

「傅大士傳」の翻訳と研究

The Short Biography of Fu Ta-shih 傅大士, 497-569

A Translation of *Fudaishi den* 傅大士傳

W. S. Yokoyama

Fu Ta-shih 傅大士, 497-569, is an early Chinese pre-T'ang Buddhist figure who was a contemporary of Bodhidharma. Though never formally ordained into any Buddhist order, his works have a definite Zen flavor, imparted perhaps by his said preference for the Diamond Sutra and his years of practice under an emigre foreign priest who seems to have been cast in the mold of Bodhidharma, the semilegendary founder of Zen. Lin-chi recognized his excellence and makes a reference to him at the beginning of his *Lin-chi Lu*, saying, in effect, Don't put on airs and make yourself out to be a Vimalakirti or Fu Ta-shih! Centuries after his death, he was immortalized in the Zen lineages set down by Tao-hsüan 道元 in the *Ching-tê Ch'uan têng lu* 景德傳燈錄 *Keitoku dentô roku* (1104) as a fifth generation predecessor of the Sixth Patriarch. Later, Ta-ch'uan Pu-chi 大川普濟, 1179-1253, used a simplified version of the *Ch'uan têng lu* account in the second fascicle of *Wu-têng hui-yüan* 五燈會元 (1253). In Japan, the work known as *Gotô egen* with its engaging presentation of Zen stories was widely read, and we soon find it being cited even in non-Zen works, such as Ryôchû's *Jôdo shûyô shû* 淨土宗要集. Although Ryôchû, 1199-1287, shows no interest in Fu Daishi, the Fu Daishi account in the *Gotô egen* found more creative outlets in another branch of the third generation Pure Land community, where Fu Daishi is even cited by name in the late Kamakura Pure Land work *Anjin ketsujô shô* 安心決定抄. In 1694, during the Genroku period, the *Gotô egen* account was published under the supplied title *Fudaishi den* 傅大士傳 [A Biography of Fu Ta-shih], as an appendix to a larger Fu Ta-shih document. In 1912, the Genroku edition of the text was republished in the Zokuzôkyô (Zzk) series. More recently, it has appeared in modern Chinese editions and in the form of electronic texts, facilitating

the study of this material. This paper discusses some of the available literature connected to various Fu Ta-shih documents and provides an English translation of the document.

Fu Daishi's place in Zen is not a clear-cut one, and as Sekiguchi has pointed out, he has been omitted in the main Japanese studies on Zen history in this century. What makes his position a marginal one in any critical account of Zen history is in part the fact that, despite his being a contemporary of Bodhidharma, it seems they never met. In short, he is there at the beginning, but not with Bodhidharma, where it all began. This inconclusiveness as to his role in Zen is perhaps one reason why modern Zen histories have difficulty incorporating Fu Ta-shih, despite his presence in the earliest of Zen times in China and his later appearance in Tao-hsüan's important *Ch'uan têng lu*. One important theme, then, for Zen studies should be to determine where Fu Daishi stands in Zen history.

In this century the name of Fu Daishi has been discussed mainly in association with the Diamond Sutra Eulogies discovered at Tun-huang earlier in this century. I will not be discussing this text since I feel it has already been adequately dealt with elsewhere, specifically, in an unpublished thesis by a Chinese monk from Hong Kong named Sik Hin Hung. There is also a German study by Hazai and Zieme, in collaboration with Ryūkoku University professor T. Inokuchi, on the Uighur (Turkish) translation of the text, also discovered at Tun-huang. Even if modern research forces us to conclude that the Diamond Sutra Eulogies may have been composed some time after his death, it is nonetheless significant that the name of Fu Daishi is historically associated with the Diamond Sutra.

Another study touching on Fu Daishi is the Chinese scholar Yin Shun's 印順 *Zhongguo Chanzongshi* 中國禪宗史 (1971), translated into Japanese by Ibuki Atsushi 伊吹敦 as *Chûgoku zenshû shi: Zen shisô no tanjôbi* 中國禪宗史 : 禪思想の誕生 (1997); see especially pp. 495-504. Yin's work discusses Fu Ta-shih using a broad range of citations from the Taishô Tripitaka, giving us insight into how Fu Daishi was understood in subsequent ages and clues to what was available on his life and teachings in the centuries after his death, especially prior to the *Ch'uan têng lu*. Note also that translator Ibuki is a

Zen scholar in his own right and has done numerous studies related to early Chinese Zen.

What is known about the historical Fu Daishi is contained in an eight-*kan* biography compiled by Lou Ying in the early T'ang period, which, if understood literally, would mean some fifty years after Fu Daishi's death. This text was later edited and published in a four-*kan* version by Lou Chao in 1143 as the *Zenne Daishi roku*. In 1694, during the Genroku period, the 1143 version was reprinted, with a short document called *Fu Daishi den* attached. The Genroku edition has been used as the basis of the *Zokuzōkyō* (Zzk) series, several modern Chinese series, and the IRIZ electronic text based on the Zzk. Neither the *Zenne Daishi roku* or the *Fu Daishi den* seems to have been carefully studied, at least by Japanese scholars. The *Zenne Daishi roku* is of especial interest to the historian seeking concrete details of Fu Daishi's life, as well as those seeking information on the life of the Zen practice of that time. These details can be gleaned from the recorded deeds of Fu Daishi as well as those of his foreign teacher.

The earliest Zen account of Fu Daishi seems to be the Zen transmission history *Ch'uan têng lu*, published in 1004. It is no doubt based in part on the original eight-*kan* *Zenne Daishi roku*. In the *Ch'uan têng lu*, however, we see a carefully crafted biography made to fit the demands of a Zen transmission text. (1) It includes the "Empty hands" poem of Fu Daishi, as do all accounts, but singles it out as the statement expressive of Fu Daishi's attainment of enlightenment (which it may well be), a treatment unique to the *Dentōroku* which puts it in the context of farming. (2) The *Ch'uan têng lu* also puts a phrase praising Fu Daishi as an incarnation of Maitreya at a strategic point in the text. Also found in the *Zenne daishi roku*, this phrase is not in the Fu Daishi biography proper, but in a set of sub-biographies on other monks. (3) Another feature of the *Ch'uan têng lu* portrayal of Fu Daishi is the date and place of death of his teacher Sū Zuda. No such date is found in either the *Zenne Daishi roku* or *Fu Daishi den*. The event of the teacher's death is significant and must be stated explicitly in a Zen transmission text, for the person who performs the final rites for the late teacher is the acknowledged heir of the tradition, an essential point in a transmission histo-

ry. The *Ch'uan têng lu* account is thus custom made to its own needs. For discussions on these fitting uses of history, see the independent studies on Zen and Pure Land transmission by Bielefeldt and Blum, respectively.

The text of the *Fu Daishi den* first appears as an untitled section in the Zen collection *Wu-têng hui-yüan*, published in 1253. As Sasaki and Miura point out in *Zen Dust*, the treatment here is based on the *Ch'uan têng lu*, and even the opening passages are near identical. But the historical details have been pared down to a bare minimum, and even the date of Fu Daishi's death is not clearly given, let alone that of his teacher. Thus, in *Fu Daishi den* we can detect the shift away from the historical Fu Daishi toward a more legendary one. The lectures on the Diamond Sutra before Emperor Wu-ti, not found in the *Zenne Daishi roku* (at least not in this form), are presented in a lighter vein, which is somewhat out of character with the rest of the biography, raising the possibility that this portion is a later interpolation.

