ANTHOLOGY OF STELE INSCRIPTIONS OF EMINENT KOREAN BUDDHIST MONKS
anthology of stele inscriptions of eminent korean buddhist monks

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Preface to
The Collected Works of Korean Buddhism

At the start of the twenty-first century, humanity looked with hope on the dawning of a new millennium. A decade later, however, the global village still faces the continued reality of suffering, whether it is the slaughter of innocents in politically volatile regions, the ongoing economic crisis that currently roils the world financial system, or repeated natural disasters. Buddhism has always taught that the world is inherently unstable and its teachings are rooted in the perception of the three marks that govern all conditioned existence: impermanence, suffering, and non-self. Indeed, the veracity of the Buddhist worldview continues to be borne out by our collective experience today.

The suffering inherent in our infinitely interconnected world is only intensified by the unwholesome mental factors of greed, anger, and ignorance, which poison the minds of all sentient beings. As an antidote to these three poisons, Buddhism fortunately also teaches the practice of the three trainings: śīla, or moral discipline, the endurance and self-restraint that controls greed; samādhi, the discipline of meditation, which pacifies anger; and prajñā, the discipline of wisdom, which conquers ignorance. As human beings improve in their practice of these three trainings, they will be better able to work compassionately for the welfare and weal of all sentient beings.

Korea has a long history of striving to establish a way of life governed by discipline, compassion, and understanding. From the fifth century C.E. onward, the Korean sangha indigenized both the traditional monastic community and the broader Mahāyāna school of Buddhism. Later, the insights and meditative practices of the Seon tradition were introduced to the peninsula and this practice lineage lives on today in meditation halls throughout the country. Korea, as a land that has deep affinities with the Buddhist tradition, has thus seamlessly transmitted down to the present the living heritage of the Buddha’s teachings.

These teachings begin with Great Master Wonhyo, who made the vast and profound teachings of the Buddhadharma accessible to all through his
various “doctrinal essentials” texts. Venerable Woncheuk and State Preceptor Daegak Uicheon, two minds that shined brightly throughout East Asia, left us the cherished legacy of their annotated commentaries to important scriptures, which helped to disseminate the broad and profound views of the Mahāyāna, and offered a means of implementing those views in practice. The collected writings of Seon masters like Jinul and Hyujeong revealed the Seon path of meditation and illuminated the pure land that is inherent in the minds of all sentient beings. All these works comprise part of the precious cultural assets of our Korean Buddhist tradition. The bounty of this heritage extends far beyond the people of Korea to benefit humanity as a whole.

In order to make Korea’s Buddhist teachings more readily accessible, Dongguk University had previously published a fourteen-volume compilation of Korean Buddhist works written in literary Chinese, the traditional lingua franca of East Asia, comprising over 320 different works by some 150 eminent monks. That compilation effort constituted a great act of Buddhist service. From that anthology, ninety representative texts were then selected and translated first into modern vernacular Korean and now into English. These Korean and English translations are each being published in separate thirteen-volume collections and will be widely distributed around the world.

At the onset of the modern age, Korea was subjected to imperialist pressures coming from both Japan and the West. These pressures threatened the continuation of our indigenous cultural and religious traditions and also led to our greatest cultural assets being shuttered away in cultural warehouses that neither the general public nor foreign-educated intellectuals had any interest in opening. For any people, such estrangement from their heritage would be most discomforting, since the present only has meaning if it is grounded in the memories of the past. Indeed, it is only through the self-reflection and wisdom accumulated over centuries that we can define our own identity in the present and ensure our continuity into the future. For this reason, it is all the more crucial that we bring to the attention of a wider public the treasured dharma legacy of Korean Buddhism, which is currently embedded in texts composed in often impenetrable literary Chinese.

Our efforts to disseminate this hidden gem that is Korean Buddhism
reminds me of the simile in the *Lotus Sūtra* of the poor man who does not know he has a jewel sewn into his shirt: this indigent toils throughout his life, unaware of the precious gem he is carrying, until he finally discovers he has had it with him all along. This project to translate and publish modern vernacular renderings of these literary Chinese texts is no different from the process of mining, grinding, and polishing a rare gem to restore its innate brilliance. Only then will the true beauty of the gem that is Korean Buddhism be revealed for all to see. A magnificent inheritance can achieve flawless transmission only when the means justify the ends, not the other way around. Similarly, only when form and function correspond completely and nature and appearance achieve perfect harmony can a being be true to its name. This is because the outer shape shines only as a consequence of its use, and use is realized only by borrowing shape.

As Buddhism was transmitted to new regions of the world, it was crucial that the teachings preserved in the Buddhist canon, this jewel of the Dharma, be accurately translated and handed down to posterity. From the inception of the Buddhist tradition, the Buddhist canon or “Three Baskets” (*Tripitaka*), was compiled in a group recitation where the oral rehearsal of the scriptures was corrected and confirmed by the collective wisdom of all the senior monks in attendance. In East Asia, the work of translating Indian Buddhist materials into literary Chinese—the lingua franca for the Buddhist traditions of China, Korea, Japan, and Vietnam—was carried out in translation bureaus as a collective, collaborative affair.

Referred to as the “tradition of multi-party translation,” this system of collaboration for translating the Indian Sanskrit Buddhist canon into Chinese typically involved a nine-person translation team. The team included a head translator, who sat in the center, reading or reciting the Sanskrit scripture and explaining it as best he could with often limited Chinese; a philological advisor, or “certifier of the meaning,” who sat to the left of the head translator and worked in tandem with him to verify meticulously the meaning of the Sanskrit text; a textual appraiser, or “certifier of the text,” who sat at the chief’s right and confirmed the accuracy of the preliminary Chinese rendering; a Sanskrit specialist, who carefully confirmed the accuracy of the language
of the source text; a scribe, who transcribed into written Chinese what was often initially an oral Chinese rendering; a composer of the text, who crafted the initial rendering into grammatical prose; the proofreader, who compared the Chinese with the original Sanskrit text; the editor, who tightened up and clarified any sentences that were vague in the Chinese; and finally the stylist, who sat facing the head translator, who had responsibility for refining the final rendering into elegant literary Chinese. In preparing these vernacular Korean and English renderings of Korean Buddhist works, we have thought it important to follow, as much as possible, this traditional style of Buddhist literary translation that had been discontinued.

This translation project, like all those that have come before it, had its own difficulties to overcome. We were forced to contend with nearly-impossible deadlines imposed by government funding agencies. We strained to hold together a meager infrastructure. It was especially difficult to recruit competent scholars who were fluent in literary Chinese and vernacular Korean and English, but who had with the background in Buddhist thought necessary to translate the whole panoply of specialized religious vocabulary. Despite these obstacles, we have prevailed. This success is due to the compilation committee which, with sincere devotion, overcame the myriad obstacles that inevitably arose in a project of this magnitude; the translators both in Korea and abroad; the dedicated employees at our committee offices; and all our other participants, who together aimed to meet the lofty standard of the cooperative translation tradition that is a part of our Buddhist heritage. To all these people, I would like to express my profound gratitude.

Now that this momentous project is completed, I offer a sincere wish on behalf of all the collaborators that this translation, in coming to fruition and gaining public circulation, will help illuminate the path to enlightenment for all to see.

Kasan Jikwan (伽山 智冠)
32nd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
October 10, 2009 (2553rd year of the Buddhist Era)
On the Occasion of Publishing
The Collected Works of Korean Buddhism

The Jogye Order of Korean Buddhism, together with Buddhists everywhere, is pleased to dedicate to the Three Jewels—the Buddha, Dharma, and Sangha—the completed compilation of the Korean and English translations of *The Collected Works of Korean Buddhism*. The success of this translation project was made possible through the dedication of Venerable Kasan Jikwan, former president of the Jogye Order and president of the Compilation Committee of Korean Buddhist Thought. Both the Korean and English translations are being published through the labors of the members of the Compilation Committee and the many collaborators charged with the tasks of translation, editing, and proofreading the compilation.

