from India in the period of Emperor Kōmei 孝明 of the Later Han dynasty and through the Five Dynasties ends with the early Sung. The narrative is arranged in chronological order, supplemented in the end of the book by four Imperial epilogues written respectively by Tai sō 太宗, Shin sō 真宗, Jin sō 仁宗, and Ki sō 徽宗, and dedicated originally to four different Buddhist books.

First it gives a general description of the Buddhist belonging to each dynasty as a bunch, then, picking out important events and people from it, gives comments about them under the dates when the persons in discussion are supposed to have died. It also contains such materials as stone inscriptions and records by the contemporaries. And at particularly problematic points the descriptions are supplemented always with special studies and criticisms. This style, whose model was that of the general history books, particularly of the Shiji Tsugan 資治通鑑, which had developed in China by the early Sung time, became afterwards the model of all Buddhist history books, and

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such a one as the Busso Tsūsa 佛祖通載 went so far to copy, not only its style, but almost the entire ^{contents} ~~text~~ of this text, interfering a great deal with the possibility of its getting popular as a Buddhist history book.

As the present text of this work has neither preface nor epilogue, it is impossible for us to determine the date of its original publication, but it can only be supposed that the text included in the Taishō Zokuzō kyō would have been based upon one of the Gozan editions published in Japan.

五山

the terrace to sit and listen until we got all the way to "John Hancock."

As the book was shut, the Canadians grasped their sweating glasses and raised a toast to us on our national day. They appeared impressed at our reading but more than anything astonished to hear the fury the Colonials of 1776 turned upon the ancestor of the British Queen.

It's been this way since I was young. Wherever we travel, whoever is with me, no matter how fracious everyone gets, we read the Declaration of Independence out loud, with everyone taking part. Passers-by come to scoff and remain to drink a toast.

My father, who hated parades and despised patriotic bores, had the idea that the Fourth should be marked for what it was: the day the rationale for the Revolution was put forward for the judgment of the world. He did this by reading the Declaration out loud to the rest of the family, to guests, to anyone who was around.

In my youth, I had to be hauled from the kitchen or the far corner of the lawn when he unfolded the paper and cleared his throat to go. But sometime in my 20's, it began to percolate through me how much of an insult it was that legislative bodies had been called together at places unusual, uncomfortable and distant "for the sole purpose of fatiguing them into compliance." Something happened that had not happened in many history courses or even a listening to Paul Robeson sing "Ballad for Americans."

I began to gather my children from the kitchen and the far corner of the lawn to hear the Declaration. When they got old enough, they began to share the burden of reading, although there is no child who has ever joined this activity who hasn't paused and stumbled over the funny "f"-like "s" in the production of the text that we usually use. "To flame among the power of the earth," they say, giggling and wiggling.

Some of the readings have been hypertraditional. One family vacation, we dined on what anyone in Maine chooses if the year is prosperous: baked salmon, green peas, boiled potatoes and blueberry pie. We were in the shade on a green lawn running down to Penobscot Bay and nothing could have been done to burnish the setting or the weather. We read in turn while someone small ran finger around the inside of the sticky empty pie tin.

Some of our readings are unorthodox. One July, huge group of unionists was housed in the Detroit hotel that looks like a tall beer can set beside the river. In the evening, we gathered in a room high in a tower to watch fireworks that shivered the steel. We were sitting in rowdy darknesses when someone reminded me that if I waited, the crowd



David Johnson

would break up. So it was time. Amid the howling of friends, the reading began. The cannonade outside punctuated but did not stop the account, and by the end, everyone joined.

The unexpected situations are best. We have read the Declaration on motel porches; once, on the other side of Niagara Falls. We have read in picnic grounds at rest areas along turnpikes. Once on a borrowed screened porch on a beach, we read by the glow of the yellow bug light, then a friend sang the children to sleep with a guitar. In the broody silence afterward, we heard the cooks and cooks' helpers from the restaurant next door singing in Spanish, sitting on the parking lot bulkhead.

Not the least of the fun is trying to find a copy of the Declaration in American cities where even drugstores may close for the Fourth, or in foreign cities where the stores are open but the Declaration is in short supply. Some newspapers carry the Declaration in full text on the Fourth, but one can never be sure what will be in stock on the newsstand. An almanac is now on all packing lists for early in July.

At a huge beach party, there did not seem to be enough Declaration for everyone to get a turn, so all the signatures were read, too. It was a good addition to hear the names of the people who pledged their lives, their fortunes and their sacred honor to such a radical cause. This time a young man who had thought the whole idea a preposterous way to postpone swimming, at his turn, stumbled on the "s" that looked like "f" and almost threw the paper down in irritation. But he read on past his embarrassment. Later, he paused and gazed down at the paper where it had been left on the wicker chair. His expression could not be interpreted, but it was certainly closer to amazement than to alienation.

Our Fourth in New Orleans took us to a vigorous performance of "One Mo' Time" in the French Quarter and to the Moon Walk along the river at Jackson Square to see the fireworks. As we sat on the railroad ties along the levee watching the great river, one of us said: "But reading the Declaration and drinking a toast was the best."

It always is.

For 4th, A Proud Reading

By BETSY WADE

FIVE of us sat at a round table in the humid garden of the Court of the Two Sisters in New Orleans on the Fourth of July. Ramos gin fizzes and strawberry daiquiris were before us. The leftovers from a rainstorm dripped from the leaves above us as we in turn read aloud the Declaration of Independence from an almanac purchased that day.

A group of Canadians from Vancouver, friends none of us had expected to encounter in the Crescent City, took the adjoining table and ordered up Ramos gin fizzes and strawberry daiquiris. They leaned and then gravitated almost magnetically toward our table; a Californian was booming out with "quartering of large bodies of armed troops among us." Eventually, the Canadians gave up and dragged their chairs across

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11
Sekisō Soen Zenji goroku 石霜楚圓禪師^師 語錄^師 Kan (ZZ: 2, 25, p. 81b-93c)

Tz'u-ming Ch'an-shih wu-hui chu-ch'ih yü-ku

The full title is Jim⁵⁰ Zenji Goe Jūji goroku 慈明禪師五會作持
語錄 or Jim⁵⁰ Dshō Goe goroku 慈明知尚五會語錄, or simply Jim⁵⁰ roku.

This work is the record of the sayings and writings by Jim⁵⁰ Soen 慈明
楚圓 (986-1039), a distinguished Zen master in the early T'ang time and
in the seventh generation in the Rinzai Line.

In this volume his lectures, sermons, records of critical examinations
and discussions, some episodes about the master, and his verse writings,
which were accumulated during the time when Soen was at Kōri Zenin 廣利禪院
on Nangenzan 南源山 (present Kiangai), Dōgozan 道吾山 and Sekisō-
zan 石霜山, both in Tan shū 潭州 (present Hunan), and two other
temples.

The first part of this work, entitled "Nangenzan Kōri Zenin goroku" 南源山
廣利禪院語錄 is said to be the second compilation by Enan 慧南
(1002-1069), the most eminent of Soen's disciples and later the founder of
the Oryū school 黃龍派, but as it bears at the beginning of the text
a preface written in 1027 by Chidosan 智度山^{Jō} Teirinji Shamon Hon'en 智度山定林
寺沙門本延 (Monk Hon'en of the Teirin ji at Chidosan), it is easily
supposed that the first compilation was done when Zenji was still alive.
It is not clear, however, whether the text was published immediately after
the compilation at that time.

The present text of the Jim⁵⁰ roku is from the text which was compiled
and published in 1153 in the Southern Sung under the title Jim⁵⁰ Shike roku
慈明四象錄 which included the records of three other monks, Yōgi Hōe 揚岐
方會 (992-1049), Hakuun Shutan 白雲守端 (1025-1072), Yōgi's
second generation, and Goso Hō'en 五祖法演 (-1104), Yōgi's third.

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[Z2 2:23.5.422d-426d.

A part of this work is collected in the Kan 1 of the Zokkai Kosenshuku
Goyō 續開古尊宿語要, published in 1238, and in the Kan 11 of the
Kosenshuku goroku 古尊宿語錄 published in 1267.

[Z2 2:23.2.141b-145c.]

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* Hsüeh-feng I-tsun ch'an-shih gü-lu

Seppō goroku 雪峰語錄 2 chüans. (22: 2 24, pp. 471c-497b). Full title is Seppō Gison zenji goroku 雪峰義存禪師語錄* or Seppō Shinkaku zenji goroku 雪峰真覺禪師語錄. Abbreviated Seppō zenji goroku 雪峰禪師語錄, Shinkaku daishi goroku 真覺大師語錄 or Seppō roku 雪峰錄.

This book is a record of words of Shinkaku daishi Gison 真覺大師義存 (822-908), and contains his short biography, lectures, sermons, questions and answers, episodes and verses. Gison is a great Zen master of the T'ang period and the 6th generation in the line of Seigen 青原. He lived in Seppōzan 雪峰山, Fukushū 福州.

It seems that his lectures were already collected into a book in the early Sung period by his disciples and there was in 1032 an edition with a preface by O Zui, the Prime Minister of the day. This edition is now lost. A revised edition (1080) by Son Kaku 孫覺, the Governor of Fukushū, is also lost now. There were several editions during the Sung, Yüan and Ming periods. The presentday text is based on a new text edited by Rin Kōen 林弘衍 (n.d.), or Tokusan koji 得山居士 of Fukushū in the late Ming period. In China, this text was published in 1639. In Japan, Manzan Dōhaku 円山道白 (1635-1714) of Takagamine 鷹ヶ峰, Kyoto, reprinted the Rin Kōen text in 1701. At this time, he collected into a supplementary volume (Zokuhen 續集, 1 chüan) a chronological personal history of Seppō Shinkaku daishi, a preface and an

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epilogue of older editions, inscriptions, verses of 24 views of
Seppō zenji 雪峰禪寺 and others. This supplement was
published in 1702.

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Shakushi Keiko ryaku 釋氏稽古略 4 Kan, TT: 49, pp.737a-902c.

Another title is Shakkan Keiko ryaku 釋鑑稽古略, or simply Keiko.

Compiled by Kakugan Hōjū 覺岸寶洲 (n.d.), a Zen monk in the Yuan and in the tenth generation in the Yogi Line of Rinzai Sect.

In this work the political history of the Chinese Empires from the very beginning of the country until the end of the Sung dynasty as well as the development of the three kinds of Chinese philosophies, Confucianism, Buddhism, and Taoism, are mainly stated, but what is mostly emphasised upon in this work is the history of Zen Buddhism since Bodhidharma's time, and all these subjects are stated in the chronological order. The compiler Hōjū was a fellow-student of Baioku Nenjō 梅屋念常 (1282-?), the compiler of the famous Busso Rekidai Tsūsai 佛祖歷代通載, a work categorically in common with this work. When Baioku's book was completed in 1344, Hōjū sent it his preface, which makes Hōjū's own work appear the more supplementary to that of Baioku's.