There are slight textual variations in the Fu Daishi materials in the *Zenne Daishi roku* and the *Fu Daishi den*. For instance, in the "Empty hands" poem, in the *Zenne Daishi roku* an ox 牛 *gyû* crosses the bridge, while in *Fu Daishi den* a person 人 *hito* crosses. We may assume the latter is correct and ascribe the difference to a scribal error, but the truth is these differences cannot always be explained away so easily. Charles Luk translates a few of these poems from another source; and interestingly they follow the *Fu Daishi den* version. Luk's renderings are acceptable, thus, for contrast sake, I have in those cases presented the variant *Zenne Daishi roku* version.

Two other items in *Fu Daishi den* are the long poems, *Shinnômei*, or "Inscriptions to Mind, the King," and *Shisôge*, or "Life's Four Aspects." The former has been translated by Chinese Ch'an/Zen master Sheng-yen in a 1992 book. The translation given here is a rather free interpretation that does not always match the Sheng-yen version. I wish to acknowledge that the phrase "Mind, the King" comes from the Ruth Fuller Sasaki manuscript of notes to the *Rinzai roku* now being prepared for publication at the IRIZ. The sobering "Life's Four Aspects," with its message of impermanence that has changed little in the past fifteen centuries, is translated here for the first time.

Another well known Fu Daishi poem is his "Night and morning" poem.

This is the poem cited in the late Kamakura Pure Land text, *Anjin ketsujō shō*, a text of unknown authorship and whose date of composition is unknown. But from our bibliographical knowledge of Fu Daishi documents we can surmise that the author of the treatise was likely familiar with it from the *Fu Daishi den* portion of the 1253 edition of the *Gotō egen*. This would eliminate Shōkū, d. 1246, founder of the Seizan-ha, as a candidate for the authorship of the treatise since he died before the *Wu-têng hui-yüan* was compiled. On the other hand, it is now thought that the treatise derives from the Nishiyama branch of the Seizan-ha, as first suggested by the Edō *shūgaku* scholar Ekū, d. 1721, of the East Academy in his 1708 *Yokuchū*.

Ekū's commentary contains a long gloss on Fu Daishi, paraphrasing the *Zenne Daishi roku*, which had been published just 14 years earlier in Genroku 7 and from what must be *Bussō tōki*, in which Fu Ta-shih is credited with the invention of the sutra wheel or *rinzō*. Ekū then goes on to cite a portion of the *Shinnōmei* poem, where it ends with, "Buddha mind is nembutsu." All in all Ekū seems rather sympathetic with Fu Daishi, but being an astute *shūgaku* scholar for whom ideological considerations take precedence, he knits his brow at the suggestion that Buddha mind (Zen) can serve as a basis for Shinran's Pure Land teaching. There is also an interlinear note that notes there are variations in the wording of the "Night and morning" poem, indicating two texts were compared, the other one likely being the *Fu Daishi den*. But I am unable to determine whether it is Ekū's note or that of a later editor.

The fact that the "Night and morning" poem cited is a metaphor for unity between seeker and Buddha would suggest that Fu Daishi is one source of inspiration for the *Anjin ketsujō shō* theme of *ki-hō ittai*, or "unity of seeker and Dharma." While we can never know just exactly when this poem was introduced into Pure Land circles, it is reasonable to assume that the putative agent of change is the *Fu Daishi den* section of the 1253 *Gotō egen* and that it was in circulation by 1287, the year of Ryōchū's death.

We may speculate from this that the third generation Japanese Pure Land community, despite its growing numbers, was experiencing a breakdown in solidarity among the various branches following the deaths of the

direct disciples of Hōnen, and despite the prominence of Ryōchū, that this gave rise to a demand for unity—not just spiritual or mystical unity between seeker and Dharma, but also political unity within the increasingly factionalized community. But it is on this very point that someone like Ekū would reject the *Anjin ketsujō shō* as a genuine Jōdoshinshū text, insisting that the *Anjin ketsujō shō*'s emphasis on *ittai* 一體 cannot be equated with Shinran's position that some say is *ichi'nen* 一念 oriented. Nonetheless, the idea of *ki-hō ittai* went on to have a massive impact on Jōdoshinshū thought and culture for centuries, especially from the time of Rennyō, d. 1499. Even when there is a decided drift away from the *Anjin ketsujō shō* at the beginning of the twentieth century in favor of the *Tannishō*, we find that leading Jōdoshinshū thinkers such as Soga Ryōjin, d. 1971, remained secretly enamored to the idea of *ki-hō ittai*.

What I will say next borders on sheer speculation: I would assert that the idea of *ki-hō ittai* deriving in part from the Fu Daishi poem in *Wu-têng hui-yüan*, may have moderated D. T. Suzuki's idea of *soku-hi no ronri*, or "logic of affirmation-negation," which Suzuki set forth in the "Kongōkyō no Zen" [Zen of the Diamond Sutra] section of his 1944 work, *Nihonteki reisei* [Japanese Spirituality]. From his own meticulous studies, Suzuki must have noticed that there was a relationship between *ittai*, or "unity," in the *Anjin ketsujō shō* idea of *ki-hō ittai*, and the Fu Daishi poem cited in the same work. But as far as unity goes, Suzuki found that *ki-hō ittai* is not up to snuff, though this is not the fault of Fu Daishi. *Ki-hō ittai* falls short if it is merely the affirmation of unity, and fails to be grounded in firm Mahayana principles. A Buddhist sense of unity as the Diamond Sutra urges requires the *via negativa* aspect that Suzuki formulates in the "Zen of the Diamond Sutra" section as *soku-hi*, more precisely, "identity arrived at through self-negation," that is, it is only through the crucial aspect of nonself that we reach the state of unity of seeker and Buddha of the ox crossing the bridge (a Fu Daishi imagery). D. T. Suzuki's *soku-hi no ronri* can thus be understood as a sharp critique of the Pure Land notion of *ki-hō ittai* from a Zen perspective informed by the Diamond Sutra. That is, or so we will argue, the author of the *Anjin ketsujō shō* merely appropriated the "form" of *ittai* (this ostensibly from the

Fu Daishi den) without grasping the dynamics of the Diamond Sutra that informed it when first articulated by Fu Daishi. This, at least, is what is suggested by Suzuki's juxtaposing the "Kongô kyô no Zen" portion next to the Pure Land one.

The *Fu Daishi den* appended is meant to convey the contents and may not meet the highest academic standards. The bibliography contains notes on related materials, not all of them discussed here. It is hoped that this will serve as a lead-in for future studies on this interesting though largely overlooked field.