The thirteen volumes of *The Collected Works of Korean Buddhism* are the products of nearly 1,700 years of Buddhist history in Korea. These Buddhist works are the foundation and pillar of Korean thought more broadly. This compilation focuses on four towering figures in Korean Buddhism: Venerable Wonhyo, posthumously named State Preceptor Hwajaeng, who was renowned for his doctrinal thought; Venerable Uisang, great master of the *Avatamsaka Sūtra* and pedagogical role model who was respected for his training of disciples; Venerable Jinul, also known as State Preceptor Bojo, who revitalized Seon Buddhism through the Retreat Society movement of the mid-Goryeo dynasty; and Venerable Hyujeong, also known as State Preceptor Seosan, who helped to overcome national calamities while simultaneously regularizing Korean Buddhist practice and education.

Through this compilation, it is possible to understand the core thought of Korean Buddhism, which continued unbroken through the Three Kingdoms, Goryeo, and Joseon periods. Included are annotated translations of carefully selected works introducing the Hwaeom, Consciousness-Only, and Pure Land schools, the Mahāyāna precepts, Seon Buddhism, the travel journals of Buddhist pilgrims, Buddhist cultural and historical writings, and the epitaphs of great monks.

This work is especially significant as the fruition of our critical efforts
to transform the 1,700 years of Korean Buddhist thought and practice into a beacon of wisdom that will illuminate possible solutions to the many problems facing the world today. Śākyamuni Buddha’s teachings from 2,600 years ago were transmitted centuries ago to the Korean peninsula, where they have continuously guided countless sentient beings towards truth. *The Collected Works of Korean Buddhism* contains a portion of the fruits realized through Koreans’ practice of the Buddha’s wisdom and compassion.

With the successful completion of this compilation, we confirm the power of the Jogye Order executives’ devotion and dedication and benefit from their collective wisdom and power. So too can we confirm through the thought of such great masters as Wonhyo, Uisang, Jinul, Hyujeong and others a key feature of Buddhism: its power to encourage people to live harmoniously with each other through mutual understanding and respect.

The current strengthening of the traditions of Buddhist meditation practice and the revitalization of the wider Korean Buddhist community through education and propagation derive in large measure from the availability of accurate, vernacular translations of the classics of the sages of old, so that we too may be imbued with the wisdom and compassion found in their writings. When the lessons of these classics are made available to a contemporary audience, they can serve as a compass to guide us toward mutual understanding so that we may realize the common good that unifies us all.

Compilation of this thirteen-volume English-language edition of *The Collected Works of Korean Buddhism* is an especially monumental achievement. To take on the task of translating these classics into English, global experts on Korean Buddhism were recruited according to their areas of expertise and were asked to consult with the scholars preparing the new Korean translations of these texts when preparing their own renderings. Though some English translations of Korean Buddhist texts have been made previously, this is the first systematic attempt to introduce to a Western audience the full range of Korean Buddhist writing. The compilation committee also sought to implement strict quality control over the translations by employing a traditional multiparty verification system, which encouraged a sustained collaboration between the Korean and English teams of translators.
This English translation of the *Collected Works* will serve as the cornerstone for the world-wide dissemination of knowledge about the Korean Buddhist tradition, which has heretofore not garnered the recognition it deserves. Together with international propagation efforts, Korean traditional temple experiences, and the temple-stay program, the English translation of the *Collected Works* will make an important contribution to our ongoing efforts to globalize Korean Buddhism. To facilitate the widest possible dissemination of both the Korean and English versions of this compilation, digital editions will eventually be made available online, so that anyone who has access to the Internet will be able to consult these texts.

Among all types of giving, the most precious of all is the gift of Dharma, and it is through sharing these teachings that we seek to spread the wisdom and compassion of Korean Buddhism, as well as the spirit of mutual understanding and unity, to people throughout the world. Our efforts to date have been to secure the foundation for the revitalization of Korean Buddhism; now is the time for our tradition to take flight. *The Collected Works of Korean Buddhism* appears at an opportune moment, when it will be able to serve as a guiding light, illuminating the way ahead for Korean Buddhism and its emerging contemporary identity.

To all those who worked indefatigably to translate, edit, and publish this collection; to the compilation committee, the researchers, translators, proofreaders, editors, and printers; and to all the administrative assistants associated with the project, I extend my deepest appreciation and thanks. Finally, I rejoice in and praise the indomitable power of Venerable Jikwan’s vow to complete this massive compilation project.

With full sincerity, I offer this heartfelt wish: may all the merit deriving from this monumental work be transferred to the Buddhas, the bodhisattvas, and all sentient beings.

Haebong Jaseung (海峰 慈乗)
33rd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
January 20, 2010 (2554th year of the Buddhist Era)
Preface to the English Edition of
*The Collected Works of Korean Buddhism*

Buddhism has nearly a 1,700-year history in Korea and the tradition continues to thrive still today on the peninsula. Buddhism arrived in Korea from India and China by at least the fourth century C.E. and the religion served as the major conduit for the transmission of Sinitic and Serindian culture as a whole to Korea. But Korean Buddhism is no mere derivative of those antecedent traditions. Buddhists on the Korean peninsula had access to the breadth and depth of the Buddhist tradition as it was being disseminated across Asia and they made seminal contributions themselves to Buddhist thought and meditative and ritual techniques. Indeed, because Korea, like the rest of East Asia, used literary Chinese as the lingua franca of learned communication (much as Latin was used in medieval Europe), Korean Buddhist writings were disseminated throughout the entire region with relative dispatch and served to influence the development of the neighboring Buddhist traditions of China and Japan. In fact, simultaneous with implanting Buddhism on the peninsula, Korean monks and exegetes were also joint collaborators in the creation and development of the indigenous Chinese and Japanese Buddhist traditions. *The Collected Works of Korean Buddhism* seeks to make available in accurate, idiomatic English translations the greatest works of the Korean Buddhist tradition, many of which are being rendered for the first time into any Western language.

The thirteen volumes of this anthology collect the whole panoply of Korean Buddhist writing from the Three Kingdoms period (ca. 57 C.E.–668) through the Joseon dynasty (1392–1910). These writings include commentaries on scriptures as well as philosophical and disciplinary texts by the most influential scholiasts of the tradition; the writings of its most esteemed Seon adepts; indigenous collections of Seon gongan cases, discourses, and verse; travelogues and historical materials; and important epigraphical compositions. Where titles were of manageable length, we have sought to provide the complete text of those works. Where size was prohibitive, we have instead offered representative selections from a range
of material, in order to provide as comprehensive a set of sources as possible for the study of Korean Buddhism. The translators and editors also include extensive annotation to each translation and substantial introductions that seek to contextualize for an English-speaking audience the insights and contributions of these works.

Many of the scholars of Korean Buddhism active in Western academia were recruited to participate in the translation project. Since the number of scholars working in Korean Buddhism is still quite limited, we also recruited as collaborators Western specialists in literary Chinese who had extensive experience in English translation.

We obviously benefitted enormously from the work of our Korean colleagues who toiled so assiduously to prepare the earlier Korean edition of these *Collected Works*. We regularly consulted their vernacular Korean renderings in preparing the English translations. At the same time, virtually all the Western scholars involved in the project are themselves specialists in the Buddhist argot of literary Chinese and most already had extensive experience in translating Korean and Chinese Buddhist texts into English. For this reason, the English translations are, in the majority of cases, made directly from the source texts in literary Chinese, not from the modern Korean renderings. Since translation always involves some level of interpretation, there are occasional differences in the understanding of a passage between the English and Korean translators, but each translator retained final authority to decide on the preferred rendering of his or her text. For most of the English volumes, we also followed the collaborative approach that was so crucial in preparing the Korean translations of these *Collected Works* and held series of meetings where the English translators would sit together with our Korean counterparts and talk through issues of terminology, interpretation, and style. Our Korean collaborators offered valuable comments and suggestions on our initial drafts and certainly saved us from many egregious errors. Any errors of fact or interpretation that may remain are of course our responsibility.