This work is said to have originally been entitled Keiko Shukan 稽古手鑑, but it is probable that later Hōjū added more materials to it and revised it until it was called by the present title, and that it was in 1354 when the compilation was finally concluded.

Opening the work are two prefaces, one by Rikan 李栢 (n.d.) of Chūzan 中山 and the other by Saishisei 崔思誠 (n.d.). The first publication of this work immediately followed, probably, the completion of the editing, which was in 1354, though we know almost nothing about the situation in which it was first published. The present text is based

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upon a Ming reprint done by Shōfuku 昌腹 (n.d.) of the Tennōji 天王寺 at Kukyoku 句曲 in 1554.

In the eleventh year of Sūtei 崇禎 of the Ming dynasty, or in 1638, there appeared a supplementary work to this book in three chuans under the title Keikan Keiko Ryaku Zokushū 稽鑑稽古略續集 (TT: 49, pp. 903a-953b) which covered the interval between the end of the Yüan and the seventh year of the Tenkei 天啓 (1627) of the Ming. Its compiler was Kyoan 大開 大開 幻輪 (n.d.) and it was completed in 1638, and in the same year the work was published by Gen 嚴 嚴 大參 (n.d.), a lay student of that time.

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Shibusōkan 四部叢刊 - Ssū-pu ts'ung-k'an.

Edited by Ra Shigyoku 羅振玉 Lo Chên-yü and others
and published by Shōmuinshokan 商務印書館, Shanghai,
during the years 1919-1937.

This series is a collection in photographic reprints of important Chinese classics, divided into four parts of Confucian writings, histories, writings of miscellaneous authors and literature. They are all based on the best texts available. The 1st series contains 323 items, the 2nd 75 and the 3rd 60. The history division containing 24 histories was later revised according to better texts and published under the title of Hyakunōbon nijūshishi
百衲本二十四史.

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Shiji tsugan 資治通鑑 (Tzū-chih t'ung-chien)

A comprehensive history of China in a chronological form from the earliest times to the end of the Five Dynasties, written by Ssū-ma Kuang 司馬光 (1019-1086) during the years 1065-84. The title comes from the author's view of history that history is a model or a pattern (chien 鑑) which helps and assists (chih 資) statesmen and officials in the government. An annotated text published by 中國科學院 in 1955 is most reliable at present. An index for the text was compiled by Mr Saeki Tomi 佐伯富 and published in 1960 by Department of Oriental History, Kyoto University.

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Ssu-shih-erh-chang ching

Shijūnishō kyō 四十 = 章經 1 chñan (TT: 17, pp. 722a-724a; Nanjō 679).

A Chinese translation of the collection in 42 chapters of the rules of everyday life given by Buddha to his disciples. It is believed that this translation was completed by the two Indian monks, Kashō Matō 迦葉摩騰 (Kāśyapa Mātāṅga) and Jiku Hōran 竺法蘭 who had been invited from Central Asia by the Emperor Meitei 明帝 of the Later Han.

However, it is probably a selection from Chinese Hinayana sutras and was edited into the present form in the early 4th century. It went through several revisions when it was adopted in the Zen after the Tang period and today we have several different texts.

(1) The text contained in the 1st chñan of Horinden 寶林傳 which was edited around 801 by Chiko 智炬 (or Eko 慧炬).

(Sōzō ichin 宋藏遺珍, case 3, vol. 10).

(2) The text used in Shijūnishō kyō gyo-chū 四十 = 章經御註 written in 1019 by the Emperor Shinso 眞宗 of the Sung Dynasty.

(3) The text used in Chū shijūnishō kyō 註四十 = 章經 a commentary written in 1111-1125 by Daikō Shusui 大洪守遂 (ZZ: 1, 59, 1). This commentary and the other two by the same author, Yūkyō gyō 遺教經 and Isan Keisaku 為山警策 are called Busso sankyō 佛祖三經.

(4) The text contained in the Ming edition of Dai zōkyō 大藏經 (TT: 17, pp. 722a-724a).

There are three English and one French translations.

(1) Rev. S. Beal: The Sutra of the Forty-two Sections, from the Chinese. (JRAS. Vol. XIX, pp. 337-49, 1862).

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(2) D. T. Suzuki: Sermons of a Buddhist Abbot, Chicago, 1906.

(3) Chu Ch'an: The Sutra of 42 Sections and two other
Scriptures of the Mahayana School, London, 1947.

(4) L. Feer: Le Sutra en quarante-deux articles, Paris, E.
Lerouz, 1878. (Bibliothèque Orientale Elzévirienne, Vol. XXI).

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Ssu-chia yü-lu

Shike Goroku 四家語錄, 6 Kan (ZZ: 2, 24, pp.405a-424a)

This work is also called Baso Shike roku 馬祖四家錄, or just Shike roku 四家錄, and a collection of the recorded sayings of four distinguished Zen masters of the T'ang dynasty, all in the line of Nangaku 南嶽, viz., Baso Dōitsu 馬祖道一 (709-788), Hyakujiō Ekai 百丈懷海 (720-814), Ōbaku Kiun 黃檗希運 (-850?), and Rinzai Gigen 臨濟義玄 (-866). Although we know neither the name of the person who compiled it for the first time, nor the date of the first publication, the title of this work is mentioned in an early Southern Sung catalogue entitled Suishōdō Shomoku 遂初堂書目, edited by ^{Yū} 尤袤 (1127-1194). We also know that this work was reprinted in the Yüan dynasty, but the copies of this reprint seem to have completely been lost sometime afterwards because the present text is based on the one which was re-edited and published in 1607, the 35th year of the Manreki 萬曆 era of the Ming, by ^{Kai Nei} 解寧 (N.D.), also called Seizan koji 靜山居士 of Tōan 東安, present Sekkō shō 浙江省.

The contents of the present text are:

- Kan 1: "Baso Dōitsu Zenji Kōroku" 馬祖道一禪師廣錄 (or "Kōzei Baso Dōitsu Zenji goroku" 江西馬祖道一禪師語錄)
- Kan 2: "Hyakujiō Ekai Zenji goroku" 百丈懷海禪師語錄
- Kan 3: "Hyakujiō Ekai Zenji goroku" 百丈懷海禪師語錄
- Kan 4: "Ōbaku Zenji Denshin Hōyō" 黃檗禪師傳心法要 "In shū Obakuzan Dansai Zenji Denshin Hōyō" 筠州黃檗禪師傳心法要
- Kan 5: "Ōbaku Zenji Enryō roku" 黃檗禪師宛陵錄 or "Ōbaku Dansai Zenji Enryō roku" 黃檗斷際禪師宛陵錄

Japanese - since most of this Kōroku, from the Kosonshūku, remainder only printed in 22.

Confucian scholar

Shen, did proposals (with) Kan 3?

Among 3 Kan 3 was last met. Different

廣錄

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out
Kan 6: "Rinzai Eshō Zenji goroku" 臨濟慧照禪師語錄

However, the Zokuzō kyō does not include two of the texts that are mentioned above, Hyakujō Kōroku and Rinzai roku. (arrangement different)
(lacks certain material)

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子湖利蹤禪師語錄

Tzu-hu li-tsung ch'an-shih yü-lu

Shiko roku 子湖錄 1 Kan (ZZ: 2, 23, pp. 150c-152c)

The correct title of this work is the Ku shū Shikozan (Jōgō Zen-in) Daiichidai Jinriki Zenji goroku 耀州子湖山(定業禪院)第一代神力禪師語錄, and it is a collection of the lectures by and episodes of Jinriki Rishō Zenji 神力利蹤禪師(800-880) of Shikozan 子湖山 in Ku shū, in the present Sekkō shō, who was the heir of Nansen Fugan 南泉普願, in the forth generation in the line of Nangaku 南嶽, a great Zen master of the later T'ang.

The name of the original compiler and the date are unknown, but we can safely judge that Ekaku 慧覺 (n.d.), the third generation of Shikozan, collected old records, edited them into one chuan with his own preface attached, and published it in the sixth year of the Gempō 元豐 (1083), which was in the middle part of the Northern Sung. (See ZZ: 2, 24, p. 97a-b) The only texts still extant are included in the Cuan 4 of the Kosonshuku goyō (1144) and in the Chuan 12 of the Kosonshuku goroku (1267).

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Hsin-ming

Shimmei 心銘 入 1 Kan (TT: 51, p. 457b-458a)

The full title is Gozuzan Shosō Hōyū Zenji Shimmei 牛頭山初祖法
融禪師心銘, and the author was Hōyū (594-657) who was the found-
er of the Gozu school of Zen 牛頭禪.

This verse work consists of 198 phrases, each phrase having 4 characters,
written in praise of the absoluteness of the true mind.

The text is contained both in the 30th Kan of the Dentō roku 傳燈錄
(TT: 51, p. 457b-458a) and in Kan 908 of the Zentō bun 全唐文.

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Shin Godai shi 新五代史, 75 chuans.

The New History of the Five Dynasties. An authorized history of the Five dynasties in China, compiled, by the Imperial order, by OYōshū 歐陽修 (1007-72) of the Sung, who re-edited the Kyū Godai shi 舊五代史. This work is also known as the Shin Godai shiki 新五代史記, or Godai shiki 五代史記, or simply Godai shi 五代史.

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This work comprises the first section of the Shōshitsu Rokumon 小室
六門 and the authorship of this sutra is traditionally attributed
to Bodhidharma, but the belief, of course, is incorrect historically,
for the sutra is actually no other than the Hannya Shingyō 般若
心經, translated in 649 by Genjō 玄奘 (600-664) into Chinese and
divided into 37 sections by someone else with an explanatory verse
commentary attached to each section. It is impossible for us to
clarify how this sutra happened to be included in the Shōshitsu Roku-
mon.

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Hsin-hsin-ming

Shinjin mei 信心銘 入 1 Kan (TT: 48, p. 376b-377)

It is traditionally believed that this verse, consisting of 146 phrases, each phrase having 4 characters, was written by Sōsan 僧璨 (-606), the 3rd Patriarch of Zen, to praise the absolute state of the true mind.

The work can be found in various books in the field of Zen, such as the Keitoku Dentō roku (Kan 30; TT: 51, p. 475a-b), Rentō Eyō 聯燈會要 (Kan 30, ZZ: 22, 9, p. 469d-470b), Zemmon Shososhi geju 禪門諸祖師偈頌 (Kan 1, ZZ: 2, 21, p. 457b-d), Shimon Keikun 緇門警訓 (Kan 3, TT: 48, p. 1055c-1056a), and other works.

Apart from these versions there are several other texts, the most important of which are, for example, the annotated text of Shingetsu Shōryō 真歇清了 (1088-1151), a Sōtō monk in the Sung, and also annotated work by Chūhō Myōhon 中峰明本 (1263-1323), a monk of the Rinzai School in the Yüan dynasty.