The Biography of Fu Ta-shih (TRANSLATION)

Fu Ta-shih ch'uan 傅大士傳 *Fu daishi den*

Shan-hui Ta-shih 善慧大士 Zenne Daishi was a native of I-wu 義烏縣 Giu-ken province in Wu state 州 Bu-shû (present Chêkiang 浙江, Jinhua 金華 city). He was born during the Ch'i 齊 Sai dynasty on the eighth day of the fifth day of the fourth year of Chien-wu 建武 Kenbu, a *chêng-ch'ou* 丁丑 *hinoto no ushi* year. He was born into the family of Fu Hsiüantz'u 傅宣慈 Fu Senji of Shuang-lin county 雙林鄉 Sôrin gô. His given name was Hsi 翁 Kyû. At age sixteen, he was married to a girl named Miao-kuo 妙光 Myôkô, who bore him two children, P'u-chien 普建 Fuken and P'u-ch'êng 普成 Fusei. At age twenty-four, living among the country people, he made his livelihood fishing at the rural village of Ch'i-t'ing 稽亭 Keitei (elsewhere Ch'i-t'ing li 稽停里 Keiteiri). Having gotten his day's catch, he would stick his wicker basket into the stream, and say, "Be gone those who will, stay those who so deem." People thought Fu was a little touched in the head.

One day he met a certain T'ien-chu 天竺 Tenjiku [Indian] monk named Sung T'ou-t'o 嵩頭陀 Sû Zuda (*Dhûta of Sung [Mountain]), who told him, "I have met you before [in a previous life] when you made the vow before Bibashin [pasyin] Buddha [to save all beings]. He is waiting to see you in Tusita palace, where you are scheduled to arrive in so many days time."

Fu [who was fishing at the time] could see the direction of his life reflected [in these words], as in the meditation on water where a person visual-

izes himself surrounded by the radiant petals [of the Pure Land].

[Fu] Ta-shih laughed and said, "There are many a dull iron in the fire. You are like a person who says, Get thee to a physician, o patient! The work of delivering beings is urgent. What is it you have in mind?"

Sung pointed to the summit of Sung-shan 松山 Shōzan [Pine Mountain] and said, "Let us make a place of refuge there." This meant Fu Ta-shih would have to cultivate the land to live there. There was a person stealing grain and fruit. Ta-shih gave him his wicker fishing basket on the spot. Every day he worked steadily, every night he pursued the practice of the Way. [One day, after many years of practice,] he saw the golden particles of Shakyamuni's light and the beams of the three Tathagatas. Ta-shih would say [of that time], "I attained the surangama samadhi then."

In the second year of T'ien-chia 天嘉 Tenka (561) he sensed the presence of the Seven Buddhas (in a state of deep trance; perhaps a premonition of his own death), with Shakyamuni pulling him forward and Vimalakīrti pushing from behind. At this time he exchanged words only with Shakyamuni, and said, "It's time for me to get ready for that place." The top of this mountain was covered by a [huge] yellow cloud that surrounded it like the lid on a bowl. Thus his [posthumous] title 因號, Yun-huang shan 雲黃山 Un-kōsan (Cloud-of-Yellow Mountain).

Lectures on the Diamond Sutra at the request of the Liang Emperor Wu-ti

The Master assumed the lecture seat. Then smashing his fist to the table, he again descended the platform. The Emperor was surprised. Shih-kuo asked, "Did your Highness understand?" The Emperor said he did not. Shih-kuo said, "That concludes Ta-shih's lecture on the sutra."

On another day he lectured on the sutra. When the Emperor arrived, everyone rose. Only Ta-shih did not move from his seat. The minister next to him said, "You are in the presence of His Excellency. Why do you not rise?" Ta-shih said, "What would happen if the Dharma were to move from its place? Would you have pandemonium break out everywhere?"

Ta-shih one day saw the Emperor dressed in his robes, crown, and

ceremonial shoes.

The Emperor asked, "Are you a monastic?" Ta-shih took his hand and pointed at the crown.

The Emperor asked, "Are you a seeker?" Ta-shih took his hand and pointed at his shoes.

The Emperor asked, "Are you a layman?" Ta-shih took his hand and pointed at his robes.

One striking piece is his *Hsin-wang ming* 心王銘 *Shinnomei*, or *Inscriptions on Mind, the King*

觀心空王 Contemplate the Mind, the King of Emptiness:

玄妙難測 Wrapped in mystery she defies all reckoning;

無形無相 With neither form nor appearance,

有大神力 Yet she evinces the power of the gods.

能滅千災 Able to extinguish the flames of a thousand fires

成就萬德 She has at her disposal the ten thousand virtues.

體性雖空 Yet hers is always the state of Emptiness

能施法則 Enabling her to carry out what the Law decrees.

觀之無形 Contemplate this formless Mind:

呼之有聲 And when at last you shout, Aha!,

為大法將 That's the great commander, Dharma, at work,

心戒傳經 Switching your Mind bottom with the rod of sutra transmission.

水中鹽味 The salt in the water,

色裡膠青 The glue in the paint,

決定是有 Surely it's there

不見其形 Though its form we cannot see.

心王亦爾 Mind, the King, is again precisely this:

身內居停 Taking up abode within this physical frame,

面門出入 In and out she goes through the gate of the face.

應物隨情 Responding to things as she feels fit,

自在無礙 Going about her business free & unhindered,
所作皆成 Achieving everything she sets out to do.

了本識心 To realize this basic point is to know Mind,
識心見佛 To know Mind is to gain insight into Buddha.
是心是佛 This Mind is this Buddha,
是佛是心 This Buddha is this Mind.
念念佛心 Thought after thought is Buddha Mind,
佛心念佛 Buddha Mind is being mindful of Buddha (nenbutsu).

欲得早成 If you wish to attain it quickly,
戒心自律 Apply a switch to your mind by disciplining yourself.
淨律淨心 The pure and disciplined life is the pure Mind,
心即是佛 Mind is none other than this Buddha.
除此心王 Outside that Mind, the King,
更無別佛 There is, then, no separate Buddha.

欲求成佛 That desire to be as Buddha
莫染一物 Is one thing that can never be defiled.
心性雖空 The Mind is always of the nature of Emptiness.
貪瞋體實 With greed and anger as the state of our reality
入此法門 We enter that Dharma gate, where,
端坐成佛 Sitting on the edge, we become as Buddha.

到彼岸已 Arrived on that Other Shore,
得波羅蜜 Where the paramitas become our weal,
慕道真士 As true seekers who yearn for the Way
自觀自心 We contemplate ourselves in our own Mind.
知佛在內 Know that the Buddha is to be found within.
不向外尋 There's nothing out there to take refuge in.

即心即佛 What Mind is, is what Buddha is,
即佛即心 What Buddha is, is what Mind is.
心明識佛 The Mind is aglow when she knows Buddha.
曉了識心 Dawn has arrived when the Mind knows, that

- 離心非佛 Apart from Mind there is no Buddha,
 離佛非心 Apart from Buddha there is no Mind.
- 非佛莫測 Nix Buddha and, suddenly,
 無所堪任 There's nowhere to turn.
 執空滯寂 Attached to emptiness, wed to silence,
 於此漂沈 Sure signs we're drifting, sinking.
 諸佛菩薩 Worshipping Buddhas and bodhisattvas,
 非此安心 Well, that offers no haven for the mind.
- 明心大士 But the illumined Mind of the Ta-shih's satori—
 悟此玄音 Now, that has a mysterious ring to it!
 身心性妙 That body Mind is of a nature wondrous to behold,
 用無更改 For doing what she does there's no improving on.
 是故智者 That's why the Awakened
 放心自在 Have hearts running wild and free.
- 莫言心王 Never say Mind, the King,
 空無體性 Exists in a state empty and void.
 能使色身 Able to use the physical body,
 作邪作正 She blows foul, she blows fair.
 非有非無 Neither existence nor nonexistence,
 隱顯不定 She is neither concealed nor revealed.
 心性離空 Mind's nature sifts out from emptiness,
 能凡能聖 She does it for the ordinary, she does it for the holy.
 是故相勸 Thus, she truly enjoys what she encourages in others,
 好自防慎 She loves what she's doing and acts discreetly.
- 剎那造作 Each instant created,
 還復漂沈 She returns again to the drifting and the sinking,
 清淨心知 The pure Mind is wise to the fact that
 如世黃金 The world as such is burnished gold,
 般若法藏 Prajna and Dharmakara
 並在身心 Line up shoulder to shoulder in this body Mind.