On behalf of the entire English translation team, I would like to express our thanks to all our collaborators, including our translators Juhn Young
Ahn, Robert Buswell, Michael Finch, Jung-geun Kim, Charles Muller, John Jorgensen, Richard McBride, Jin Y. Park, Young-eui Park, Patrick R. Uhlmann, Sem Vermeersch, Matthew Wegehaupt, and Roderick Whitfield; as well as our philological consultants Chongdok Sunim, Go-Ok Sunim, Haeju Sunim, Misan Sunim, Woncheol Sunim, Byung-sam Jung, and Young-wook Kim. We are also appreciative to Ven. Jaseung Sunim, the current president of the Jogye Order of Korean Buddhism, for his continued support of this project. Our deepest gratitude goes to Ven. Jikwan Sunim (May 11, 1932‒January 2, 2012), one of the most eminent monks and prominent scholars of his generation, who first conceived of this project and spearheaded it during his term as president of the Jogye Order of Korean Buddhism. Jikwan Sunim’s entire career was dedicated to making the works of Korean Buddhism more accessible to his compatriots and better known within the wider scholarly community. It is a matter of deep regret that he did not live to see the compilation of this English version of the *Collected Works*.

Finally, it is our hope that *The Collected Works of Korean Buddhism* will ensure that the writings of Korean Buddhist masters will assume their rightful place in the developing English canon of Buddhist materials and will enter the mainstream of academic discourse in Buddhist Studies in the West. Korea’s Buddhist authors are as deserving of careful attention and study as their counterparts in Indian, Tibetan, Chinese, and Japanese Buddhism. This first comprehensive collection of Korean Buddhist writings should bring these authors the attention and sustained engagement they deserve among Western scholars, students, and practitioners of Buddhism.

Robert E. Buswell, Jr.
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May 20, 2012 (2556th year of the Buddhist Era)
Stele Inscription for the Numinous Stupa of the Sŏn Master posthumously titled Pojo, at Porim Monastery on Mt. Kaji, Silla country

(above) Stupa and stele (National treasures no. 157 and 158, at Porim Monastery in Changhŭng)
(below) Left: Rubbing of dragon-motif capital heading, Right: Rubbing of stele inscription
Stele Inscription for the late Sŏn Master Chin’g’am (posthumous title bestowed by royal order) of Ssanggye Monastery on Mt. Chiri, Silla country in the Tang period

(left) Stele inscription (National treasure no. 47, at Ssanggye Monastery in Hadong)
(right) Rubbing of the stele inscription
Stele Inscription of the Paegwol Pogwang Stupa for the Great Master posthumously titled Nanghye, former National Preceptor of Two Courts, Silla country in the Tang period

(left) Stele inscription (National treasure no. 8, on site of Songjiu Monastery in Namp’o)
(right) Rubbing of the stele inscription
Stele Inscription of the Chadūng Stupa for the posthumously titled Great Master Pōpkyōng, former abbot at Chōngt’ô Monastery on Mt. Kaech’on in Chungwôn Superior Prefecture of the Koryǒ

(left) Stele inscription (National treasure no. 71, on site of Chōngt’ô Monastery in Ch’ungju)
(right) Rubbing of the stele inscription
Stele Inscription of the Hyejin Stupa for the posthumously titled Great Master Wŏnjong, the late National Preceptor at Kodal Cloister on Mt. Hyemok in Kwangju, Koryŏ country

(above) Stupa, and dragon-motif capstone and tortoise plinth (National treasure no. 6, on site of Kodal Monastery in Yoju)

(below) Left: Rubbing of the stele inscription, Right: Rubbing of the capital heading
Stele Inscription of the Posûng Stupa for the Triply Exalted Great Master posthumously titled Pôbin, late National Preceptor, at Powôn Monastery on Mt. Kaya in Unju, Koryô country

(above) Stupa inscription and stupa (National Treasures no. 106 and 105, on site of Powôn Monastery in Sôsan)

(below) Left: Rubbing of the stele inscription, Right: Rubbing of the capital heading
Stele Inscription of the Hyŏnmyo Stupa for the posthumously titled National Preceptor Chi’gwang, Lecturer about the truth, propagator of the path, who achieved clear comprehension and sudden awakening, upheld the precepts correctly, of excelling subtlety, worthy of awakening, investigator of the arcane source of the path, the ridgepole of the Dharma, who thoroughly saved sentient beings and (reached) the profound depths, endowed with practice and had realized the nature (of the mind), and who was full of radiance and penetrating clarity, at Pŏpch’ŏn Monastery in Wŏnju, Koryŏ country

(above) Stupa inscription and stupa (National treasures no. 59 and 101, in Kyŏngbok Palace)
(below) Left: Rubbing of the stele inscription, Right: Rubbing of the capital heading
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(above) Stupa inscription (Yongt'ong Monastery in Kaesong)
(below) Rubbing of the phoenix motif on the side of the stele
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(above) Stupa and stele (City and provincial cultural property nos 256 and 91 at Songgwang Monastery in Sunch’ŏn)

(below) Left: Rubbing of the stele inscription, Right: Rubbing of the capital heading
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(left) Stupa-stele (National treasure no. 611 at T’aego Monastery in Yangju)  
(right) Rubbing of the stele inscription
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(below) Stupa inscription and stupa (Paekhwa Hermitage, P’yohun Monastery, Hoeyang)
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Members of the English Translation Editorial Board
*The Collected Works of Korean Buddhism*

Members of the Compilation Committee of
Korean Buddhist Thought

In Memoriam
The Most Venerable Kasan Jikwan

Executive Members of the Steering Committee of
Korean Buddhist Thought

Collected Works of Korean Buddhism
This concluding volume of the series *Collected Works of Korean Buddhism* underwent several vicissitudes in the process of its making.

Stele inscriptions are notorious for their sophisticated and recondite style, characterized by frequent references and cryptic allusions to Chinese classical literature. It seems as if the authors of stele inscriptions for eminent Buddhist monks felt compelled to match the arcane and subtle mind of the awakened masters with their own complex and convoluted diction.

Translating these inscriptions amounts to a strenuous task requiring specialized knowledge reaching far beyond Buddhist Studies as such. In its initial stage, the translation project was commenced by Professor Kim Jeong-Geun, a specialist in English literature and a devoted Buddhist. But unfortunately, his declining health prevented him from proceeding and the project stagnated. It was at that juncture that Venerable Go-Ok requested I join the translation project. I promptly declined due to the restraints of a full-time teaching occupation and other impending deadlines on the horizon. However, Ven. Go-Ok took upon herself an arduous trip of four hours by railway and car to meet me face-to-face and convincingly conveyed the urgent and compelling necessity to translate this volume. After having declined three times, I thus accepted.

Subsequently, I regularly attended workshops at the Kasan Institute of Buddhist Culture in which I discussed my translation with Ven. Go-Ok and her team of researchers, which included Ven. Wonjae, Ven. Beopjin, Bang Jeong-Ran, Kim Hyo-Sin, and Choe Ji-Yeon. I did not have the opportunity to consult the manuscript of Professor Kim Jeong-Geun, who in the meantime had passed away. But Ven. Go-Ok, who had previously worked with him, assured me that his involvement with the inscriptions of eminent monks provided him solace and peace of mind in his last years.