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Hsin-wang-ming

Shinnō mei 心王銘 1 Kan (TT: 51, pp. 456c-457a)

The full title is the Fu Daishi Shinnō mei 傅大士心王銘, and it is traditionally believed that this work is written by Fu Kyū 傅翕 (497-569) of the Ch'in dynasty 陳. The whole work is in verse consisting of altogether eighty-six lines, four characters in each line, and the poem is supposed to describe the absolute state of the mind.

This work is included, aside from the Keitoku Dentō roku 景德傳燈錄 (Kan 30), in such other works as the Zen'e Daishi goroku 善慧大士語錄 (Kan 3, ZZ: 2, 25, p. 12a-c), the Rentō Eyō 聯燈會要 (Kan 30, ZZ: 2, 9, pp. 466d-467a), and the Zemmon Shososhi Geju 禪門諸祖師偈頌 (Kan 3, ZZ: 2, 21, p. 478c-d).

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Shi shi kyoki goji waishaku 詩詞曲語辭匯釋.

6 chüans (792pp.) Compiled by ~~Chō Sō~~^{Chō Sō} 張相 (1877-1945) and
published in 1953 by Chūka shokyoku 中華書局 of Peking.

A collection of colloquialisms and vulgarisms which are found in
poetry, songs and dramas from the T'ang to the Yüan, with comments
on them.

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Hsin Tang shu

Shin tōjo 新唐書 225 chüans.

One of the Twenty Five Histories, compiled by Ōyō Shū 歐陽修 (1007-1060) and Sō Ki 宋祁 during the years 1044-1060. ~~It is~~

~~revised Ku tōjo 舊唐書 and added some new materials.~~ It is said that they were anti-Buddhistic in its revision. The book is sometimes called Tōjo 唐書. The Hyakunō text 百衲本 published by Shōminshokan 商務印書館 is the best text available.

~~It is~~ This is a revision of Ku tōjo, with some new materials added to it.

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Cheng-fa yen-tsang

Shōbō genzō 正法眼藏 ^ 6 chüans. (ZZ: 2 23,
pp. 1a-78b)

A collection of lectures and sermons on the doctrine of the Zen sect by more than one hundred monks of the T'ang and Sung periods. The editor is Daie Sōkō 大慧宗杲 (1089-1163), a distinguished Zen monk of the Yōgi line 楊岐派 of the Rinzai sect. Lectures and sermons in the collection are followed by the editor's notes and comments. The title Shōbō genzō means 'the Quintessence of Zen'.

Probably the editor started the work in 1141 while he was in exile in Kōyō 衡陽 (present Konanshō 湖南省), and it took several years to complete it. Nothing is known about the first publication.

The present text is based on the revised edition which Tannen Enchō 湛然圓澄, the 27th generation in the Sōtō sect 曹洞宗, told his disciples to prepare and publish in 1616, and at that time some new materials, including Daie's sermons, were added to the original text.

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Shōbō genzō 正法眼藏 95 chūans. (TT: 82, pp. 7a-309b). A collection of Dōgen Kigen's 道元希玄 (1200-1253) writings, lectures and sermons recorded by his disciple Ejō 懷弁 (1198-1280) and others. The collection contains 95 items, all expounding the essentials of the Zen Buddhism in his characteristic style. These writings range over 23 years of his life, and among them are Bendōwa 辨道話 written in Uji 宇治 in 1231, five years after his return from China, and Hachidainingaku 八大人覺, a sermon at Eihei-ji 永平寺 in the year of his death.

There are several different texts, two of which are more important than the others. They are Shōbōgenzō goshō 正法眼藏御抄 75 chūans, edited by Ejō and Sen-e 詮慧 and annotated by Keigō, and the so-called Sōgo text 宋吾本 in 60 chūans, edited by Giun 義雲 (1253-1333), the 5th generation of Eihei-ji. Besides these, there are Himitsu shōbōgenzō 秘密正法眼藏 28 chūans; a text in 84 chūans edited by Bonsei 梵清; a text in 12 chūans preserved in Eikō-ji 永光寺 and others. In the Edo 江戸 period, Gentō Sokuchū 玄透即中 (-1807), the 50th generation of Eihei-ji 永平寺 ordered Ontatsu 穩達 and Shunryō 俊量 to make a definitive edition based on those mentioned above. Thus the so-called Honzanban 本山片版 in 95 chūans was compiled in 1795-1811 and this edition is now generally used. Part of Shōbō genzō has been translated into English and German by Dr. Reihō Masunaga 增永靈鳳 and others.

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Shōbō Nenjo kyō 正法念處經, 70 Chuan. (TT: 17, p.1a-417c, Nanjō, 679-804)

The original title of this sutra is the Saddharmasmrityupasthāna-Sūtra, which means the sūtra with which one meditates and learns to be obedient to the true dharma and to observe dharma practices. This sutra explains in detail the cause and effect of the six ways of life and death 六道生死 and the process of religious practices for Buddhist monks.

The Chinese translation was made, during the period from circ.539 to sometime in the Butei era 武定 (543-550), by Gantama Prajñaruti 瞿曇般若流支 and his co-workers, Donrin 曇林 and Sōbō 僧昉, at Gyōto 鄴都, the capital of the Eastern Wei.

The original text in Sanskrit no longer exists but a Tibetan translation of the sutra and another Chinese version which was translated by Dharmadeva 法天 in the Sung dynasty and entitled the Myōhō Shōnenjo kyō 妙法聖念處經, 8 Chuan (TT: 17, p.419a-446b) are still available.

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Shōshitsu rokumon 小室六門

1 kan. (TT: 48, pp. 365a-376b). Another title is Shōshitsu rokumon shū 少室六門集 .

A collection of six documents which are regarded as Bodhidharma's own writings or records of his words.

Shōshitsu refers to Shōrinji 少林寺, built in the North Wei period on one of the hills in Sūzan 嵩山 to the south-west of Rakuyō 洛陽. It is said that Bodhidharma lived in that temple.

This collection was compiled probably in the early Edo 江戸 period by a Japanese and the oldest text extant seems to be the one published in 1647 by Sataro 左太郎 (Family name unknown), a publisher of the Edo period. Some of the materials contained here were printed earlier, but the title of Shōshitsu rokumon as a separate volume cannot be found in earlier bibliographies.

The documents contained are:

- | | | |
|------------|-----------------------|------|
| Section 1. | <u>Shingyō ju</u> | 心經頌 |
| Section 2. | <u>Hasō ron</u> | 破相論 |
| Section 3. | <u>Nishu nyū</u> | 二種入 |
| Section 4. | <u>Anjin hōmon</u> | 安心法門 |
| Section 5. | <u>Goshō ron</u> | 悟性論 |
| Section 6. | <u>Ketsumyaku ron</u> | 血脉論 |

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Shōdō ka 證道歌 1 Kan, TT: 48, pp. 395c-397a; Nanjō:

More properly Yōka Shinkaku Daishi Shōdō ka 永嘉真覺大師
證道歌, or Yōka Shōdō ka.

This work is written in verse and describes the absolute state
of the mind in Zen. The writer is Yōka Shinkaku Daishi 永嘉
真覺大師 (675-713), one of the dharma heirs of Sixth Patriarch
Enō 第六祖慧能 (638-713).

Neither compilation nor publication dates are known. Shinkaku
Daishi, however, was born at Yōka 永嘉 in On shū 溫州 (present
Fukien), and Genkaku was his real name. We know that he first
studied Tendai, then went over to Sokei 曹溪 to meet Enō and took
sanzen and attained his satori only after one night stay with the
master. That is why Shinkaku is sometimes called "Isshukukaku"
一宿覺, meaning Enlightenment after One Night Stay, though he
is also called Shinkaku 真覺, or Shōkaku 招覺, or Musō
Daishi 無相大師, the last of which was his posthumous title,
rather than his name.

As the great excitement he felt after taking sanzen from Enō at
Sokei is expressed in this work, it is natural to suppose that he
wrote this book much later in his life.

Shinkaku insists in this work that Enō's Zen was the orthodox
Zen that developed from Shakyamuni's teachings through twenty eight
Indian patriarchs and six Chinese. But this particular transmission
theory in Zen was historically established only after the middle of
the Eighth century, and, therefore, there are scholars who are

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suspicious about the authenticity of the authorship of this work. The earliest book which contains this work is the Keitoku Dentō roku (in Kan 30), and after that it has been independently published, perhaps, several times, and sometime in the Ming it was taken into the Tripitaka. What is now in the Taishō is evidently taken from this Ming edition. The Taishō text closes with a supplementary writing entitled "Musō Daishi gyōjō" 無相大師行狀 (Musō Daishi's biography), which bears the name of Yōoku 楊億 (964-1020) as the writer. But the authorship of this work is difficult to believe, for it corresponds easily with the chapter on Yōka Genkaku 永嘉玄覺 in the old text which is contained in the Keitoku Dentō roku (Kan V.). Therefore, what actually happened might be that the compilers of the Ming text removed the article from Keitoku and put it to the end of the Ming text, giving the false authorship to it.

Commentaries on this work have frequently appeared in China after the Sung Dynasty, and in Japan also we have seen several commentaries on it. Translations of this work which have also commentaries are:

1. "Yōka Daishi's 'Song of Enlightenment'", translated by D.T. Suzuki, Manual of Zen Buddhism.
- "Shōdō-ka by Yōka Daishi", translated by Senzaki and Ruth Strout McCandless, Buddhism and Zen, 1953, New York.
3. "Yung-Chia's Song of Experiencing the Tao", translated by Walter Liebenthal, Monumenta Serica, vi, 1941.
4. "Shōdō ka (Gesang von Erleben der Wahrheit, vom dem Grosang Lehrer Jōka)", translated by Ōhasama and Faust, in Zen, Der Lebendige Buddhismus in Japan.

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Two old hand-written copies of this text was discovered from the Tun huang manuscripts and it is numbered respectively as P.210420 and S. 4037. However, these Tun huang texts have a different title which reads Zemmon Hiyōketsu 禪門秘要決, but the contents are identical. Dr. Hu Shih has a study on these Tun huang copies, entitled

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Shūmon Jūkki ron 宗門十規論 1 Kan (Zz: 2, 15, p. 439a-441d)

The full title is Jōe Hōgen Zenji Shūmon Jūkki ron 淨慧法眼禪師
宗門十規論 This work is written by Hōgen Bun'eki 法眼文益 (885-
958), also known as Jōe Zenji, an eminent Zen master in the Five dynasties
and founder of the Hōgen shū 法眼宗, who lived in the Shōryō in
清涼院 at Kinryō 金陵, purporting to explain for the begin-
ners the doctrines of the Patriarchal Zen and to give them hints and
directions for sanzen studies. The whole text is arranged in ten separate
sections; hence, the title Jūkki ron or Ten Discourses. The author takes
a special endeavor, in this work, to criticize the then-fashionable
tendency of putting an excessive emphasis upon the virtues of sudden
enlightenment, neglecting to pay attention to the importance of more
sober side of Zen practice, and urges the significance of correct sanzen.