無為法寶 The Dharma treasure of nonbecoming,
非淺非深 Being neither shallow nor deep,
諸佛菩薩 All Buddhas and bodhisattvas
了此本心 Realize this fundamental Mind.
有緣遇者 Those who encounter this
非去來今 Never shall they lose what they have now come to attain.

In a poem he writes:

Each night, (one) embraces a Buddha while sleeping,
Each morning, (one) gets up with him.
When rising or sitting, both move and follow one another;
Whether speaking or not, both are in the same place,
They never even for a moment part,
(But) are like the body and its shadow.
If you wish to know the Buddha's whereabouts,
In the sound of (your own) voice, there is he. *Luk, p. 144*

夜夜抱佛眠 Each night, I go to sleep embracing Buddha.
朝朝還共起 Each morning, I arise with [Buddha].
起坐鎮相隨 Moving or still, the actions of one mirror the other.
語默同居止 Sitting, sleeping, both abide in the same place.
纖毫不相離 Never apart from one another even by a hair's breadth,
如身影相似 They are like body and shadow, one counterpart the other.
欲識佛何在 If you wish to know the whereabouts of this Buddha,
祇這語聲是 Just say the word, and there [she goes], in the sound of your
own voice.

Further he said:

The handless hold the hoe,
A pedestrian walks riding on a water buffalo
A man passes over the bridge
The bridge (but) not the water flows *Luk, p. 143*

空手把鋤頭 With empty hands grasp the hoe,
 步行騎水牛 Stroll along astride the water buffalo.
 人從橋上過 As the buffalo saunters across the bridge,
 橋流水不流 The bridge goes streaming by, the water flows not.

Further he said:

有物先天地 There is a thing preceding heaven and earth,
 無形本寂寥 It has no form and is in essence still and void.
 能為萬象主 It can master all things in this world
 不遂四時凋 And follows not the four changing seasons. *Luk, p. 145*

四相偈。Life's Four Aspects

曰生曰老曰病曰死 On birth, aging, sickness, death.

識託浮泡起 Know this well: Arising from out of drifts of foam,
 生從愛慾來 Life comes into being governed by love and lust.
 昔時會長大 Thus has it been since ancient times into the hoary past,
 今日復嬰孩 Thus is it today when, once again, we find ourselves babes in arms.

星眼隨人轉 As starry eyes follow these curious turns of human destiny,
 朱唇向乳開 The drama begins, with ruby lips reaching for milky nipple.
 為憐迷覺性 How tragic to wander lost, this creature of enlightened self,
 還卻受輪迴 To end up returned to the valley whence we sprang, only to repeat that wandering anew.

覽鏡容顏改 Peering into the mirror at how our faces have changed,
 登階氣力衰 Mounting the stairs to find our strength too weak,
 咄哉今已老 Oh dear, how old I've gotten!
 趨拜復還虧 Hurrying to get out, already it's nea time to return.

身似臨崖樹 Our body hanging on for dear life like the pine on cliff face,
 心如念水龜 Our mind issues thoughts rising up like sea turtle.
 尚猶耽有漏 Sneering at how life has made a monkey of him,

不肯學無為 That leaky man of straw has yet to realize how to be emptied
of himself.

忽染沈痼疾 Dismissing disease, saying, Never shall I be one to fall ill,
因成臥病身 Is the etiology of the condition that leaves us bedridden.
妻兒愁不語 Wife and children in shock and utterly speechless,
朋友厭相親 Colleagues come, as much as they hate to, in a show of friend-
ship.

楚痛抽千脈 Visited by paroxysms of pain passing over us a thousand times
呻吟徹四鄰 We sing out in voices penetrating the neighbors in every direc-
tions.

不知前路險 Who knows what dangers await on the road ahead,
猶尚恣貪嗔 Thinks Monkey as he indulges himself in a fit of rage.
精魄隨生路 That vital spirit that escorted us along life's path,
遊魂入死關 The soul dances out as we cross the threshold of death.
祇聞千萬去 Although we've heard it a hundred million times before,
不見一心還 Never once have we seen it for ourselves until we embark upon
this journey of return.

寶馬空嘶立 The vaunted steed appears out of nowhere, whinnying at us to
get a-move on,
庭花永絕攀 Life's flower garden vanishes forever as we clamber up the grade.
早求無上道 With all haste we must seek out that highest of paths
應免四方山 As we bid this four cornered world adieu.

APPENDIX

Chronology of Fu Ta-shih based on two documents

Long Biography (*Shan-hui ta-shih lu*)

- 497 建武 4 Born.
512 天監 11 Married.
520 普通 1 Met his future teacher Sung T'o-t'a while fishing.
528 大通 2 Auctions members of his own family to raise money to help starv-

ing village.

- 529 大通 3 Builds a hospital to treat sick people.
- 532 大通 6 In homage, Emperor Wu-ti praises him as the Bodhisattva who saved the country.
- 535 大同 1 Lectures before a full house comprised of the four departments 四部衆 on the Three Wisdoms of the Prajnaparamita [Diamond] Sutra 三慧般若經.
- 539 大同 5 Question and answers with Emperor.
- 540 大同 6 Question and answers with Emperor.
- 541 大同 7 Question and answers with disciple. Reference to his teacher.
- 542 大同 8 Makes a pledge to help others.
- 544 大同10 Has a great Dharma meeting 大法會 to help others.
- 548 太清 2 Explained how people are saved through veneration of the Three Treasures and the Buddhas.
- 549 太清 3 Goes to wartorn area to feed starving villagers.
- 550 大寶 1 Sells self and disciples to raise money to feed villagers so that they can get the strength to farm for and feed themselves.
- 552 承聖 1 Assists villagers with a Dharma meeting to build shelter for cows.
- 552 承聖 1 *Declares his intention to immolate himself to help raise funds for the villagers suffering from natural disasters.
- 560 天嘉 1 Speaks to disciples of his ultimate plans.
- 561 天嘉 2 A vision of the Seven Buddhas, possibly a premonition of death.
- 563 天嘉 4 Practices abandonment to raise donations for the villagers.
- 564 天嘉 5 Dharma meeting with Lotus and Prajnaparamita sutras. Sung T'ou-ta's death mentioned, but date not specified.
- 569 大建 1 Falls ill and dies in the fourth month, in his 73rd year. Note that this date should actually be 太建.
- 572 大建 4 Aftermath.

Short Biography (*Fu Ta-shih ch'uan*)

- 497 建武 4 Born.
- 561 天嘉 2 Premonition of death.