For me, translating these inscriptions was both challenging and rewarding. When we were spending entire weekend afternoons in Ven. Go-Ok’s office going over the inscriptions, Venerable Jikwan used to come over from his
studio across the hall to inquire, in a compassionate and unassuming way, how we were doing. He graciously and patiently took the time to answer many of my bizarre questions. I still remember vividly how he once came carrying a large Yongsang-pang (“Plaque of Dragons and Elephants”) -a wooden plate listing the offices to be filled by the monks in residence during a retreat season- to explain me in great detail the intricacies of a traditional Korean Buddhist monastery. More than once, I also witnessed his profound erudition and phenomenal memory when, in replying to questions concerning stele inscriptions, he did not limit himself to pointing out the texts in which specific terms occurred, but also mentioned in which chapters and sections these were to be found.

Ven. Jikwan not only spent over a decade collecting, critically editing, and translating Buddhist inscriptions, but he also perpetuated and revived the tradition by compiling over thirty-five inscriptions for the stupas of modern Korean monks and nuns.

Despite his advanced age, he exuded a tremendous energy and the adamantine determination of a great Bodhisattva. Whenever I could take a furtive glimpse through the open door of his studio, I saw him writing or reading, pen and paper in hand. Although he no longer presided over the Chogye Order and dedicated his time to scholarly pursuits, his schedule remained loaded and busy. On more than one occasion I saw representative figures from finance and politics walking on tiptoes as they passed through the hall to pay their respects to him, with their bodyguards waiting outside. While I was translating inscriptions of eminent monks written in stone, Ven. Jikwan truly provided me with the privilege of witnessing an eminent monk in real time.

When he began to show signs of declining health, Ven. Go-Ok had to postpone our regular meetings at the Kasan Institute in order to attend on him. On the eve of his eightieth birthday, Ven. Jikwan composed his last will and bequeathed Ven. Go-Ok with the onerous task of presiding over the Kasan Institute, completing the remaining volumes of the Kasan Encyclopaedia of Buddhism, and translating the additional stele inscriptions of the Chôson and the Modern period into vernacular Korean.
Considering the special interest and meticulous scholarship that Ven. Jikwan has devoted to these inscriptions, I wish I had more time to refine my translation and add more detailed and relevant footnotes so as to honor his pioneering work. However, the unrealistic deadlines abruptly imposed by the funding agencies of the South Korean government obliged me to submit for publication what admittedly reads more like an interim progress report rather than the translation I initially intended to propose.

Literally at the very last moment, Dr Jorgensen kindly agreed to serve as the editor of this volume. He toiled through the entire manuscript within four days, correcting a plethora of errors in both translation and diction. He then also assisted with translating Ven. Jikwan’s preface and continuously provided useful advice, although he simultaneously had to edit four other volumes of this series.

Although I often had to contend with Kafkaesque circumstances, translating these inscriptions was a profoundly enriching experience which allowed me to learn from many truly exceptional individuals. I express my sincere gratitude to all of them.

I hope that this volume represents a beginning and not the end: the entire corpus of monastic inscriptions deserves to be further studied and translated by both Korean and foreign scholars.

Patrick R. Uhlmann
ANTHOLOGY OF
STELE INSCRIPTIONS OF
EMINENT KOREAN
BUDDHIST MONKS

韓國高僧碑文
Introduction to the Stele Inscriptions of Eminent Monks

In the 1,700 years of Korean Buddhism there were many monks who succeeded to the life of wisdom of the Buddha, were guiding lights for sentient beings, and led the monastic order as the nuclei of the transmission of the Correct Dharma. Their accounts of conduct were engraved in stone. These engravings have survived at various monasteries. These stupa inscriptions can be called the religious history of the Korean people and are core elements in the cultural history of Korea. The great exploits of these eminent monks who were active at the heart of Buddhist history were beautifully and securely engraved and preserved on these stele inscriptions. These steles are also cultural relics in the sense that they epitomize their period.¹

In order to gain an overview of the history of Buddhism it is necessary that the activities of the saṃgha members who pursued the study of doctrine and propagated it, and the history of the relationship with the state, both domestic and foreign, be studied in parallel in a synthesizing research on their mutual influence over all of its history. In order to understand the members of the saṃgha who formed the core of the Order, the most important object of study is the history of the monkhood. This history was collected and transmitted in special formats like the Kosu˘ ngjo˘n (Collections of hagiographies of eminent monks) for a long time. Even in that format, the records of monk biographies in East Asia transmitted in the forms of ‘stele inscriptions’ are linked to the epigraphical culture that has a distinctive value in that particular documentary genre, tradition, and design of the genealogical fixation of the Sŏn (Ch. Chan) School. These biographies of

¹ Yi Jikwan, preface to Han’guk kosu˘ ng pimun chŏngjiip: Chosŏn, Kinhyŏndae, Kasan Pulgyo munhwayan’guwŏn, 2005.
monks have left an important legacy that encompasses the entire cultural history, which includes the history of the monastic order.

While the stele inscriptions that incorporate the careers of eminent monks have significance as primary source materials, they also have an artistic meaning as composite plastic art objects that represent their times. Most of the stele inscriptions were erected not long after the death of the monk and were set up in the open where they were available to the public. Unlike other types of texts, stele inscriptions were open and public legacies. Literati representative of their times composed the text, the dominant calligraphers of the time wrote out the text, and those artists who headed the reproductive techniques such as sculptors or carvers participated. Therefore the stupa and the stele inscription that they created had to be symbolic plastic objects that directly displayed the cultural level of the period and the capabilities of the Buddhist Order. In particular, in the period of the Silla and Koryô dynasties, in the cases when the stele inscriptions were for royal preceptors or national preceptors, those who were part of their construction came from all levels of the great assembly of monks, nuns, laymen and lay women. With the support of the royal family and the participation of powerful donors, resources were provided as a foundation, and on royal command the chosen carvers, engravers and others, mobilized the best artistic and construction technology. As a result, the accounts of conduct of the eminent monks who had succeeded to the life of wisdom of the buddhas and patriarchs, and who had devoted their lives to Buddhism were inscribed in stone. In this way, the stele inscriptions of eminent monks that have been written and manufactured constantly over a millennium are important materials for gaining an oversight of the history of Korean Buddhism, as well as of intellectual and cultural history.

However, the most important point is that the inscriptions are biographical source materials that enable us to trace the historical significance of Buddhism in Korean society. The stele inscriptions were originally created to extol the moral influence of their subjects. Not only did they include the detailed deeds of its subject such as the motives for his becoming a monk, the taking of the monastic precepts, his pilgrimage in search of the Way, his
succession to a Dharma rank, and his relations with his disciples, but also his master-pupil relationships within the Order, his associations, and important facts that enable us to understand the movements of Buddhism of the time such as the operation of organizations, monastic facilities, and monastic governance. On the other hand, in the cases of the achievements of the eminent monks who were in positions of national leadership, the inscriptions allow us to discern the features of the social position and roles of Buddhism in that period.

If we examine the inscriptions more carefully, besides this, the stele inscriptions of eminent monks who were active in the public domain contain much significant information structurally in the multi-layered narratives.

In recent times stele-inscription materials that include the stele inscriptions for eminent monks have been compiled and printed. These collections began with the *Haedong kūmsŏk wŏn* (Collection of Korean Epigraphy) of the late Chosŏn period. This was followed by the *Chōsen kinseki sŏran* (Complete Survey of Korean Epigraphy), *Hanguk kūmsŏngmun ch'ubo* (Supplement to Korean Epigraphy), *Hanguk kūmsŏk yumun* (Extant Texts of Korean Epigraphy), *Hanguk kūmsŏk chŏnmun* (Complete Texts of Korean Epigraphy), *Hanguk kūmsŏng taegye* (Outline of Korean Epigraphy) and so on.