Nothing is now clear in regard with the first publication of this work.
The text now used in Japan, however, is based on the one which was pub-
lished in 1761 by Shigetsu Ein 指月慧印 (-1764), who, in his turn,
published his version after an old text published in the Yüan dynasty
and attached to it a colophon written by Jochū Muon 恕中無愠 (1309-
1386).

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Shutsu Sanzō Kishū 出三藏記集 15 Kan, TT: 55, pp.1a-114a,
Nanjō:

Compiled by Sōyū 僧祐 (445-518), a distinguished scholar-monk of the Ritsu 律 school in the Liang dynasty 梁.

This work was completed, as traditionally believed, in cir. 510, and is called by several other titles, such as Shutsu Sanzō Shūki 出三藏集記, Shutsu Sanzō ki 出三藏記, or simply Sōyū roku 僧祐錄.

This work explains formation and development of Buddhist scriptures in the tripitaka or kyō, ritsu, ron 經, 律, 論 in India since the death of Shyakyamuni, and contains a chronological list of such scriptures in Chinese translation that appeared from the Latter Han 後漢 up to the age of the compiler's, prefaces and epilogues dedicated for/specially important ones among those scriptures, and biographies of the translators and scholars connected with the scriptures, both Indian and Chinese, and it is considered as one of the most important of the materials for the study of the early Buddhist history in China.

Preceding the appearance of this work there seem to have existed another work in the similar kind entitled Sōri Shukyō Mokuroku 綜理衆經目錄, virtually a catalogue of Buddhism books in Chinese translation, and its compiler was Dōan 道安 (314-385), one of the earliest of the authentic Buddhist historians in China. This work, however, is no longer extant, but it is said that Sōyū's original intention in compiling his Shutsu Sanzō Kishū, the present work, was to revise Dōan's this work. Dr. Tokiwa Daijō 常盤大定, therefore, produced his Gokan yori Sō, Sai ni itaru Yakkyō Soroku 後漢到宋齊以至譯經總錄, is no other than a result of his attempt to restore the Shutsu Sanzō Kishū by revising Doan's Sōri Shukyō Mokuroku back into its original state.

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Seng-shih-lüeh

Sōshi Ryaku 僧史略 3 Kan (TT: 54, p. 234a-257b)

The full title is Daisō Sōshi Ryaku 大宋僧史略. This work was compiled by the Imperial decree by Taūe Daishi Sannai 通慧 大師贊寧 (919-1002), a scholar monk who studied the Ricshū 律宗 and assumed in the end of his career as a priest-official a rank highest in the court of the early Sung. It states, in sixty divisions, all the important events, rules and systems in the history of Chinese Buddhism, together with the compiler's commentaries to each topic.

The compiler Sannai is also famous as the author of the Sō Kōsō den. And this work was probably a residual product after his work of compiling the Kōsō den. We know that this work was revised by the author in 999, a few years before his death, and it is surmised, therefore, that it was published for the first time in that year. Later, in 1144, it was published for the second time by Hōsai Daishi Hōdō 法濟大師法道 (n.d.) who lived at the Tōrin ji 東林寺 at Bozan 廬山, with a new work, "Jōkō Chōsai Kaisei Sōdō Han Monji Isshū" 紹興朝旨改正僧道斑文字一集 (One Chapter Explaining the Ranking System for Buddhist Monk and Taoist which was Revised in the Jōkō Era by the Imperial Decree) added at the end of the book.

The version contained in the Taishō Tripitaka is ^{from} the text which was published in the 16th year of the Meiji, 1883, by Fukuda Gyōkai. 福田行誠

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Tsu-t'ing shih-yüan

Sotei Jion 祖庭事苑 ^ 8 Kan (ZZ: 2, 18, pp. 1a-121d)

Compiled by Bokuan Zenkyō 睦庵善卿 (n.d.). Zenkyō took twenty years before he completed the book and published it for the first time in the 2nd year of Taikan 大觀 (1108) in the Northern Sung. The second edition appeared in the 24th year of Shōkō 紹興 which was 1154.

This work is a collection of proper nouns, special terms, historical allusions related to Zen taken from about ten Zen goroku or records, such as Ummon roku 雲門錄, Setchō roku 雪竇錄, and etc., with compiler's interpretation to each term or phrase. The whole book appears like a dictionary for Zen words, having about 2400 entries altogether.

Of the compiler Bokuan Zenkyō very little is known to us except for what you will see in his Biography.

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11
Shūmon mujintō ron 宗門無盡燈論 2 chūans.

(TT: 81, pp. 581a-605b).

Written by Tōrei Enji 東嶺圓慈 (1721-1792), a distinguished disciple of Hakuin 白隱, and abbreviated Mujintō ron or Tōron. In the preface written in the 4th year of Kan'en 寬延 (1751) at Mumonsai 無文齋 in Asakusa 淺草, Edo (Tokyo) 江戸, the author says: "After I had attained my first satori under my master Hakuin, I took up my "after satori" practice in Kyoto, on the east side of the River Kamo. For three years I continued my strict practice. My body became weakened and the doctor informed me I would not recover and my span of life was short. Then I was reminded of Seng Ch'u 僧肇 (384-414) of the Ch'in. Having incurred the Emperor or Yōkō's displeasure, he was ordered to kill himself and he wrote Pao-tsang-lun or Hōzō ron 寶藏論 a few days before his death. So I resolved to put down the essentials of Zen as I had been taught by Hakuin and finished it after 30 days. Yuima gyo 維摩經 says that

In the same way, I hoped then that my small satori would be the source of the satori experience of ten thousand persons. When this book had been completed, my health somewhat improved and I went again the next year (1749) to Shōinji 松蔭寺 of Suruga 駿河 (Shizuoka prefecture) to study under Hakuin. Finally I received inka from him. Now I felt that book useless and thought of burning it. But Hakuin asked me to present it to him and my fellow disciples advised me to do so."

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This book was not published in the author's lifetime. It was published in 1800 by his disciple Muin 霧隱 . Since then the book has been used as an introduction to Hakuin's Zen and published many times.

The book deals with the essentials of Hakuin's Zen, its practice, study of kōans and directions for the students. The contents are divided into ten sections. They are the Origin of the Zen Sect 宗由 , True Practice 信修 , Mistaken States of Mind 現境 , the Real Proof of Satori 實証 , Passing the First Barrier 透關 , the First Stages of Progress 向上 , the Working of the Power of Satori 力用 , The Master's Seal (Inka) 師承 , the Long Nourishing of Satori 長養 and Encouraging of Others 流通 . It has a supplement 行持論 , or Zen practice and daily life, which was probably added at the time of publication.

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Tsung-men Tung-yao hsü-chi

Shūmon tōyō zokushū 宗門統要續集 22 chüans.

(Shukuzō 縮藏 : Un 雲 9, p. 57b-Un 10, p. 97a).

Compiled by Kurin Seimu 古林清茂 (1260-1329) of Honeiji 保寧寺 in Kenkō 建康, the 11th Patriarch of the Yōgi line. It was completed in 1320 and was published probably in the same year.

It is a great collection of kōans and contains the stories of earlier masters' enlightenment from Sakyamuni to the end of the South Sung, their question-and-answers and sermons, and comments on them by later masters.

This book is a new enlarged edition of Shūmon tōyō 宗門統要, compiled in 1133 by Shūei 宗永 (n.d.), the priest of Tenkiji 天禧寺 of Kenkō and the 7th Patriarch of the Unmon sect.

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卅 Tsung-tung pien-nien

Shūtō hennen 宗統編年 32 chūans. (ZZ: 2 乙, 20, 1-3). A history in a chronological form of the Zen Buddhism from the time of Sākyamuni to that of the compiler Kiin Bandan 紀蔭槃譚 completed in the 28th year of Kōki 康熙 (1689). It was presented to the Emperor Seiso 聖祖 in 1693. The title shows the intention of the compiler to record the tradition of the Zen Buddhism. He belonged to the Yōgi 揚岐 school of the Rinzaï 臨濟 sect and was the 35th generation of Rinzaï.

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首山省念禪師語錄

Shou-shan Sheng-nien ch'an-shih yü-lu

Shuzan Nen oshō goroku 首山念和尚語錄 1 chüan.

(ZZ: 2 23, pp. 121d-128d). Full title is Joshū Shuzan Nen oshō goroku 汝州首山念和尚語錄 and abbreviated titles are Shuzan goroku or Shuzan roku.

This is a record of words of Shuzan Shōnen 首山省念 (926-993), a Zen master of the early Sung and the 5th generation in the line of Rinzai 臨濟. It comprises his sermons given at Shuzan 首山, Kōkyō zen'in 廣教禪院 and Hō'ō zen'in 寶應禪院, 'daigo santen' (代語三轉), or three kinds of comments on the questions and answers between Kyōshō 鏡清 and other monks, 'kanbengo' (勘辯語), or criticism of other monks' view and verses.

The date of its compilation is not known. The text ~~of the~~ ~~is~~ is contained in Kosonshuku goyō 古尊宿語要 (2nd chüan) published in 1144 and Kosonshuku goroku 古尊宿語錄 (8th chüan), published in 1267.

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Sung Kao-seng chuan

Sō Kōsō den 宋高僧傳 30 Chuan. (TT: 50, p.709a-900a)

Compiled by Sannei 贊寧 (919-1002) of the Sung. This work, making a sequel to Dōsen's Zoku Kōsō den 續高僧傳, takes up where Dōsen has left, which is the middle T'ang, and goes on to the early Sung, covering the lives of 663 monks of distinction. This work serves as an authoritative history of Chinese Buddhism.

The compilation was started by the imperial decree of Taisō 太宗 (976-997) in 982, brought to the court upon completion in 988, and immediately printed as a part of the Tripitaka again by the imperial order.

Exactly like the way Dōsen's Zoku Kōsō den is arranged this work is divided into ten sections, to each of which a preface is attached. For the names mentioned in this work the Sōden Hain 僧傳排韻 will serve as the best index book.

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Tsu-t'ang chi

Sodō shū 祖堂集^ハ, 20 ch'fans.

Compiled in 952 by Sei 靜 and ~~Kan~~ ^{In} 筠, two monks of Shōkeiin 招慶院 in Senshū 泉州. This is the oldest history of the Chinese Zen and contains, in the form of Hōrin den 寶林傳, the biographies, teachings, questions-and-answers, Zen verses and other writings of Zen monks. It deals with the Seven Buddhas of the Past in India, 28 generations of Indian Zen masters, Bodhidharma and his generations of disciples and Seppō Gison 雪峰義存 (822-908) with his disciples, all set in the chronological order, classified according to the master-disciple relations and several sects.