Annotated Bibliography

- k kan (volume), ex. *k9*, ninth kan; *9k*, nine-kan; *kan*
 ono Ono's *Bussho kaisetsu daijiten*, onox, author index to Ono
 T Taishō shinshū daizokyo
 Zzk Zokuzōkyō

Anjin ketsujō shō 安心決定鈔, a Kamakura period Pure Land text in which Fu Ta-shih appears. Undated and of unknown authorship, this work probably evolved within the third-generation Nishiyama group of the Seizan branch of Hōnen's Jōdoshū. Its doctrine of *ki-hō ittai*, or unity of seeker and Dharma, exerted a strong influence especially on the development of the Jōdo Shinshū from the fifteenth century on. Numerous premodern and modern editions are available. For a recent work, see Fugen Kōju 普賢晃壽, ed., *Anjin ketsujō shō* (Kyoto: Dōbōsha, 1983), a volume in the Ryūkyō University Rare Manuscripts series. In the text, the Fu Ta-shih passage is in the second section of the latter *kan*. In the Fugen work, this would correspond to pp. 107-108 in the facsimile of the Shinkū manuscript and p. 280 of the edited text. The most likely source of the Fu Ta-shih passage is the 1253 *Wu-têng hui-yüan* 五燈會元 *Gotō egen* that cites the entire *Fu Ta-shih ch'uan*.

App, Urs, ed., *Shanhui dashi yulu*, an electronic text based on *Dainippon Zokuzokyo* Vol. 120, pp. 1-54, International Research Institute for Zen Buddhism, Hanazono University, Kyoto, 1995. Available on the IRIZ homepage in various formats: <http://www.ijnet.or.jp/iriz/irizhtml/zentexts/cdtexts.htm>

Bielefeldt, Carl, "Filling the Zen Shū: Notes on the *Jisshū yōdō ki*." *Cahiers d'Extrême Asie* 7 (1993-94), pp. 221-248.

—"Kokan Shiren and the Sectarian Uses of History." In J. Mass, ed., *The Origins of Japan's Medieval World: Courtiers, Clerics, Warriors, and Peasants in the Fourteenth Century*, pp. 295-317. Stanford: Stanford University Press, 1998.

Blum, Mark L., *A Medieval History of Pure Land Buddhism: Gyōnen's Jōdo hōmon genru shō* 淨土法門源流 (forthcoming). This historical account

focussed on Kamakura Pure Land gives ample evidence of interaction between the Pure Land and Zen communities.

Chia-t'ai p'u-têng hui yao 嘉泰普燈錄 *Katai futô roku* (1204), p. 1235.

Ching-tê Ch'uan têng lu 景德傳燈錄 *Keitoku dentô roku* (1004), compiled by Tao-hsüan 道元 Dôgen (**). In several forms: (1) *Ch'uan têng lu* facsimile version, ed. Zen Bunka Kenkyusho [ZBK] (Kyoto: Zen Bunka Kenkyusho 禪文化研究所, 1990). The *Hsin wang ming* 心王銘 on pp. 615b-616c. (2) A modern punctuated text version in the *Fo-kuang ta tsang ching* 佛光大藏經 *Bukkô daizôkyô* series, in which the *Chuan têng lu* is compiled in four volumes, with the Shan-hui bibliography being the 971st entry at pp. 1733-1738 of volume four. (3) IRIZ electronic text of the 30th *kan* which contains the *Hsin wang ming* 心王銘 at 456c23-457b24.

Ching-tê ch'uan têng lu sakuin 景德傳燈錄索引 *Keitoku dentô roku sakuin*, ed. Zen Bunka Kenkyusho (Kyoto: Zen Bunka Kenkyusho 禪文化研究所, 1993). An index to the facsimile edition.

Chü-shih chuan 居士傳 *Koji den*, comp. ***, *Dainihon Zsk* 149.0791-1011 ono232, with Fu Ta-shih at 823a-824b; *Hsin wang ming* 心王銘 at 823b.11-824a10, followed by the "Night and morning" passage.

Dengyô daishi sorai daishû roku 傳教大師將來台州錄, by Saichô 最澄, 767-822, lists an item called *Fu Ta-shih shih-êrh huan-shi* 傅大士十二選詩 *Fu daishi jû-ni genshi* [Twelve original poems by Fu Ta-shih]. This would indicate that Fu's poems may have circulated as a separate collection. While a manuscript of this title no longer seems to exist, there is a similar title, 還源詩十二章 *Gengen shi jûni shô*, a section of the *Shan-hui Ta-shih lu* at lines 120.25a18-25b11.

Ekû 慧空, 1643-1721, Edô *shûgaku* scholar of the East Honganji, author of commentary, *Anjin ketsujô shô yokuchû* 安心決定鈔翼註 [Prudent comments on the *Anjin ketsujô shô*] in *Shinpen shinshû zensho* 新編眞宗全書 14:453-542. Ekû's critical discussion of Fu Ta-shih is found in the third *kan*, on p. 515. He refers to it as the *Fu daishi jitsuroku* 傅大士實錄 and cites Fu Ta-shih's views on ritual sutra reading 誦經 *shôkyô* from what appears to be *Fo-tsu t'ung-chi* 佛祖統紀 *Busso tôki* but I am unable to verify this; Hôrei, at 177a, says this is at *Busso tôki* 佛祖統記 3-2左. Ekû then examines the *Anjin*

ketsujō shō's citation of a portion of the “night and morning” passage, and a line from *Hsin wang ming* 心王銘 *Shinnō mei* [Mind, the Master] (是心是佛。是佛是心。念念佛心。佛心念佛。). It is significant that he discusses the aspect of unity, or *ittai* 一體, as the working principle in the context of this Fu Ta-shih material. He also points out that Shōkū's short statement *Chinkan.yōjin* 鎮勸用心 was possibly inspired by Fu Ta-shih's “Night and morning” poem; however, Mori Eijun notes that this statement is traditionally said to have been set down by Jōon.

Fo-kuang ta-tsang ching 佛光大藏經 *Bukkō daizōkyō*, contains a modern edited and annotated version of the *Shan-hui Ta-shih yū-lu* 善慧大士語錄 *Zenne Daishi goroku* with punctuation and layout in the volume entitled *Ch'an tsang: Yu-lu pu* 禪藏 *Zen zō: Goroku bu*, pp. 95-227.

Fo-tsu li-tai t'ung-tsai 佛祖載序 *Busso rekidai tsū sai jō*, by Nien-ch'ang 念常. Nenjō, d. 1341, onox 537a; T49.477-735; biography in k9, at pp. 549c-550c.

Fo-tsu t'ung-chi 佛祖統紀 *Bussō tōki* [A record of traditions of Buddhist founders], comp. Chih-p'an 志磐 Shibān, date ca. 1258-1269, onox 285a/5, in *Dainihon Zsk* 131.1-710; T no. 2035, Vol. 49.134-475. Ekū cites a biographical sketch of Fu Ta-shih from 統記, mentioning his role in instituting the sutra wheel or *rinzō* 輪藏 (a similar passage appearing at the end of the first *kan* of the *Zenne daishi roku*), but the location of this passage remains undetermined. Hōrei, at 177a, says this is at *Busso tōki* 佛祖統記 3-2左. The *Zengaku daijiten* also says there is information at *kan* 53, but this seems to be spurious. One brief biographical entry is found at T49.350b21-c1, but it seems there must be at least one other entry. *Fo-tsu t'ung-chi* is also in *Dainihon Zsk* 大日本續藏經 (1910), 1-2-4**.