This epigraphy in a proficient style of Classical Chinese and concise content has not only been primary source material for historical research, it has also been studied in the fields of survey, arts, and even general literature, along with values that influenced the age, in areas such as thought, history, doctrine, philosophy, folk customs, literature, calligraphy, and art. However, there have been almost no oversights on the issues of translation and ideology. With the exception of Katsuragi Matsuji’s *Chōsen kinseki kō* (Studies of Chosŏn Epigraphy), by the 1990s there were almost no such studies. Therefore, Ven. Jikwan started a lecture series titled “Korean Buddhist Epigraphy” at the Kasan Institute of Buddhist Culture founded by the author. Over ten years he collected, collated, punctuated, and formatted the stele inscriptions of eminent monks. Following that, he critically edited, translated, and annotated them, and published the results in a six-volume
series, the *Kyogam yokchu yoktae kosungs pimun* (Critically Edited, Translated, and Annotated Stele Inscriptions of Eminent Monks through Korean History), which is part of the *Collected Works of Critically Edited, Translated and Collated Korean Buddhist Epigraphy* series.

All of the stele inscriptions of the eminent monks of the Silla and Koryó periods, and some of the inscriptions of the Chosón period, are translated and annotated in the six-volume series. The result was that the work of detailed translation and annotation of eleven stele inscriptions of eminent monks of the Silla period, eighty-three inscriptions and tomb epitaphs of eminent monks of the Koryó period, and twenty-three stele inscriptions of eminent monks of the Chosón period, a total of 117 inscriptions, were completed. Moreover, the many stele inscriptions of eminent monks of the Chosón period that could not be included were published in 2000. They were collected in the Chosón and Modern volume of the *Hanguk kosungs pinmun ch'ongjip* (*Collected Works of Critically Edited, Translated and Collated Korean Buddhist Epigraphy*) that surveyed the materials of the various regions of Korea, collected them, and edited them. The *Collected Works* contains 332 stele inscriptions of eminent monks. Among them are 207 stele inscriptions of eminent monks of the traditional period who died before 1910.

The positions of the monks for whom there are inscriptions differ according to their period. Although it is difficult to definitely define the positions of the eminent monks for whom stele inscriptions were erected in the Silla period, they were undoubtedly members of the ruling class inside and outside the Buddhist Order. In the Koryó period, when these monks received the honor of being appointed national preceptor, state venerable or royal preceptor, almost all had stele inscriptions made for

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them. On the other hand, in the mid-Koryŏ period, stele inscriptions and also tomb epitaphs were made for monks who had great influence on the masses, even though they were not national preceptors. There were, however, differences in the commemorative objects according to the efforts of the creators and builders, as well as the positions of the monks. In particular, during the Silla and Koryŏ periods, when most of the eminent monks passed away their monk and lay disciples petitioned the king that their teacher be granted a posthumous title. The king would then issue an edict bestowing a posthumous title as well as a title for the stupa of that monk. It was customary for the king to have his close ministers facilitate the creation of the stele inscription. Unlike during the Koryŏ period when Buddhism embodied the ideal of national guidance, in the Chosŏn period the power of Buddhism was greatly curtailed. Then, after a monk passed away, his monastic disciples would draft an account of conduct and request a literatus with whom the monk had connections to write a stele inscription. Then the disciples and donors would erect the stele. In this way, during the Chosŏn period, one can see specific differences in the size and forms of the stupa and the stele, and in the length of the inscription, all due to the sincerity of the later-generation disciples and the power of the donors. Although these Chosŏn-period steles cannot be compared to the steles of the eminent monks of the national preceptor rank of the Koryŏ period that were erected with the active support of the royal family and the builders who were powerful disciples and influential laity, due to the exertions and sincerity of the disciples in the Buddhist domain during the Chosŏn period, over two hundred accounts of conduct of eminent monks have survived.

There are twelve stele inscriptions of eminent monks representative of Korean Buddhism from the Silla through to the Chosŏn period selected and

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4 Chŏng Pyŏng-sam, “Koryŏ kosŭng pimun yŏkchu ŭi kwaje wa panghyang” (The tendencies and problems of the translation of eminent monks of the Koryŏ), Koryŏ-sidae ŭi yŏn’gu 1, Hanguk Chŏngsin munhwa yŏngguwŏn, 2000, p. 12.
published in the authoritative *Collected Works of Korean Buddhism*. These are, for the Silla period:

*Changhŭng Porim-sa Pojo Sŏnsa Ch'angsŏng-t'ap pimun* (Stele Inscription of the Ch’angŏn Stupa of Sŏn Master Pojo at Porim Monastery in Changhŭng)

*Hadong Ssanggye-sa Chin’gam kuksa Taegong yŏng-t’ap pimun* (Stele Inscription of Taegong, the Numinous Stupa of Sŏn Master Chin’gam at Ssanggye Monastery in Hadong)

*Namp’o Sŏngju-sa Nanghye hwasang Paegwŏl Pogwang-t’ap pimun* (Stele Inscription of the Paegwŏl Pogwang Stupa for the Great Master posthumously titled Nanghye at Sŏngju Monastery in Namp’o)

For the Koryŏ period:

*Ch’ungju Chŏngt’o-sa Pŏpkyŏng taesa Chadŭng-t’ap pimun* (Stele Inscription of the Chadŭng Stupa for the posthumously titled Great Master Pŏpkyŏng at Chŏngt’o Monastery in Ch’ungju)

*Yŏju Kodal-wôn Wŏnjong taesa Hyejin-t’ap pimun* (Stele Inscription of the Hyejin Stupa for the Great Master Wŏnjong at Kodal Cloister on Mt. Hyemok)

*Haemi Powŏn-sa Pŏbin kuksa Posŭng-t’ap pimun* (Stele Inscription of the Posŭng Stupa for the National Preceptor Pŏbin at Powŏn Monastery in Haemi)

*Wŏnju Pŏpch’ŏn-sa Chi’gwang kuksa Hyŏnmo-t’ap pimun* (Stele Inscription of the Hyŏnmo Stupa for National Preceptor Chi’gwang at Pŏpch’ŏn Monastery in Wŏnju)

*Kaesŏng Yongt’ong-sa Taegak kuksa pimun* (Stele Inscription for National Preceptor Taegak at Yongt’ong Monastery in Kaesŏng)

*Sunch’ŏn Songgwang-sa Puril Pojo kuksa pimun* (Stele Inscription of the National Preceptor Puril Pojo at Songgwang Monastery in Sunch’ŏn)

*Kunwi In’gak-sa Pogak kukchon Chŏngjo-t’ap pimun* (Stele Inscription
of the Chŏngjo Stupa for the State Venerable of In’gak Monastery of Kunwi)

Yangju T’aego-sa Wŏnjŭng kuksa t’ap pimun (Stele Inscription of the Stupa of the National Preceptor Wŏnjŭng at T’aego Monastery in Yangju)

Chosŏn period:

Hoeyang P’yohun-sa Paekhwa-am Ch’ŏngho-dang Hyujŏng taesa pimun (Stele Inscription of Venerable Ch’ŏngho, the Great Master Hyujŏng, at Paekhwa Hermitage in P’yohun Monastery, Hoeyang.

The forms the stele inscriptions commonly take are centered on the rhymed inscription (myŏng), with a preface (sŏ) concerning it in prose. The preface describes the facts of the subject’s life in detail. Accordingly, the heading of the stele inscription is “XX Great Master stele inscription and preface,” which shows that it is composed of the rhymed inscription and a preface for that inscription. The end of the preface states, “the inscription is” or “the verse is,” which commences the rhymed inscription. The rhymed inscription recapitulates the content of the prose preface in verse. On the reverse side there is the ūmgı or reverse inscription which inscribes a list of names of the disciples and donors in order who participated in creating the inscription.