The compiler is a disciple of Buntō 文燈 (n. d.), or Jōshū zenji 淨修禪師 of Shōkeiin. When its compilation was finished, it was brought to Korea and published, together with the Korean edition of Daizōkyō 大藏經, at Kaiinji 海印寺. It was neither printed nor read in China mainland. The text now available to us is the one in mimeograph form issued by Hanazono ^{Daigaku} 花園大學, Kyoto. Kōgo goi sakuin (1962) 口語語彙索引^ハ by Mr Ota Tatsuo 太田辰夫 is an index to this Hanazono ^{Daigaku} ~~University~~ edition.

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Sōzō ichin, Sung-tsang i-chên 宋藏遺珍 . Compiled by
Fan-ch'eng 範成 , a Buddhist monk, Hsien Kung-ch'o 蔣唯心
and Chiang Wei-hsin 葉恭綽 and published in 1935 at San-shih
hsieh-hui 三時學會 in Peking and Ying-yin Sung-pan Chi-sha-
ching hui 影印宋版磧砂經會 in Shanghai. 120 volumes in 3 parts,
enclosed in 12 cases. This series is a selection of 46 canons from
among Chin(dynasty) edition of Tripitaka 金刻大藏經 which was
discovered in 1933 by Fan-ch'eng at Kuang-sheng temple 廣勝寺
in Shanhsi 山西省 . In this selection are found a lot of
valuable materials which are not included in other editions of
Tripitaka.

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Tsung-ching lu

Sugyō roku 宗鏡錄, 100 Kan (TT: 48, p. 415a-957b)

Another titles are Sukan roku 宗鑑錄 and Shingyō roku 心鏡錄.

The writer of this work is Enju Chikaku Zenji 延壽智覺禪師 (904-974) of the E'nichi Eimyō ji 慧日永明寺 at Kōshū 杭州. In Goetsu 吳越, who was a great Buddhist scholar at the times of the Five dynasties and early Sung and the third generation disciple in the Hōgen Line.

This is a kind of Buddhist encyclopedia in which all the teachings of Zen and other sects, such as Kegon, Tendai, Yuishiki, and so on, are put into one vast synthesized philosophy, a viewpoint that Zen and other Buddhist philosophies are after all one and same (Kyōzen Icchi 教禪一致).

The compilation of this work was probably started by the order of Emperor Senshuku 錢俶 (928-987) of Goetsu, and completed in the early part of the Kenryū Era 建隆 (960-962). Immediately after the completion of the work, it is reported, the Emperor put his own preface to it, had it dedicated to the court, and cherished it as an Imperial treasure, until, later, sometime during the Gempō Era 元豐 (1078-1085), it was published for the first time by Senshuku's younger brother, Emperor Taiken 端獻 of the Wei 魏.

Again in 1091, it was revised by Jō Shikyō 徐思恭 (n.d.), a man of Go 吳, with the assistance from such other Zen monks as Hōyū 法涌, Eiraku 永樂, Hōshin 法真, and etc., and published with the preface written by Prime Minister Yōketsu 楊傑. After that the work has been included in many of the Tripitakas, and the one we find in the Taishō Tripitaka is based on a version published about 1246-1248 in Korea.

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However, there is a rather recent publication of this work which was carried out by the decree of Emperor Yōsei 雍正帝 (1723-1735) of the Ching who wrote a preface for it.

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Seisho dō shomoku

遂^初書堂書目

1 Kan, in Seppu 說郛 Kan 28.

This work was compiled by Yū Bō 尤袤 (1127-1194) of the Sung and has another title, Ekisai shomoku 益齋書目. It is a catalogue of approximately three thousand books of old and new which had been kept in the compiler's family. It is classified into four parts and they are Kei 經 (Confucianism), Shi 史 (history), Shi 子 (philosophy), and Shū 集 (literature).

Compiler's family name was Enshi 延之 and his posthumous name Bunkan 文簡. He passed the Shinshi 進士 examinations in 1148 and was a statesman of the early Southern Sung. He studied New Confucianism (Sō gaku 宋學) under Tei I 程頤 (1033-1107).

In the current edition of this catalogue are included several prefaces and epilogues written and dedicated to the compiler by his friends, but we know nothing about the date of its compilation.

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T'ai-p'ing Kuang-chi

Taihei kōki 太平廣記 八 500 chapters.

Compiled during the years 977-83 by Li Bō 李昉 (925-996) and others by an Imperial order. It contains old anecdotes, episodes and memorandums and comments on books, which can hardly be seen elsewhere.

As for its text, the one in Shibusōkan series 四部叢刊 is generally used. Kotenbungakusha 古典文學社 of Peking issued in 1960 a revised edition in 6 books. The following is an index to the book; 太平廣記篇目及引書引得 鄭嗣禹 編 Index to T'ai P'ing Kuang Chi. Compiled by Teng Ssu Yü. xlii, 59, 43, pp. (Harvard-Yenching Institute Sinological Index Series), January, 1934.

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Taishō shinshū daizō kyō 大正新修大藏經

(Abbreviated Taishōzō 大正藏, Shōzō 正藏 or TT)

Compiled by Takakusu Junzirō 高楠順次郎 (1866-1945),

Watanabe Kaikyoku 渡辺海旭 (1872-1933) and others.

Published by Taishō Issaikyō Kankō Kai 大正一切經刊行會

(Society for the Publication of the Taisho Edition of the Tripitaka)

during the years 1860-1945 and the reprint started in 1960 is now

in progress. This is a series of Buddhism materials in Chinese in

100 volumes, including traditional Chinese translation of sūtra,

vinaya and abhidharma, writings and commentaries by eminent priests

of China and Japan, and biographies. 100 volumes are divided as

follows: 1-55 (India and China section), 56-84 (Japan section),

85 (Supplement based on Tun-huang manuscripts, etc.) and the other

volumes, including pictures and mandalas section 1-12 and Shōwa

hōbō sōmoku 昭和法寶總目錄 1-3 (Bibliography section). Volumes 1-85 are

available either in Japanese or Western binding. As for the rest,

we have volumes in Western binding only, and these volumes have

different serial numbers. The text is, in principle, based on the

Kōrai 高麗 edition. The Sung, Yüan and Ming editions, Sanskrit

texts, Tun-huang manuscripts and older manuscripts introduced

into Japan are collated and each page has textual footnotes.

Indexes for volumes 1, 2, 9, 55 are available now and those for

the rest are now in progress.

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Ch'o-neeng lu

Tekkō roku 輟耕錄 1 30 chüans.

Compiled in 1366 by Tō Sōgi 陶宗儀 (-1397?) of the early Ming. Full title is Nanson Tekkō roku 南村輟耕錄. It contains anecdotes, episodes, memorandums and comments on books, 296 entries in all. Nanson is the pen name of the compiler and tekkō means that the book was compiled in the interval of Sōgi's farm work.

The text in the 1st series of Shibusōkan 四部叢刊 is reliable. A new revised edition was issued in 1960 by Kotenbungakusha 古典文學社 of Peking.

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Tien tai ssu-chiao-i

Tendai shikyōgi 天台四教儀 八 1 chüan. (TT: 46,
pp. 773c-780c). Sometimes called Shikyōgi or Taikan roku 諦觀
錄 . The author is Taikan 諦觀 , a Korean monk.

This is one of the books dealing with the essentials of the
Tendai doctrine. It is based on Kanchō's 灌頂 (561-632)
Hakkyō taii 八教大意 and gives the outline of the 2 division
of doctrine and meditation, and the 5 periods and 8 kinds of
Buddha's teaching. The author is one of the representative masters
of the Tendai in Korea, who was invited to China in 961 by Sen
Kōshuku 錢弘俶 (928-987), a king of Wu-yüeh. In those
days, books of the Tendai sect had been destroyed in the military
disturbances of the Later T'ang and Five Dynasties. Taikan
brought with him books of this kind and restored the Tendai
studies in China.

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Tō^{mp}ts'ui 唐文粹 (T'ang-wên-ts'ui), 100 chüans.

An anthology of the T'ang poetry and prose compiled by Yao Hsüan

姚鉉 (968-1020) in 1011. Contents are divided into 16

sections, such as 古賦, 詩, 頌贊 etc. The

text is found in the first of the Shibunsokan 四部叢刊

series.

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Tokushi hōyo kiyō 讀史方輿紀要 130 chflans.

One of the most comprehensive books on Chinese history and geography, compiled by Ku Tsu-yü 顧祖禹 (1631-92) of the Ch'ing in the 17th year of Kōki 康熙 (1678). (北京)

It was reprinted by Chūka shokyoku 中華書局 in 1957, based on the original text in Kokugaku kihon sōsho 國學基本叢書 series of Shōmuinshokan 商務印書館. In the 8th year of Shōwa 昭和 (1933), Mr. Aoyama Sadao compiled an index to it and published it at Tōhōgakuin^{bunKa} Tokyōkenkyūsho 東方文化學院東京研究所 under the title of Shina rekidai chimei yōran 支那歷代地名要覽.

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Tongo Yōmon 頓悟要門 2 Kan, 22: 乙, 15, pp. 120c-133c.

The formal title is the Tongo Nyūdō Yōmon ron 頓悟入道要門論 or, more simply Tongo Yōmon ron.

This work is written by Daishu Ekai 大珠慧海 (n.d.) of Esshū 越州 (a province south-east of present Hangchow). Ekai was the heir of Baso Doitsu 馬祖道一 (709-788), the great Zen master of the middle T'ang. This work explains the essential doctrines of "tongo Zen" 頓悟禪 (Zen of Sudden enlightenment), which was characteristic of the Southern School, in the form of mondo or questions and answers.

According to the Keitoku Dentō roku, the chapter ^{6ⁿ} of Daishu Ekai (Kan 6), Ekai studied under Baso for six years in Kiangsi and went back to Esshū to retire with his first teacher, of whom nothing is known save for his having been in an advanced age, and never came out to the world again. But it was in this period of retirement that he wrote the present work. It is believed that when he completed the work he gave it to one of his disciples, who went secretly to see the old master Baso with this book and showed it to him, and that after glancing it over Baso was greatly impressed by the superior quality of the work and exclaimed: "There is a "daishu" 大珠 (a great gen) in Esshū whose light, so complete and bright, is in so perfect a freedom that it can penetrate anything." Hence his Buddhist name Daishu or a great gen.