Fu daishi / Ono listings: (1) Fu Hsi 傅翕 Fu Kyū, onox 561a: *Hsin wang ming* 心王銘 *Shinnōmei*, Ono 6.149a; (2) Fu Hsi Shan-hui 傅翕善慧 Fu Kyū Zenne, onox 561b: (a) *Kongōkyō san* 金剛經贊 [Praises of the Diamond Sutra], onox 3.452c; (b) *Sōrinji Zenne Daishi Shinnōmei* 双林寺善慧大士心王銘, onox 7.51b; (3) Fu Ta-shih 傅大士 Fu Daishi, onox 576a: *Kongō hannya kyō raishō* 金剛般若經來頌 [The Diamond Prajñā Sūtra Eulogies], Ono 3.501a; (4) Shan-hui Fu Hsi 善慧傅翕 Zenne Fu Kyū, onox 381b: (1) *Fu Ta-shih lu* 傅大士錄 *Fu Taishi roku*, Ono 9.237b (2) *Shan-hui Ta-shih yū-lu* 善慧大士語錄 *Zenne Taishi*

goroku, Ono 6.369d, (3) *Shan-hui Ta-shih lu* 善慧大士錄 *Zenne daishi roku*, Ono 6.370a.

Fu Ta-shih ch'uan 傅大士傳 *Fudaishi den* [Fu Ta-shih biography], Ono 9.237b. Undated text whose compiler is unknown, it appears in both the *Wu-têng hui-yüan* 五燈會元 *Gotô egen* (1253, 1364) and as a text appended to the 1694 Genroku edition of the *Shan-hui ta-shih lu* 善慧大士錄 4卷 *Zenne daishi roku*. It contains a short biography as well as stories and poems by Fu Ta-shih. In *Zen Dust*, Sasaki and Miura speculate it is rewritten from different portions of the *Ch'uan têng lu* (1004).

Gyônen, *Jôdo hômon genrushô* 淨土法門源流鈔 (1311). Documents the Kamakura Pure Land lineages that grew out of Hônen's discourse community.

Hazai, Georg, and Zieme, Peter. *Fragmente der uigurischen Version des Jin'gangjing mit den Gathas des Meister Fu* / [herausgegeben von] Georg Hazai, Peter Zieme; nebst einem Anhang von T. Inokuchi. - Berlin: Akademie-Verlag, 1971. - 86 p. : 40, Zentralinstitut für Alte Geschichte und Archäologie, Berliner Turfantexte series, vol. 1. Tunhuang manuscript Stein No. 1846; a Uighur translation of *Liang-ch'ao Fu Ta-shih sung chin-kang ching* 梁朝傅大士頌金剛經 *Ryôchô Fu daishi shô gongôkyô*.

Hôrei 鳳嶺 1748-1816, Edô *shûgaku* scholar of the East Honganji, author of commentary *Anjin ketsujô shô ki* 安心決定鈔 記, in *Shinshû taikai* 真宗大系 31:95-195. Fu daishi is dealt with at pp. 159a and 177a. Hôrei follows the lead of Ekû, but does not break any new ground.

Hsü Kao *sêng ch'uan* 續高僧傳 *Zoku Kôshô den*, comp. Tao-hsüan 596-667, (25? 26?)

Index Volume to the Hanazono Concordance Series 綜合索引 *Sôgô sakuin*, ed. Urs App, Hanazono Concordance Series Vol. 21, International Research Institute for Zen Buddhism, Hanazono Daigaku. Allows a search of lexical items in the 20 volume concordance series. The entry Fu 傅 appears in 10 items on pp. 270d-271a. From there individual volumes are referred to. Electronic search of the series is also possible.

Jôon 淨音 1201-1271, a disciple of Shôkû 證空. *Jôon zenshû* 淨音上人全集 (Kyoto: Bun'eidô, 1974), later as a separate volume to the *Seizan zenshû* 西山全集. Fu Ta-shih does not appear directly, but ideas informed by the no-

- tion of ittai 一體, or “unity,” abound, such as *buttai-butsumon* 佛體佛言, “buddha state is buddha word.”
- Liang-ch'ao Fu Ta-shih sung chin-kang ching* 梁朝傅大士頌金剛經 *Ryôchô Fu daishi shô gongôkyô* [Praises of the Diamond Sutra by Fu Ta-shih of the Liang], in T no. 2732, Vol. 85.1a-8c. Section 1a contains Fu Ta-shih's conversation with Emperor Wu 武帝. Tunhuang manuscript Stein no. 1346. There is also a Uighur translation, reported in Hazai and Zieme, *Fragmente der uigurischen Version des Jin'gangjing mit den Gathas des Meister Fu* (1971).
- Lien têng hui yao* 聯燈會要 *Renô eyô*, comp. *** (1183), contains p. 1549, Wu-ti, p. 1550, “night and morning” poem
- Lin-chi lu* 臨濟錄 *Rinzai roku* [The Record of Lin-chi], by Lin-chi (d. 867). Fu Ta-shih is mentioned near the beginning of the text.
- Lou Ying 樓穎 Rôei (n.d.) comp., onox 71, (1) *Shan-hui ta-shih yü-lu* 善慧大士語錄 *Zenne daishi goroku*, Ono 6.369; (2) *Shan-hui ta-shih lu* 善慧大士錄 *Zenne daishi roku*, Ono 6.370a. Variant titles and also textual variations are to be noted. The 1694 Genroku edition also has appended to it the *Fu Ta-shih ch'uan* 傅大士傳 *Fu daishi den*, no doubt the work of a different hand.
- Luk, Charles [Lu K'uan Yü], *Ch'an and Zen Teachings*, Series One (London: Rider & Co., 1960, pp. 143-145). Contains several of the Fu Ta-shih poems. Luk's version is based on the text in the Imperial Selection of Ch'an Sayings, or *Yu hsuan yü lu*.
- Ono, Genmyo, *Bussho kaisetsu daijiten* 佛書解説大辭典, 12 vols. (1932). Encyclopedia with entries on Japanese Buddhist works.
- onox / Ono Index, *Chosha-betsu shô mei mokuroku* 著者別署名目録 (1988), an Author index to Ono's *Bussho kaisetsu daijiten*, listing titles by author.
- Pien-chêng lun* 辯正論 *Benshō ron*, comp. Fa-lin 法琳 Hōrin 572-640, (3?) Red Pine, trans. & ed., *The Zen Teaching of Bodhidharma* (San Francisco: North Point Press, 1989, 1987).
- Ryôchû 良忠 (1199-1287), *Jôdo shûyô shû* 淨土宗要集, in *Jôdoshû zensho* 淨土宗全書11:113, at the end of the fifth fascicle of this work.
- Ryôchû 良忠, 1199-1287, Zen'a 然阿, onox 697ab, a Jôdoshû scholar, *Hôjisan*

shiki 法事讚私記, at *Jôdoshû zensho* 淨土宗全書 4:33-92. For a Fu daishi biography, see the the same volume, pp. 171-172 of the commentary *Hôjisan shiki Shô* 鈔 by Kayû 加祐 ca. 1661, onox 128b-129a.

Sasaki, Ruth Fuller and Miura Isshu, *Zen Dust* (1966), pp. 48-49 (“Empty-handed, yet holding a hoe; Walking, yet riding a water buffalo”), pp. 262-264 (biography of Fu Daishi), and pp. 390-391 (description of *Shan-hui ta-shih lu*). For some reason the indexer of the volume has failed to make entries for *Fu Daishi* or the *Shan-hui ta-shih lu*.