The accounts of conduct in the stele inscriptions of the eminent monks, especially those of the late Silla to early Koryŏ period, display a set form (see the table below). They are constituted as follows: The monk is born due to a miraculous conception into a meritorious and excellent family. He has an unusual upbringing and develops an aspiration (to become a monk), seeks out an excellent teacher and enters into the Buddhist Order as a monk. He succeeds to the superior Dharma-connection, and having practiced, attains enlightenment. Having taught the great assembly extensively, he passes into nirvana. He has many admirers. For eminent monks who studied in China and transmitted the Dharma lineage, an itinerary of their trip to China in search of the Dharma is added.
The first half of the introductory part of the preface in prose describes the tenets that are the basis for the characteristic thought of the subject or a typical summary of Buddhism. For Sŏn masters, after describing in brief the tenets of Sŏn, the preface enters into the narrative of the life of the master. Although the last half of the preface mostly describes the circumstances of the compilation of the stele inscription together with the events of the erection of the stele, occasionally this is also elucidated in the introductory section.

The twelve eminent monks who are the subjects of the stele inscriptions that have been selected and published in this book cover the representative Sŏn masters who introduced the Sŏn School into Silla, the eminent monks of the Koryŏ who were prominent in both Sŏn and Doctrine and played central roles inside and outside the Buddhist Order, plus the eminent monks of the mid-to-late Koryŏ period who promoted new ideas and led the Order, and the eminent monk of the late Chosŏn who was counted as a luminary of the Buddhist realm. These were eminent monks representative of the period.

<table>
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<th>Monk</th>
<th>Pojo Ch’ejing</th>
<th>Chin’gam Hyeso</th>
<th>Nanghye Myŏm</th>
<th>Popkyŏng Hyŏnhui</th>
<th>Wonjong Ch’anyu</th>
<th>Pobin T’anmun</th>
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<td>48–52</td>
<td>36–38</td>
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<td>58</td>
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<td>o</td>
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| author | Kim Yong | Ch’oe Ch’i-wôn | Ch’oe Ch’i-wôn | Ch’oe Ön-wi | Kim Ch’ông-ôn | Kim Ch’ông-ôn |
| calligrapher | Kim wôn et al. Ch’oe Ch’i-wôn | Ch’oe In-yon | Ku chok-tal | Chang Tan-yol | Han Yun |

| monk | Ch’i’gwang Haeerin | Taegak Uich’on | Pojo Chinul | Pogak Iryôn | Wônjung Pou | Ch’onghô Hyujong |
| year erected | 1085 | 1125 | 1213 | 1295 | 1385 | 1632 |
| inscription length | 43 lines | 51 lines | 36 lines | 35 lines | 31 lines | 26 lines |
| title, author | 1–3 | 1–3 | 1–4 | 1–2 | 1–3 | 1–3 |
| introduction | 4–6 | 4–6 | 5–7 | 3–4 | 4–5 | 4–8 |
| family, birth, upbringing | 6–11 | 6–7 | 7–8 | 4–6 | 5–6 | 8–11 |
| ordination, practice | 11–15 | 7–12 | 8–15 | 6–9 | 6–9 | 11–13 |
| overseas study | 12–25 | 9–13 |
| teaching | 15–34 | 26–33 | 15–22 | 9–18 | 13–23 | 13–17 |
| day of erection, engraver | 43 | 36 | 35 | 31 | 26 |
| Reverse inscription | o | o | o | o | o | o |

| author | Ch’ông Yu-san | Kim Pu-sik | Kim Kun-su | Min Chi | Yi Saek | Yi Ch’ông-gwi |
| calligrapher | An Min-hu | O Ön-hu | Yu Sin | style of Wang Xizhi | Kwôn Chu | Sin Ik-sông |
Locations of Stele Inscriptions
1 Stele Inscription of Pojo Ch’ejing at Porim-sa, in Changhŭng
(長興 寶林寺 普照禪師 彰聖塔碑文)
2 Stele Inscription of Chin’gam Hyeso at Ssanggye-sa, in Hadong
(河東 雙谿寺 眞鑒禪師 大空靈塔碑文)
3 Stele Inscription of Nanghye Muyŏm at Sŏngju-sa, in Namp’o
(藍浦 聖住寺 朗慧和尚白月葆光塔碑文)
4 Stele Inscription of Pŏpkyŏng Hyŏhui at Ch’ongt’o-sa, in Ch’ungju
(忠州 淨土寺 法鏡大師 慈燈塔碑文)
5 Stele Inscription of Wŏnjong Ch’anyu at Kodal-wŏn, in Yŏju
(驪州 高達院 元宗大師 惠眞塔碑文)
6 Stele Inscription of Pŏbin T’anmun at Powŏn-sa, in Haemi
(海美 普願寺 法印國師 寶乘塔碑文)
7 Stele Inscription of Chi’gwang Haerin at Pŏpch’ŏn-sa, in Wŏnju
(原州 法泉寺 智光國師 玄妙塔碑文)
8 Stele Inscription of Taegak Úich’ŏn at Yŏnt'ong-sa, in Kaesŏng
(開城 靈通寺 大覺國師碑文)
9 Stele Inscription of Pojo Chinul at Songgwang-sa, in Sunch’ŏn
(順天 松廣寺 佛日普照國師碑文)
10 Stele Inscription of Pogak Iryŏn at In’gak-sa, in Kunwi
(軍威 麟角寺 普覺國尊 靜照塔碑文)
11 Stele Inscription of Wŏnjŭng Pou at T’aego-sa, in Yangju
(楊州 太古寺 圓證國師 塔碑文)
12 Stele Inscription of Ch’ŏnghŏ Hyujŏng at P’yohun-sa Paekhwa-am, in Hoeyang
(淮陽 表訓寺 白華庵 清虛堂 休靜大師碑文)

Appendix: Stele Inscriptions of Korean Nuns

1 Stele Inscription of the Nun Sasin Nak’am-dang at Singye-sa, in Kosŏng
(高城 神溪寺 比丘尼 洛庵堂思信碑文)
2 Text of the Stele of the female Great Master, the Nun Chŏng’yu, at Pohyŏn-sa in Yongbyŏn (寧邊 普賢寺 比丘尼 定有女大師碑文)
3 Text of the Stele Commemorating the Virtuous Deeds of the bhiksûnî Seman at Naejang-sa in Chŏng’ŏp (井邑 內藏寺 比丘尼 世萬功德記念碑文)
Summaries of the Twelve Stele Inscriptions

1. Stele Inscription of Pojo Ch’ejing

- Erected 884 (10th year of King Hŏn’gang of Silla) • National treasure no. 158 • Size: overall height 3.46 m • Location: Porim Monastery, Pongdŏng-ni, Yuch’i-myŏn, Changhŭng-gun, Chŏlla Namdo • Author: Kim Yŏng • Calligraphers: Kim Wŏn for regular style, Kim Ŭn-gyŏng for cursive script • Text engraver: Hyŏn Ch’ang

This is a stele for Ch’ejing, the Sŏn Master Pojo that was erected alongside the Ch’angsŏng Stupa of Sŏn Master Pojo at Porim Monastery in Changhŭng. The tortoise-shaped plinth, the dragon-motif capstone, and the heading are completely intact, and so it retains a model epigraphic form. The surface of the stele inscription is in good condition for even today many of the characters can be deciphered.

Sŏn Master Pojo was born in 804 (5th year of King Aejang) into the Kim clan of Ungjin. He studied in the school of Dharma Master Kwŏn and he received the full precepts at the age of twenty-four [all ages in this introduction are in the East Asian system, which can differ slightly from that now in common usage]. He studied under Reverend Yŏmgŏ at Ŭksŏng Monastery on Mt. Sŏrak and received the transmission of the Dharma-seal. In 837 he went to study in China, and after returning to Silla in 840 he taught actively. In 858 he went to reside in Hwanghak Hermitage in Muju, and at the invitation of the king he shifted to Mt. Kaji Monastery (after his death its name was changed to Porim Monastery) where he practiced. In 858, with the donations from Kim Su-jong and King Hŏn’gang he had a statue of Vairocana cast in iron and installed at Porim Monastery. He died at the age of seventy-seven in 880 (6th year of King Hŏn’gang). He is revered as the founding patriarch of the Mt. Kaji School, one of the Nine Mountain branches of the Sŏn School.