The original of the present text seems to have been discovered in the 2nd year of Kōbu 洪武 (1369) of Ming by a Tendai scholar-monk called Myōkyō 妙叶 (n.d.) from a "broken case" (as he tells it in his Preface). Out of this discovery he compiled the First Kan of the present text. Then he re-edited

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the chapter ^{of} Daishu Ekai in the Dentō roku (Kan 6) and the records of Ekai's jōdō and mondō that are found in the Kan 28 of the same book and putting the two things together compiled the Second Kan, naming the part "Shohō Monjin Samon goroku" 諸方門人參問語錄 or "Shoshū Shōmon goroku" 諸宗所問語錄. To the end of the Second Kan he added a sermon entitled "Bodaidaruma Anshin Hōmon" 菩提達磨安心法門, and the whole thing was published by him under the present title in the 7th year of Kōbu (1374). (Zokuzō kyō text does not print "Anshin Hōmon").

This work opens with a preface by Fushū Hōshi Sūyū 扶宗法師崇裕 (1304-1378) of Aikuzan 阿育山 and closes with two epilogues, one by Mykyō himself and the other by Mankin 萬金 (n.d.) of Ryōga 龍河. At the very end of the work there is a colophon with a statement that the text was reprinted in the 25th year of Manreki 萬曆 (1597) of Ming at Kosei Manju Zenji 興聖萬壽 of Kinzan. 徑山.
禪寺

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Tonkō Hembun shū 敦煌變文集 2 vols.

This work was compiled by Ō Jūmin 王重民, Kō Tatsu 向達 and four other scholars and published in 1957 by the Jimmin Bungaku Shuppan sha 人民文学出版社 in Peping. This work is a definite collection of the Tun-huang hembun 變文 (Pien-wen) materials with notes which is the result of a comparative work with similar texts. The Kōgo Goi Sakuin 口語語彙索引, written by Prof. Iriya Yoshitaka 入矢義高, published in 1961 in Kyoto, serves as a good concordance for the work.

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Tonko tessa 敦煌掇瑣 (Tun-huang to-so). Compiled by Liu Fu 劉復 and published in 1925 by 中國科學院考古研究所, Peiking, in 6 Volumes in 3 parts. This is a selection of important materials from the Pelliot collection of Tun-huang manuscripts in Bibliothèque Nationale de Paris. 104 items of important materials are reproduced here in wood-block printing for the study of literature, society, politics and language of the T'ang and Five Dynasties. Its reprint was issued in 1957.

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Tōzan Ekū zenji goroku 東山慧空禪師語錄 1 chüan.

(ZZ: 2 25, pp. 137c-153c). Sometimes called Fukushū Seppō Tōzan

oshō goroku 福州雪峯東山和尚語錄 , Seppō Ekū zenji

goroku 雪峯慧空禪師語錄 or Tōzan oshō goroku 東山和尚語錄 .

This is a collection of sermons, funeral sermons, written sermons, kōans with comments on them in verse and prose, and verses of Ekū 慧空 (1096-1158) of Seppō Tōzan 雪峯東山 of Fukushū 福州 (present Fukkenschō 福建省). He is a great Zen master of the early Southern Sung and the 4th generation in the Oryō line 黃龍派 of the Rinzai sect.

It was compiled by his disciple Ehitsu 慧弼 (n.d.) and published in 1178 in Kuzan 鼓山 , with a preface by Eshō 慧昇 (n.d.), who was probably another disciple of Ekū.

At the end of the book are a colophon and a letter written in 1153 at Baiyō 梅陽 by his friend Daie 大慧 and a short biography of his written by an unknown author.

The present text is a reprint (1349) by ^{Shunoku Myōka} ~~Shunoku Myōka~~ 善屋妙葩 (1311-1388), who became the 2nd generation at Shōkokuji 相國寺 .

At the end of this reprint is an episode by Ekū which appears in Rago yaroku 羅湖野錄 .

Part of the collection is contained in Zokkai kosonshuku goyō 續開古尊宿語要 (the volume of 辰), published in 1238. Cf. ZZ: 2 24, pp. 80a-82d.

Tōzan gaishū 東山外集 is a collection of Ekū's verses and prose writings.

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雲門知尚廣錄 Yün-men ho-shang Kuang-lu

Unmon kōroku 雲門廣錄 3 or 4 chüans. (TT: 47, pp. 544c-576 c). Full title is Unmon Kyōshin zenji kōroku 雲門匡眞禪師廣錄 and abbreviated Unmon kōroku or Unmon roku

The book is a collection of works of Unmon Bun'en 雲門文偃 (862-941), a great Zen master who lived in the late T'ang and the Five Dynasties periods and the founder of the Unmon sect. It contains sermons and lectures given at Kōtai zen'in 光泰禪院 of Unmonzan 雲門山, lectures given in the course of his private tuition, questions and answers in his examinations, verses and other biographical materials. It was compiled by his disciple Shuken 守堅 (n.d.) and published probably toward the end of the 10th century. In 1076, Sokai 蘇洵, the Vice-Minister of Transportation in Ryōsetsu 兩浙 district, published the second edition with his own preface. At the beginning of the 12th century, Engaku Sōen 圓覺宗演 (n.d.) issued another edition at Kuzan 鼓山 of Fukushū 福州. Part of this collection is included in the 2nd chüan of Zokkai kosonshuku goroku (1238) 續開古尊宿語錄 and the whole in chüans 15-18 of Kosonshuku goroku (1267). The Taishōzō 大正藏 text is based on the latter. It is also included in Goke goroku 五家語錄 (chüan 4) and Gyosen goroku 御選語錄 published respectively in the Ming and the Ch'ing period. It ~~was~~ ^{has been} published several times in Japan since Muromachi period in a separate form.

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volume

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Yuimakitsu Shosetsu kyō 維摩詰所說經 Nanjō: 146, 147, 181)

Vimalakīrti-nirdeśa-sūtra in Sanskrit. In English it is the Vimalakīrti's Discourse on Emancipation. This sūtra expounds the teachings of mysterious emancipation under the pretense of telling stories about people coming to see Yuima Koji 維摩居士 who lies in his sickbed, and is one of the most important scriptures in the line of Hanyā doctrine. Though the original Sanskrit text is now lost, several Chinese translations have appeared since olden times. Among them the followings are still extant:

1. Bussetsu Yuimakitsu kyō 佛說維摩詰經 2 Chuans, trans. by Shiken 支謙 of Go 吳 in 222-228. (TT: 14, p.519a-536c)
2. Yuimakitsu Shosetsu kyō 維摩詰所說經 3 chuans, trans. by Kumārajīva (350-409) in 406. (TT: 14, p.537a-557b)
3. Setsu Mukushō kyō 說無垢稱經 3 Chuans, trans. by Genjō (600-664) of the T'ang. (TT: 14, p.557c-588a)

Of these Kumārajīva's translation is the most important, and there are several versions in European languages which are based on that of Kumārajīva's. They are;

1. Vimalakīrti's Discourse on Emancipation, trans. by Izumi Hokei 泉芳暲, appeared in the Eastern Buddhist, Vol. III, 1-IV. 4, 1928.
- 1 2. Das Sūtra Vimalakīrti, trans. by Jakob Fischer and Yokota Takezō 橫田武三, appeared in 1944.
- 1 3. Vimalakīrti-Nirdeśa-Sūtra, translated by Ōhara Masatoshi 大原 宗, HZ., Vol. XIII.

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Wanshi Zenji Kōroku 宏智禪師廣錄 9 Kan (TT: 48, p. 1a-121a)

Another title is Tendō Kaku Oshō goroku 天童覺和尚語錄, or, just Wanshi Kōroku 宏智廣錄.

This work is the collection of all the sayings and writings left by Wanshi Shōkaku Zenji 宏智正覺禪師 (1091-1157) of Tendōzan 天童山, Mei shū 明州, a great Zen master who lived in the Sung dynasty and tenth generation disciple in the Sōtō Sect, including his jōdō lectures, informal talks, prose and verse commentaries to koans, poems, shinsan 真贊 (panegyrics for his portraits), and other miscellaneous writings, such as inscriptions and light essays.

The compilation of the whole work was carried out by a dozen of Wanshi's disciples, including Shūsei 集成 (n.d.) and Shūhō 宗法 (n.d.), both Master's attendant monks, and several prefaces were written for it by several eminent Confucian scholar-officials, also Zenji's disciples.

The compilation work was started when Wanshi was still alive, and even a part of the work was published before his death together with a preface written by the master himself, though it was completed only when Biku Gosen 比丘悟遷 (n.d.) published the whole work in 1198 with an additional work entitled Chokushi Wanshi Zenji Gyōgō ki 勅諭宏智禪師行業記, compiled by Censor Ō Hakushō 王伯庠 (n.d.) whose title was Sachō Hōtaifu 左朝奉大夫.

"Shi shū Fushō Kaku Oshō Juko" 泗州普照和尚頌古 that makes up the second chuan of this work is a collection of a hundred old koans assembled after Setcho's 雪竇重顯 Juko Hyakusoku 頌古百則

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by Zenji himself, and has his poems about the koans. This work is usually called "Wanshi Hyakusoku Juko" 宏智百則頌古, or, just "Wanshi Juko", which later became the base for another work, the Banshō Rōjin Hyōshō (録) Tendō Kaku Oshō Juko Shōyōan roku 萬松老人評唱天童覺和尚頌古從容庵 by Banshō Gyōshū 萬松行秀 (1166-1246).

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Yuga Shiiji ron 瑜伽師地論 100 Kan (TT: 30, p.279a-882a; Nanjō, 1170)

The original title is Yogācāra-bhūmi-sāstra and its abbreviated form in Japanese is Yuga ron 瑜伽論. This work is said to be the recorded sermon of Bodhisattva Mātreyā 弥勒菩薩, done by Asaṅga or Muchaku 無著 (ca.250-350) who is supposed to have heard the sermon at the Tosotsuten (the Paradise of Tosotsu) 兜率天 or tsuṣita, and it is considered as one of the important scriptures in the Yogācāra school 瑜伽行派. This work explains the three important methods in the practice of yogācāra and clarifies, at the same time, the cardinal principle of yuishiki chūdō 唯識中道 (the middle way of sheer consciousness).

The complete Sanscrit text of this work is no longer extant, but its fifteenth chapter which is "Bodhisattva bhūmi" was revised and published by Ogiwara Unrai 荻原雲來 in 1930-36 in Tokyo. Dr Ui Hakuju 宇井伯壽 also published the same part in 1951, together with a Chinese translation and index.

In China Genjō 玄奘 translated the complete text during the years, 646-647, in the T'ang Dynasty, by the Imperial order, while he was living at Honkyō-in 翻經院 in Kōfukuji 弘福寺 in Chōan 長安. Even before Genjō, however, there had already existed several Chinese translations of this work, as listed below:

1. Bosatsu Jiji kyō 菩薩地持經 10 Kan (TT: 30, p.888a-959b).
Translator: Dommusen 曇無讖 (385-433)
2. Bosatsu Zenkai kyō 菩薩善戒經 9 Kan (TT: 30, p.960a-1013c).
Translator: Gunabamma 求那跋摩 (377-431) of the Sung (House of Liu).
3. Bosatsu Zenkai kyō 菩薩善戒經, 1 Kan (TT: 30, p.1013c-18b)
Translator: the same.