Satô Shingaku 佐藤心岳, “Ryôshû no bukyô, toku ni bukyô no denban no jitsujo o chûshin toshite” 涼州の仏教 とくに仏教の伝播の実情を中心として [The Buddhism of Liang province, with particular emphasis on how Buddhism was transmitted], *Journal of Indian and Buddhist Studies* 印度学仏教学研究 56 28 2 (March 1980), pp. 310-313.

Sekiguchi Shintai 関口真大 (b. 1907), *Daruma daishi no kenkyû* 達摩大師の研究 (Tokyo: Shunjûsha, 1969).

—, *Daruma Daishi no shisô to Daruma Zen no keisei: Shin shiryô ni yoru shisôshiteki kisokenkyû* [Thoughts of Bodhidharma & development of Zen Buddhism: Basic study for {the} history of its ideology in the light of new sources] (Tokyo: Shôkokusha, 1957), with English summary.

—, “Kankoku bukyô no tokushoku” 韓国仏教の特色 [Characteristics of Korean Buddhism], *Journal of Indian and Buddhist Studies* 印度学仏教学研究 45 23 1 (December 1974), pp. 8-15.

Shan-hui ta-shih lu 善慧大士録 4卷 *Zenne daishi roku*, comp. Lou Ying 樓穎 Rôei and ed. Lou Chao 樓昭* Rôshô, in several formats: (1) Lightly punctuated text in *Dainihon Zzk* 大日本續藏教 ed. Maeda Eun (Kyoto: Zôkyô shoin, 1912) / *Wan hsü tsang chiao* 卅續藏教 *Manji zoku zôkyô* (Taipei: Shin-wên fêng 新文豊 Publishing, undated), vol. 120, pp. 1-54. (2) Fully punctuated text in the *Fo-kuang ta tsang ching* 佛光大藏經 *Bukkô daizôkyô* series; (3) IRIZ electronic text (1995) based on *Dainihon Zzk* version. This text provides a historical picture of Fu Ta-shih.

Shên sêng ch'uan 神僧傳 *Shinsô den*, comp. Ming emperor Cheng-tsu 成祖 Jôso (r. 1403-1424) in Yung-lo 永樂15 (1417). Its fourth kan contains entries on Sung T'ou-ta, Ta-mo (Bodhidharma), and Fu Ta-shih (but given as

Fu Hung 傅弘 instead of Fu Hsi 翕).

Sheng-yen, trans. & ed., *The Poetry of Enlightenment: Poems by ancient Ch'an masters* (New York: Dharma Drum Publications, 1992). Includes a translation of "The Mind King" (*Hsin wang ming*), pp. 17-20, and opening remarks on the poem.

Shih-mên chêng-t'ung 釋門正統 *Shakumon seitô* (1233, 1237), ed. Tsu-chien 宗鑑 Sôkan ca. 1237, based on a manuscript written during era name Ch'ing-hsuan 慶元中 1195-1200 by Ching-an Wu K'e-i 鏡庵吳克己 Kyôan Go Kokki. *Dainihon Zzk* 130.0713-925; the Fu Ta-shih section, from 894a-896a, summarizes the *Shan-hui Ta-shih lu*, with significant departures, followed by critical remarks, often citing other thinkers. See Mochizuki 3.2159 and onox 5.33d for entries on the text. The biographical account occupies the bulk of the entry, revealing the author's sympathy with Fu Ta-shih, although the text tends to be critical of the Zen transmission lineages such as the *Ching-tê Ch'uan têng lu* 景德傳燈錄 *Keitoku dentô roku* (1004). At 896.1, the text, citing a third party, seems to suggest we should suspect a conspiracy on the part of the Northern *laksana*/school 相宗 to discredit the name of Fu Ta-shih by putting consciousness only (三性 three nature) terms into his mouth.

Shiina Kôyû 椎名宏雄, "Fu Ta-shih and *Hsin wang ming*" 傅大士と「心王銘」Fu Daishi and *Shinnô mei*, in *Journal of Indian and Buddhist Studies* 印度学仏教学研究 32 16 2 (1968), pp. 130-131.

Shôkû 證空, also known as Zenne 善慧, 1177-1247, statement known as *Chinkan yôjin* 鎮勤用心, comp. Mori Eijun 森英順, *Seizan shônin tampen shôbutsu shû* 西山上人短篇鈔物集 [Collection of shorter writings of Seizan shônin] (Kyoto: Bun'ei-do, 1978), 149-150. Ekû points out the similarity to Fu Daishi's "Night and morning" poem. Editor Mori points out that one version of this statement has traditionally been ascribed to the hand of Jôon, 1201-1271, Shôkû's close disciple. This would imply that Jôon may be the actual author of this statement.

Sik Hin Hung, "An Introduction to *The Diamond Sutra Eulogies* by the Mahasattva Fu of the Liang Dynasty, and its Translation into English," unpublished thesis, University College, London, 1995*. Address: Sik Hin Hung, Po Lam

Ch'an Monastery, Tei Tong Chai, Lantau Island, Hong Kong, Tel. 29888345, 23842984, Fax. 28454930. I had an opportunity to read this thesis in connection with my work of ghost editing a Buddhist journal where it was submitted for consideration but never published.

Suzuki, Daisetz, 1870-1966, *Nihonteki reisei* 日本的靈性 (1944) SDZ 8:1-224. English translation: *Japanese Spirituality* (1972), trans. N. A. Waddell in close collaboration with Bandō Shōjun, then professor of Japanese Buddhism, Otani University; a partial translation (first four chapters, largely devoted to various Jōdoshinshū figures, such as Saichi who was taken by *ki-hō ittai*). *Soku-hi no ronri* does not appear in the discussion, but is such an important concept that the translators interpolate it into the text at one point. The second half of the original *Nihonteki reisei* was a long essay called "Kongōkyō no Zen" [The Zen of the Diamond Sutra], which with its discussion of *soku-hi no ronri* that was especially appreciated by Nishida Kitarō. It was later published as a separate book, and put in a separate volume of his Collected Works. The decision to separate the two parts is questionable, since it is the Buddhist dynamics described in the latter portion that complete the *soku-hi* formulation of the book.

Tōki 統紀. See *Fo-tsu t'ung-chi* 佛祖統紀 *Bussō tōki*.

Tōyama Jōkan 遠山諦觀, *Anjin ketsujō shō* 安心決定鈔, in *Seiten kōza zenshū* 聖典講讀全集, ed. Uno, Enkū 宇野圓空 of the Tokyo Shinshū gakkai 東京真宗學會 (Tokyo: Koyama shoten, 1935), volume 5, booklet 5, p. 48. A very brief and somewhat cryptic comment on Fu Daishi.

Ui Hakuju, 1882-1963, "Gosomonka no nembutsu zen" 五祖門下の念佛禪, [The nembutsu-zen of the disciples of the Fifth Patriarch], in *Zenshū-shi kenkyū* 禪宗史研究 [Studies in Zen History] (Tokyo: Iwanami, 1935; reprint 1966), pp. 169-194. Translated as "Nembutsu Zen of the Disciples of the Fifth Patriarch" by Burton Watson and edited by Kaji Yōichi in *Eastern Buddhist* 29-2 (1996). A study on the impact of Zen on the Pure Land tradition.