By tracing back the lineage from Sŏn Master Pojo to Yŏmgŏ, and from Yŏmgŏ we reach the Sŏn Master Toŭi, who first introduced the Southern School of Chan into Korea. Therefore Sŏn Master Pojo is also revered as a member of
the Sŏn School. Even in his stele inscription, Sŏn Master Pojo is described as the third patriarch of the Sŏn School in Korea. His stele was erected four years after his death in 884 (10th year of King Hŏn’gang). This was at a time earlier than stele inscriptions were erected for his monk predecessors.

The inscription has the distinctive feature of having been written out with a division of labor between two calligraphers, Kim Wŏn and Kim Ŭn-gyŏng. Thus the stele surface is engraved in two calligraphic styles. This stele is important material for understanding the founding of the Mt. Kaji school, its succession ritual, and the formation of the Sŏn School in late Silla.

2. Stele Inscription of Chin’gam Hyeso

Erected in 887 (1st year of Queen Chinsŏng of Silla) • National treasure no. 47 • Size: overall height 3.63 m, body of the stele, height 2.13 m, width 1.03 m • Location: Ssanggye Monastery, Unsuri, Hwagae-myeon, Hadong-gun, Kyŏngsan Namdo • Author: Ch’oe Ch’i-wŏn • Calligrapher: Ch’oe Ch’i-wŏn, regular script • Text engraver: Hwan Yŏng.

This is the stele for Hyeso, Sŏn Master Chin’gam, erected at Ssanggye Monastery in Hadong. The stupa for Sŏn Master Chin’gam is situated in the vicinity, a short distance away from the stele. The stele has a tortoise-plinth and a dragon-motif capstone. The characters on the stele surface are preserved clearly, but one part is damaged, and has been broken into three large sections. It has been held together and protected with an iron frame.

Sŏn Master Chin’gam was a descendant of the Ch’oe clan of Kŭmma. He was born in 774 (10th year of King Hyegong). When young he worked selling fish to support his parents. He went to study in China in 804 and received an imprimatur from Great Master Shenjian. He received the full precepts at Shaolin Monastery in 810. He met Toŭi and they practiced together, then he shifted to Mt. Zhongnan where he continued his practice. He returned to Silla in 830 where he taught at Changbaek Monastery in Sangju. Then he shifted to Hwagae Valley on Mt. Chiri where he taught.
In 838, King Min’ae granted him the title Hyeso. He rebuilt Okch’ŏn Monastery (after his death the king granted it the signboard Ssanggye Monastery) and resided there. He passed away at the age of seventy-seven in 850 (12th year of King Munsŏng). Besides his teaching style as a Sŏn master, Chin’gam also showed an outstanding ability in Buddhist chanting.

Although Ssanggye Monastery, where Sŏn Master Chin’gam was active, was not recognized as one of the branches of Nine Mountains Sŏn, at the end of the Silla dynasty, Master Kŭngyang of the Hŭiyang Mountain branch declared himself a great-grandson in the Dharma lineage from Hyeso, professing himself to be an heir to the lineage of that mountain school (that of Ssanggye Monastery). As the only stele directly written by the author, Ch’oe Ch’i-wŏn, in the graceful calligraphic style of Ouyang Xun, it has been highly valued.

3. Stele Inscription of Nanghye Muyŏm

- Erected after 890 (4th year of Queen Chinsŏng of Silla) • National treasure no. 8 • Size: overall height 4.55 m, body of the stele 2.51 m high, 1.48 m wide • Location: site of Sŏngju Monastery, Sŏngju-ri, Sŏngju-myŏn, Poryŏng-si, Ch’ungch’ŏng Namdo • Author: Ch’oe Ch’i-wŏn • Calligrapher: Ch’oe In-yŏn • Text engraver: unknown.

This is the stele for Muyŏm, the Reverend Nanghye that is on the site of Sŏngju Monastery in Poryŏng. The stupa of Reverend Nanghye has not survived. The stele is large, with a tortoise-plinth and a dragon-motif capstone. The stele inscription is comprised of 5,120 characters and so is one of the longest stele inscriptions in history. Apart from worn-away characters, the characters can be deciphered and so it is a stele in good condition.

Reverend Nanghye was a member of the Kim clan and an eighth-generation descendant of King Muyŏl. In particular, the stele inscription records that his parents were demoted from the status of chingol rank to the six-head rank. Thus it offers important data on the status system of Silla. Born in 800 (1st year of King Aejang), he became a monk at age thirteen at Osaeksŏk
Monastery. After studying under Sŏn Master Pŏpsŏng, he learned Hwaŏm at Pusŏk Monastery, and around 821 (13th year of King Hŏndŏk), he went to study in China. There he asked about the Way from Ruman at Foguang Monastery, and he later met Magu Baoche and received his imprimatur. He returned to Silla in 845 (7th year of King Munsŏng), and around 847 he built Sŏngju Monastery where he taught. In 871 King Kyŏngmun invited him to the palace and made him his religious teacher and had him live in Simmyo Monastery in Sangju. He later resided at Sŏngju Monastery when King Hŏn’gang ordered him to appear again at the palace to give lectures on Buddhism. He passed away in 888 (2nd year of Queen Chinsŏng) at the age of eighty-nine, and two years after his death his stele was set up.

The stele inscription was written by Ch’oe Ch’i-wŏn, and as a character used to avoid the taboo name of a Koryŏ king appears in the stele inscription, it has been inferred that for some reason or other, the stele was actually erected in the early Koryŏ. The stele inscription says that there was also a stele for Reverend Nanghye at Simmyo Monastery erected by King Hŏn’gang besides that at Sŏngju Monastery.

4. Stele Inscription of Pŏpkyŏng Hyŏnhui

►Erected in 943 (26th year of T’aejo of Koryŏ) • National treasure no. 17 • Size: overall height 3.22 m, width 1.5 m, depth 31 cm • Location: site of Chŏngt’o Monastery, Hach’ŏn-ni, Tongnyang-myŏn, Ch’ungju-si, Ch’ungchŏng Pukto • Author: Ch’oe Ŭn-wi • Calligrapher: Ku Chok-tal, regular script • Text engravers: the monks Kwangye, Changch’o, Haengch’ong, and Haengcho

This is the stele for Hyŏnhwi, the Great Master Pŏpkyŏng that is on the site of Chŏngt’o Monastery in Ch’ungju. The original location of the stele was drowned due to the construction of Ch’ungju Dam, and so it was shifted to a place nearby. It has the tortoise-plinth and dragon-motif capstone, but the inscription surface bears the marks of many bullets, damaging the text.

Great Master Pŏpkyŏng was born into the Yi clan in Namwŏn in 879 (5th
year of King Hŏng’gang), and after becoming a monk under Great Master Simgwang at Yŏnggak-san Monastery, at the age of twenty he received the full mSŏnonastic precepts. He practiced Sŏn, and in 906 he went to Tang-dynasty China, where he received the Dharma of Jiufeng Daoqian. After traveling around to visit masters in various regions, he returned to Korea in 924. T’aejo (Wang Kŏn) of Koryŏ made him National Preceptor, and he was active in teaching at Chŏngt’o Monastery. He received the patronage of Yu Kwŏn-yŏl, a member of a powerful regional clan. Pŏpkyŏng passed away at the age of sixty-three in 941 (24th year of T’aejo).

Great Master Pŏpkyŏng was important in the history of Buddhist thought in early Koryŏ, for he has been assessed as having an intellectual tendency to unite Sŏn and Doctrine. The reverse inscription records the names of many monks and lay people, and is also used as research material on the regional governance of early Koryŏ and the monastic posts such as the three monastery directors [abbot, chief monk, and secretary; or abbot, senior monk, and deacon] and the monk-officials.