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4. Ketsujōzō ron 決定藏論 3 Kan (TT: 30, p.1018b-1035b)

Translator: Shintai 眞諦 (499-569) of the Liang Dynasty.

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Chüeh-kuan lun

Zekkan ron 經觀論 八 1 chüan. (TT: 48, p. 941a-b).

Written by Gozu Hōyū 牛頭法融 (594-657), the founder of the Gozu school of Zen. The complete text is now lost, but some passages are quoted as from Zekkan ron in the 97th chüan of Sugyō roku 宗鏡錄.

However, in the Tunhuang manuscripts are the following texts which are almost identical with each other. They are:

Daruma oshō zekkan ron 達摩和尚經觀論 (Pelliot 2885).

Nyūri enmon ron 入理緣門論 (Pelliot 2732 and the Sekisuiken (text). 積翠軒

Bosatsu shinkyō sōyū ichigō ron 菩薩心境相融一合論 (Pelliot 2079).

Kangyōhō muryōjōshi shū 觀行法無名上士集 (Peking, 民國 84).

Nothing is mentioned about Hōyū in these Tunhuang texts and they do not contain the passages quoted in the 97th chüan of Sugyō roku. However, there are some quotations attributed to Hōyū in the 9th and 30th chüans of Sugyō roku and the section of Gozu Hōyū in the 3rd chüan of Sodō shū 祖堂集, which are identical with the texts in the Tunhuang manuscripts. So, there are several scholars who maintain that these texts in the Tunhuang manuscripts are all of them variants of Hōyū's Zekkan ron.

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Ch'an-chia Kuei-chien

Zenke kikan 禪家龜鑑 1 chüan. (ZZ: 2 17, pp. 456a-464c)

A collection of passages selected from among 50 sūtras, sāstras and words of Patriarchs, representing the essentials of Zen. The collection as a whole is intended to serve as a manual for Zen students and each passage is followed by interpretation and comment.

The editor is Seikyo Kyūjō 清虛休靜 (1520-1604), or Seizan daishi 西山大師 of the Sōkei sect 曹溪宗, a distinguished monk of the Ri 李 dynasty period of Korea. His signature in the text 'Sōkei tain 曹溪退隱' means a 'retired monk'.

It was completed and published in 1579. His disciples, such as Rogan 魯願, Giten 義天, Jōgen 淨源, Daijō 大常, Hōyū 法融 and others joined in the editorial work. Shōun Isei 松雲惟政 (1544-1610) wrote an epilogue, representing Seikyo's disciples.

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Zengen Shosen shū Tojo 禪源諸詮集都序¹² kan or 4 kan

(TT: 48, pp. 397a-413c)

The writer of this work, Keihō Shūmitsu 圭峰宗密 (780-841), was one of the fifth generation disciples from Katakū Jinne 荷澤神會 (670-760), a distinguished Zen master in the T'ang time and the Fifth Patriarch in the Kegon Sect.

Earlier, Shūmitsu had synthesized important materials regarding the doctrines and history of early Chinese zen and organized what he had gathered into his vast Zengen Shosen shū 禪源諸詮集, which, consisting of over a hundred volumes, once formed the main body of this work, but sometime later had disintegrated into extinction except for the introduction, also by Shūmitsu, which constitutes the present volumes, Tojo 都序 or the General Introduction.

The opening pages of this work are the preface written by Haikyū 裴休 (797-870), the Prime Minister and one of Shūmitsu's lay-disciples, stating the purpose of compiling the Zengen Shosen shū.

In this introduction or Tojo the writer Shūmitsu asserts that Zen and Kegon Buddhism are no different things after all. According to him both Zen and general Buddhism are divided respectively into three things. In Zen there are Hokushū Zen 北宗禪 (Northern School Zen), Gozu Zen 牛頭禪, and Katakū shū 荷澤宗, and in the general Buddhism there are Yuishiki 唯識, Hannya 般若, and Kegon 華嚴. In either case the first stated is the least profound and the last one the most. Katakū shū and Kegon, therefore, will finally be intergrated into one thing, both being the profoundest sects in doctrines.

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This process of intergration is shown separately in the diagrams found at the end of this work, and it is said that the system by which these diagrams are constructed was much utilized by the Confucianists in the Sung dynasty when they wished to explain the theories of their philosophy.

The first printed work bearing this title appeared in about 954, which was during the Five Dynasties, through the efforts of Kaigen 契玄 (n.d.) of Fukien, and the printing was done at Go 吳 in Chekiang.

Since then there have appeared several reprints, having all different names as the place of printing.

The present text of this work which is contained in the Taisho Tri-
pitaka is taken from the text included in the Ming Tripitaka which, in its turn, copied a reprinted text that was done by Setsudō Funin 雪堂 普仁 (n.d.), and has three short prefaces written by different persons, which were, it is surmised, added at the time Funin reprinted the text.

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Shōtoku name?

or Nenjin shū, just Nenjin

Ch'an - nien - tien - sung shū

Zenmon nenju shū 禪門拈頌集

30 chüans.

A collection of 1125 kōans based on the episodes and sermons ^{in the lives of} ~~and~~ by various Patriarchs ^{Zen - masters} from the time of Sākyamuni to the early Southern Sung. It also contains important ^{in the lives of} ~~and~~ comments by Zen monks of the T'ang and the Sung periods, arranged in the order of transmission from a master to his disciples.

The editor is Eiitsu Ejin 永 2 慧 謹 ^{sin} (1178-1234), or Shinkaku kokushi 眞覺國師. He called himself Mueshi 無衣子. He is the 2nd generation of the Sōkei sect 曹溪宗 and a disciple of Chitotsu 智訥 (1158-1210), the founder of the Sōkei sect of Korea. ^{where did he come from}

It was completed in 1226 and was published at Kaiinji 海印寺 ¹²⁴⁵ where Kōraizō 高麗藏 was published. The book says nothing about the date of publication, but it seems that it was published immediately after the editorial work was finished. At that time, ^{not yet} Kōraizō had ~~been~~ just published. There still exists the original Kaiinji text. ^{Ha-yun-ssa here}

This collection was widely read as a sacred book of Sōkei sect and was reprinted several times at other temples during the Ming period. It was put into mimeograph form at Hanazono Daigaku 花園大學 ^{vols.}, Kyoto, Japan (10 chüans, 1960-62).

from Kaiinji text.

mixed 6 Pat & Daie - created Sūtei -
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that is this

based on what?

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Zenmon shososhi geju 禪門諸祖師偈頌 , or Zenmon shoso geju 禪門諸祖偈頌 . 4 chüans. (ZZ: 2 21, pp. 454c-492c)

Compiled by Shishō 子昇 (n.d.) and Nyoyū 如祐 (n.d.), monks who lived in Gorōhō 五老峰 of Rozan 廬山 in the Sung period.

This book is a collection of verses by Zen patriarchs, such as Dharma transmission verses since the Seven Buddhas of the Past; Verse of True Nature 真性頌 and Shinzinmei 信心銘, attributed respectively to Bodhidharma and the 3rd patriarch Sōsan 僧璨.

Nothing is known about the compiler's life or the circumstances under which it was first published. However, we know that the verses in the collection were written not later than the early Sung period and the colophone, which has somehow strayed into the table of contents at the beginning, states that the collection was first published by Yō Rokurō 楊六郎 who lived in Jōgenbō 狀元坊, to the east of Fukujō 福城. It seems that it was published in Fukushū 福州 in the early Sung period.

The existing text contains a supplement by Dōei 道永 (n.d.), the chief monk of Kaigenji 開元寺 of Sanzan 三山. Judging from the contents of this supplement, Dōei seems to be of the Southern Sung period.

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Zen'e Daishi roku 善慧大士錄 4 Kan (Z: 2, 25, p. 1a-27c)

This work is also called Zen'e Daishi goroku 善慧大士語錄 or Fu Daishi goroku 傅大士語錄.

During the Ch'in dynasty there lived, in Sōrin kyō 雙林鄉 of Tōyō 東陽 in Bu shū 婺州, a Buddhist layman with an extraordinary character and his name was Fu Kyū 傅翕 (497-569), better known as Zen'e Daishi. This work is comprised of his sermons, writings and biographical materials of himself and four other contemporary monks also with quite extraordinary characters. After the death of Daishi a certain Rō Ei 樓穎 (n.d.), an excellent lay scholar graduated from a national university and successful student of the shinshi 進士 examinations, living in the early T'ang made a pilgrimage to the homes of various old monks who had studied under Zen'e in order to gather materials concerning the master, which he compiled later into this volume dividing it into eight chuans and attaching to it his own preface in which he explains how this work was brought to compilation. Nothing is clear, however, in regard with the life of the compiler Rō Ei and with the details of his compilation.

The text that we have now seems to be a revision of Rō Ei's original edition, plus some new materials discovered in the T'ang time. The person who is responsible for this revision is Rō Shō 樓炤 (1072-1144), a distinguished scholar and high official who served as the Governor of Jōkōgun 紹興軍 and Commander of Jū Ryōsetto ro 充兩浙東路, who edited Rō Ei's text in the years, 1142-3, and probably added to it some ^{new} materials and rearranged the whole thing into four chuans.

The currently used text in Japan is the reprint of this Rō Shō text done in the seventh year of Genroku 元祿 (1694), and it has an epilogue as appendix which had been added by Sō Ren 宋濂 (1309-1380) who

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republished it during the Ming dynasty. According to this epilogue there seems to have existed, in addition to Rō Shō's revision, another revised edition of this work, and Sō Ren used it as the base for his own edition.

The first of the four chuan is devoted to the chronological history of Zen'e's life. The Chuan 2 states the details of the various efforts in glorifying Daishi's virtues carried out after his death in the two dynasties, Chin 陳 and Sui 隋, and contains Daishi's sermons and conversations with his disciples. The Chuan 3 is comprised of his poems written in different styles, the memorial inscription written in 573 for the deceased Daishi by his disciple Jo Ryō 徐陵 (507-583) who was once the Prime Minister in the Sui court, and another inscription by a poet-politician Gen Shin 元稹 (779-831), who wrote it in 826 when the Governor of Bu shū 婺州. The Chuan 4 contains the biographies of the four monks of mysterious characters, that is, Chisha 智者 (442-535), Sū Zuda 嵩頭陀 (n.d.), Eshū 慧集 (492-538), and Ewa 慧和 (477-536).

The "Zen'e Daishi roku" 善慧大士錄 included in the Zokuzō kyō 續藏經 has an extra section entitled "Fu Daishi den" 傅大士傳, but it is highly probable that this section was a rewriting of several different works concerning Zen'e collected in the Keitoku Dentō roku, for example, the biography of Zen'e in Kan 27 and some other such pieces.