Wu-têng hui-yüan 五燈會元 *Gotō egen* (1253, 1364), 20 *kan*, ono 272ab, compiled by Ta-ch'uan Pu-chi 大川普濟 Daisen Fusai (1179-1253), IRIZ electronic text (based on the modern punctuated three-volume work Zhong-

hua Shuju 1984 edition), lines 117-121.6-119-91. *Wu-têng hui-yüan* contains the entire *Fu Ta-shih ch'uan*. Since other sections of the *Wu-têng hui-yüan* are compiled from the *Chuang-têng lu* (1004), it is thought that the Shan-hui biography is being taken in part from the same text. This would suggest it first took its present form in the *Wu-têng hui-yüan*. Thus far it is the earliest such occurrence of the *Fu Ta-shih ch'uan*. The publication date of 1253 is significant since it is from around that time that the Pure Landers in the third generation Hônen's community began to incorporate the idea of *ittai*, or "unity," into their discourse, the most remarkable example being the work known as *Anjin ketsujô shô*.

Yin Shun 印順 (b. 1906), *Zhongguo Chanzongshi* 中國禪宗史 (1971; Shanghai, 1992). Translated into Japanese by Ibuki Atsushi 伊吹敦 as *Chûgoku zen-shû shi: Zen shisô no tanjô* 中国禪宗史：禅思想の誕生 [The History of the Ch'an/Zen School in China] (Sankibo Busshorin, 1997). The title of the 1971 work was 中國禪宗史：從印度禪到中華禪, of "The History of Ch'an/Zen in China: From Indian Dhyana to Chinese Zen."

ORIGINAL TEXT *

- Z 120-52 a 14 傅大士傳
- Z 120-52 a 15 善慧大士。*務州義烏縣人也。齊建武四年丁丑五月
- Z 120-52 a 16 八日。降于雙林鄉傅宣慈家。本名翁。年十六。納劉氏
- Z 120-52 a 17 女。名妙光。生普建普成二子。二十四。與里人。稽亭浦
- Z 120-52 b 1 *擴魚。獲已沈籠水中。祝曰。去者適。止者留。人謂之愚。
- Z 120-52 b 2 會有天竺僧嵩頭陀曰。我與汝。毘婆尸佛所發誓。今
- Z 120-52 b 3 兜率宮衣鉢見在。河日當還。因命臨水觀影。見圓光
- Z 120-52 b 4 寶蓋。大士笑謂之曰。鑪鑪之所多鈍鐵。良醫之門足
- Z 120-52 b 5 病人。度生為急。何思彼樂乎。嵩指松山頂曰。此可棲
- Z 120-52 b 6 矣。大士躬耕而居之。有人盜菽麥瓜果。大士即與籃
- Z 120-52 b 7 籠盛去。日常營作。夜則行道。見釋迦金粟定光三如
- Z 120-52 b 8 來放光襲其體。大士乃曰。我得首楞嚴定。天嘉二年。
- Z 120-52 b 9 感七佛相隨。釋迦引前。維摩接後。唯摩尊數願共語。
- Z 120-52 b 10 為我補處也。其山頂黃雲盤旋若蓋。因號雲黃山。梁
- Z 120-52 b 11 武帝請講金剛經。士纔陞座。以尺揮按一下。便下座。
- Z 120-52 b 12 帝愕然。誌公曰。陛下會麼。帝曰不會。誌公曰。大士講
- Z 120-52 b 13 經竟。又一日講經次。帝至。大衆皆起。唯大士端坐不
- Z 120-52 b 14 動。近臣報曰。聖駕在此。何不起。大士曰。法地若動。一
- Z 120-52 b 15 切不安。大士一日披衲頂冠*鞞履朝見。帝問。是僧邪。
- Z 120-52 b 16 大士以手指冠。帝曰。是道邪。大士以手指*鞞履。帝曰。
- Z 120-52 b 17 是俗邪。大士以手指衲衣。嘗作心王銘曰。觀心空王。
- Z 120-52 b 18 玄妙難測。無形無相。有大神力。能滅千災。成就萬德。
- Z 120-53 a 1 體性雖空。能施法則。觀之無形。呼之有聲。為大法將。
- Z 120-53 a 2 心戒傳經。水中鹽味。色裡膠青。決定是有。不見其形。
- Z 120-53 a 3 心王亦爾。身內居停。面門出入。應物隨情。自在無礙。
- Z 120-53 a 4 所作皆成。了本識心。識心見佛。是心是佛。是佛是心。
- Z 120-53 a 5 念念佛心。佛心念佛。欲得早成。戒心自律。淨律淨心。
- Z 120-53 a 6 心即是佛。除此心王。更無別佛。欲求成佛。莫染一物。
- Z 120-53 a 7 心性雖空。貪瞋體實。入此法門。端坐成佛。到彼岸已。
- Z 120-53 a 8 得波羅蜜。慕道真士。自觀自心。知佛在內。不向外尋。
- Z 120-53 a 9 即心即佛。即佛即心。心明識佛。曉了識心。離心非佛。
- Z 120-53 a 10 離佛非心。非佛莫測。無所堪任。執空滯寂。於此漂沈。

- Z 120-53 a 11 諸佛菩薩。非此安心。明心大士。悟此玄音。身心性妙。
- Z 120-53 a 12 用無更改。是故智者。放心自在。莫言心王。空無體性。
- Z 120-53 a 13 能使色身。作邪作正。非有非無。隱顯不定。心性離空。
- Z 120-53 a 14 能凡能聖。是故相勸。好自防慎。剎那造作。還復漂沈。
- Z 120-53 a 15 清淨心知。如世黃金。般若法藏。並在身心。無為法寶。
- Z 120-53 a 16 非淺非深。諸佛菩薩。了此本心。有緣遇者。非去來今。
- Z 120-53 a 17 偈曰。夜夜抱佛眠。朝朝還共起。起坐鎮相隨。語默同居止。
- Z 120-53 a 18 纖毫不相離。如身影相似。欲識佛去處。祇這語聲是。
- Z 120-53 b 1 又曰。空手把鋤頭。步行騎水牛。人從橋上過。橋流水不流。
- Z 120-53 b 2 又曰。有物先天地。無形本寂寥。能為萬象主。不逐四時凋。
- Z 120-53 b 3 四相偈。曰生曰老曰病曰死。識託浮泡起。生從愛慾來。
- Z 120-53 b 4 昔時曾長大。今日復嬰孩。星眼隨人轉。朱唇向乳開。
- Z 120-53 b 5 為憐迷覺性。還卻受輪迴。覽鏡容顏改。登階氣力衰。
- Z 120-53 b 6 咄哉今已老。趨拜復還虧。身似臨崖樹。心如念水龜。
- Z 120-53 b 7 尚猶耽有漏。不肯學無為。忽染沈痾疾。因成臥病身。
- Z 120-53 b 8 妻兒愁不語。朋友厭相親。楚痛抽千脈。呻吟徹四鄰。
- Z 120-53 b 9 不知前路險。猶尚恣貪曠。精魄隨生路。遊魂入死關。
- Z 120-53 b 10 祇聞千萬去。不見一心還。寶馬空嘶立。庭花永絕攀。
- Z 120-53 b 11 早求無上道。應免四方山

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