The authenticity of the section entitled "Kōronan" 行路難 by Fu Daishi himself, which makes up the Kan 3 of this work, is also quite doubtful when examined from the standpoint of Chinese literary history. It was probably a spurious work produced, perhaps, toward the end of the T'ang dynasty.

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Zenrin Kushū 禪林句集 1 Kan or 3 Kan

This work is also called Kattō shū 葛藤集 or Ku Zōshi 句双紙.
The original compiler is Toyō Eichō 東陽英朝 (1428-1504) who was in the seventh generation from Kanzan Egen 関山慧玄 of the Myōshin ji 妙心寺. Eichō first selected several thousand koans and famous phrases in verse from all kind of sutra, from records of the patriarchs, and from various poetical works of all ages and produced in both China and Japan. Then he classified the koans according to the number of the characters used. The purpose of his compilation was entirely for the use of the beginners in Zen study. For sometime after the appearance of this book students copied it by hand but later many different versions began to be published. In these later editions arrangement of the poems is sometimes changed and at another times rhyme is adopted and even the contents are tempered.

The current text was compiled in 1688 by a certain priest turned Confucianist Kijūshi 己十子 "living on the south-eastern hill of the bridge of Kyoto" after he compared and revised the older editions. Kijūshi added to the original koans another several thousands of new poems and rearranged the system of the volume, beginning with one character poems and ending with the sixteen. Kijūshi put, what is more, a good number of notes and footnotes to the text to clarify the source of each koan that appears in the book.

And there are other editions of this text in woodblock print, and another currently used edition is Wakun Ryakkai Zenrin ^{Kushū} ~~Kanji~~ 和訓略解禪林句集 which was compiled by Yamamoto Shungaku 山本峻岳 (N.D.) ~~which~~ and published in 1920 by Kōyū kan 光融館 in Tokyo.

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Zenrin ruijū 禪林類聚 八 20 chüans.

A collection of kōans chosen from among episodes and words of patriarchs which are contained in Gotōroku 五燈錄 and other records. Kōans are followed by comments by later Zen masters and arranged in 102 sections according to their subject matters. It is one of the most comprehensive kōan collections.

It was compiled by Zenshun 善俊 (n.d.) who lived in Tennei manju zenji 天寧萬壽禪寺 of Yōshūro 揚州路 in the Yüan period. Beside him, Yōka Chikyō 永嘉智境 (n.d.), Yōki Dōtai 雍熙道泰 (n.d.) and others took part in its compilation. Nothing is known about their lives and schools they belonged. It was compiled and published by them in 1307.

It was brought to Japan and was reprinted at Rinzenji 臨川寺 of Kyoto in 1367. There are several other Japanese reprints and the one by Mangen Shibō 元師蠻 (1626-1710), which was published in 1675 in Edo 江戸 (present Tokyo), is now generally used. In the Muromachi 室町 period, several monks of the Five Mountains published a selection in 4 volumes, entitled Zenrin ruijū, the same title as that of the original. The selection is contained in Zoku zokyo 續藏經 (22. pp. 1a-125a).

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Ch'an-lin seng-pao chuan

Zenrin sōbō den 禪林僧寶傳 30 chüans. (ZZ: 2 乙, 10, pp. 220a-283a).

Compiled by Kakuhan Ekō 覺範 慧洪 (1071-1128), the 3rd Patriarch of the Oryō school. Another title is Sōbō den 僧寶傳. It was compiled and published in 1124.

It contains short biographies of 81 monks from the late T'ang to the days of the compiler. Ekō at first planned to give biographies of 100 monks and the title was to be Zenrin hyakushi den 禪林百師傳, but the plan was later given up.

The text now used is the reprint text of the late Sung and the Ming periods. It has a supplement Ho zenrin sōbō den 補禪林僧寶傳 compiled by Keirō 慶老, a disciple of Daie 大慧, and a monk at at Shūhōan 舟峰菴. This supplement contains biographies of ~~五祖~~ Hōen 五祖法演 and three other monks.
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Zenshū shi Kenkyū 禪宗史研究 3 Kan

This book is by Ui Hakuju 宇井伯壽. The publisher is Iwanami Shoten 岩波書店, Tokyo.

This work is comprised of Dr. Ui's articles mainly on the history of Chinese Zen. It also contains the results of his research into the basic Zen materials that were discovered from Tun-^{ku}uang and other writings.

The part I (Kan I) was published in 1939, the part II in 1941 and the part III in 1943.

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Chüan-Tang-wen

Zentōbun 全唐文 1000 chüans.

A collection by an Imperial order of the representative T'ang prose works compiled by ^{Tō Kō}董誥 (1740-1818) in the 19th year of Kakei 嘉慶 (1814).

The authors contained are classified into the three sections of Emperors, Confucian government officials, and Taoists and Buddhist monks. In each section, the authors are arranged in chronological order with their brief biographies.

Tōbun shūi 唐文拾遺 (72 chüans) and Tōbun zokushū 唐文續拾 (16 chüans), both of them compiled by Riku Shingen 陸心源, are supplementary volumes to Zentōbun. As for the text, the reprint issued by Geimon shoin 藝文書院, Taiwan, in 1961 is reliable.

As for the index to Zentōbun, we have Dr. Hiraoka Takeo's 平岡武夫 Tōdai no sanbun sakka 唐代の散文作家 T'ang Prose Writers (Jimbunkagaku Kenkyūsho, Kyoto University, 1954) and Tōdai no sanbun sakuhin 唐代の散文作品 T'ang Prose Works (Jimbunkagaku Kenkyūsho, Kyoto University, 1960).

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Zentōshi 全唐詩. 900 chūans and Index in 12
chūans to the titles of the poems contained. Full title is
Kintei zentōshi 欽定全唐詩 . A collection of the
T'ang poetry, compiled in 1703 by the order of the Emperor
Kōki 康熙 (r. 1661-1722). Among the compilers is Hō
Teikyū 彭定求 (1645-1719). The book contains
about 48900 poems ~~by~~^{by} 2200 poets.

The new revised edition was issued in 1960 by Kōtenbun-
gaku sha 古典文學社, Peking, and Dr. Hiraoka Takeo's
平岡 武夫 Tōdai no shijin 唐代の詩人, or T'ang
Poets (Jimbunkagaku Kenkyūsho, Kyoto University, 1960) is
the index to the poets in Zentōshi.

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Zoku Gunsho Ruijū 續群書類從 1000 Kan.

The compiler of this work is that famous blind scholar Hanawa Hokiichi 塙保己一 (1746-1822) whose title was Kengyō 檢校 (the highest title for the blind person) of Bancho 番町 in Edo. This work is a vast supplement to the regular Gunsho Ruijū 群書類從 (530 Kan and 1276 sections), the largest bibliographical work ever appeared in Japan, which also was compiled by Hanawa Kengyō. The number of the sections in this supplement approximates 2128.

The compilation was completed in the 2nd year of Bunsei 文政 (1819). Immediately after the compiler's death only the part of the table of contents was published and dedicated to then Emperor, but the main body of the work, in 1000 Kan, had been handed down in handwritten copies until it was brought to publication for the first time in a hundred modern volumes as late as 1923-1929 by a special committee formed in Tokyo, called Zoku Gunsho Ruijū Kansai kai 續群書類從完成會, together with the set of the regular Gunsho Ruijū which had been published in woodblock print in 1819 when the compiler was still alive.

In the arrangement of the contents the two sets, regular and supplemental, are identical, and each work is divided into 25 parts: "shingi" 神祇 (affairs concerning Shintō), "Teiō" 帝王 (Emperors), "hōnin" 補任 (appointment of court nobles), "keifu" 系譜 (genealogy), "den" 傳 (biography), "kanshoku" 官職 (offices), "ritsurei" 律令 (law), "kōji" 公事 (court affairs), "shōsoku" 裝束 (costume), "bunpitsu" 文筆 (verse and prose in kanbun), "shōsoku" 消息 (correspondence), "waka" 和歌 (Japanese verse), "renga" 連歌 (linked-verse), "monogatari" 物語 (story), "nikki" 日記 (diary), "kikō" 紀行 (travel account), "kangen" 管弦 (music), "kenari"

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蹴鞠 (football), "taka" 鷹 (hunting with hawks), "yūgi" 遊戯 (arts),
"onjiki" 飲食 (drinking and eating), "kassen" 合戦 (battle), "buke"
武家 (samurai), "shakke" 釋家 (Buddhist), "zatsu" 雑 (miscellany).

Some of these parts are further divided into smaller sections.

When the whole work, both regular and supplemental, was published in the western-style binding, an extra volume devoted entirely to the table of contents referring to both sets was added to these hundred volumes by the publisher. In addition to this the publisher included in this work several biographical articles of the original compiler. Ever since, however, this modern edition had undergone several revisions and additions (the two diaries; Kamron Gyoki 看聞御記 and Gyudono no us no Nikki ^{for instance} お湯殿の上の日記) without changing the whole style of the book until finally in 1959, with a new table of contents covering the newly included materials and a new list of books arranged chronologically, the definite edition of the Zoku Gunsho Ruijū was completed, making itself a great treasure store of ~~informations about~~ the basic and indispensable books for the students of Japanese culture.

in 81 volumes.

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Zoku Kōsō den 續高僧傳 30 Chuans. (TT: 50, p.425a-707a)

Compiled by Dōsen 道宣 (596-667) in the T'ang. The book was officially completed in 645 but continued to be revised with new materials added until the time of the compiler's death. This work, undoubtedly one of the most important books on the history of Chinese Buddhism, is the collection of the biographies of 485 eminent priests who lived during the 144 years, between the time of the L'iang and the beginning of the T'ang dynasty, making a sequel to a similar work entitled the Kōsō den 高僧傳. Another name for this work is the Tō Kōsō den 唐高僧傳 or the Biographies of the Eminent Priests ^{Compiled} in the T'ang Dynasty.

The whole book is divided into ten sections, namely (1) "Translators of Sutras", (2) "Interpretors of Doctrines", (3) "Doers of Meditation", (4) "Masters of Laws", (5) "Protectors of Dahrma", (6) "Possessors of Divine Power", (7) "Men Who Left his Remains Behind", (8) "Excellent Chanters of Sutras", (9) "Contributors to the Welfare of Society", (10) "Monks Who Were Distiguated in Other Activities", with a general essay attached to each of these sections.

The Sōden Haiin 僧傳排韻 serves as a good index book for finding monk's names that are mentioned in this work.

The compiler, Dōsen, was the founder of Shibu Risshū 四分律宗, commentator of many Ritsu scriptures and compiler of other important works, such as Daitō Naiten roku 大唐內典錄, a catalogue of the Chinese translations of sutras of all ages, and Kō Gūmyō shū 廣弘明集, a collection of many materials in the field of Buddhist philosophy.

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