5. Stele Inscription of Wŏnjong Ch’anyu

- Erected in 975 (26th year of Kwangjong of Koryŏ) • Treasure no. 6 • Size: height 2.79 m, width 1.60 m, depth 33 cm, size of characters 2.1 cm • Original location: site of Kodal Monastery, Sanggyo-ri, Pungnae-myŏn, Yŏju-gun, Kyŏnggi-do • Current location: National Central Museum • Author: Kim Chŏng-ŏn • Calligrapher: Chang Tan-yŏl, regular script • Text engraver: Yi Chŏng-sun

This is the stele for Ch’anyu, the Great Master Wŏnjong that had been located on the site of Kodal Monastery in Yŏju. The large, finely-carved tortoise-plinth and dragon-motif capstone remain on the original site, but the body of the stele was broken into eight pieces and these have been preserved in the National Central Museum. Apart from the broken parts, the characters can be read. The stupa of Great Master Wŏnjong remains on the site of Kodal Monastery a little separated from the original site of the stele.
Great Master Wŏnjong was born in 869 (9th year of King Kyŏngmun) into the Kim clan of Hanam. He studied under Sŏn Master Yungje of Samnang Monastery, and at Yungje’s urging, he studied under Simhŭi of Mt. Hyemok. He received the full precepts at the age of twenty-two, left his teacher, and practiced at Songgye Sŏn Cloister in Kwangju. In 892 he crossed over to Tang-dynasty China, succeeded to the Dharma of Touzi Datong, and went on pilgrimage to seek the Way from masters in various regions. He returned to Koryŏ in 921. He met T’aejo (Wang Kŏn) and they formed a linkage through the Dharma, and he promoted the Sŏn style on Mt. Hyemok. He received the patronage of kings Hyejong and Chŏngjong, and in the reign of King Kwangjong he was appointed National Preceptor and was very active. He passed away at the age of ninety in 958 (9th year of Kwangjong). The stele was erected seventeen years after the Great Master’s death, and two years after that in 977 (2nd year of Kyŏngjong) the reverse inscription was engraved.

Great Master Wŏnjong was an eminent monk at the heart of the developments in Buddhist history of early Koryŏ centered on the reign of King Kwangjong. The stele’s record that Kodal Cloister, along with Hŭiyang Cloister and Tobong Cloister were valued as three immovable cloisters is important material for understanding the Buddhist Order of early Koryŏ. Also, the concrete record that the posts of the three directors of the monastery were involved in the establishment of the stupa inscription is significant.

6. Stele Inscription of Pŏbin T’anmun

- Erected in 978 (3rd year of Kyŏngjong of Koryŏ) • Treasure no. 106 • Size: overall height 4.25 m, body of the stele, height 2.40 m, width 1.16 m, depth 29 cm, size of characters 1.5 cm • Location: site of Powŏn Monastery, Yonghyŏn-ni, Unsan-myŏn, Sŏsan-si, Ch’ungchŏng Namdo • Author: Kim Chŏng-ŏn • Calligrapher: Han Yun, regular script • Text engraver: Kim Sŭng-nyŏm

This is the stele for T’anmun, National Preceptor Pŏbin that is on the site
of Powôn Monastery in Sôsan. It stands alongside the stupa for National Preceptor Pôbin. The tortoise-plinth and dragon-motif capstone are well preserved and the stele forms a pair with the monk’s stupa, displaying an exemplary form of a stupa inscription.

The National Preceptor was born in 900 (4th year of King Hyogong) and was an eminent monk of the Hwaôm School who learned Hwaôm doctrine from Sinôm of Chang’ûi Monastery. He received the full precepts at the age of fifteen. He supervised the monastic examinations conducted by T’aego in 921 and he prayed so that Kwangjong was born, thereby forming a deep linkage in the Dharma with Kwangjong. He lectured on Hwaôm at Kuryong-san Monastery, and in 942 he lectured on the Prajñāpâramitâ Sûtra in order to keep disasters at bay. King Hyejong installed him as his teacher and Kwangjong had Kwîbôp Monastery built for him and made him abbot there. In his last years he was appointed National Preceptor. National Preceptor Pôbin returned to Powôn Monastery and passed away there in 975 (26th year of Kwangjong) at the age of seventy-six.

This stele was erected three years after his demise (in 978, 3rd year of Kyôngjong). It is important material for understanding that in early Koryô, when the Sôn School was dominant, that the Hwaôm School was at the center of changes in Buddhism in which the activities of the doctrinal schools increased. The situation of those times when Dharma rank was valued following the institution of the monastic examinations can be seen from the introduction of the rank of Triply Exalted Great Master into the capital heading of the stele.

7. Stele Inscription of Chi’gwang Haerin

► Erected in 1085 (2nd year of Sônjong of Koryô) • National treasure no. 59 • Size: overall height 4.55 m, body of stele, height 2.95 m, width 1.40 m, size of characters 2.1 cm • Location: site of Pôpch’ôn Monastery, Pôpch’ôn-ni, Puron-myôn, Wônju-si, Kangwôn-do • Author: Chông Yu-san • Calligrapher: An Min-hu, regular script • Text engravers: Yi Yong-bo and Chang Cha-ch’un
This is a stele for Haerin, National Preceptor Chi’gwang, that is on the site of Pöpch’on Monastery in Wônju. It is well preserved, with a tortoise-plinth and a dragon-motif capstone of excellent workmanship. The Hyŏnmo Stupa of State Preceptor Chi’gwang is square in shape and has a distinctive feature of a hanging curtain. It has been shifted and erected next to the National Palace Museum.

National Preceptor Chi’gwang was born in 984 (3rd year of Sŏnjong) into the Wŏn clan of Wônju. He learned from Kwan’ung at Pöpch’on Monastery and he became a monk under Chungwang of Haean Monastery and studied with him. He received the full monastic precepts at the age of sixteen, and he passed the monastic examinations at the age of twenty-one. He received the Dharma rank of Taedŏk (Great Virtue). In 1013 he became a Taesa (Great Master), and about ten years later was made Exalted Great Master. Around 1031 he was made Triply Exalted Great Master. He lectured on the Huayan jing (Avatamsaka Sūtra) in the royal palace, and he took Yi Cha-yŏn’s son Sohyŏn as his disciple. In 1054 King Munjong had him live in Hyŏnhwa Monastery, in 1056 he was made Royal Preceptor, and in 1058 he was appointed National Preceptor. He passed away in 1070 (24th year of Munjong) at the age of eighty-seven.

The stele was established in 1085 (2nd year of Sŏnjong), fifteen years after the master’s death. National Preceptor Chi’gwang, as an eminent monk of the Pôpsang (Dharmalaksana) School, was a representative of the activities of the Doctrinal Order of Buddhism. The stele inscription records in detail the facts of the process of appointment to Royal Preceptor and the grant of a Dharma title, and the gift of a kasāya (robe) each time a monk was promoted. As such it is material that informs us of the realities of the operation of the Buddhist Order. The reverse inscription has the distinctive feature that it records a list of the greater assembly, up to 1,400 people, divided into those who received the teachings from him and were heirs to his Buddhist work, those who were promoted in accord with their posts, those who admired his virtue and made him their refuge, and those who were predecessors and later masters who had already passed away.
8. Stele Inscription of Taegak Ùich’ŏn

- Erected in 1125 (3rd year of Injong of Koryŏ) • Size: overall height 4.32 m, body of stele, height 2.92 m, width 1.58 m, depth 18.2 cm, size of characters 1.8 cm • Location: site of Yŏngt’ong Monastery, Wŏlgo-ri, Kaesŏng-si, Hwanghae Pukto • Author: Kim Pu-sik • Calligrapher: O Ŭn-hu, regular script • Text engraver, unknown

This is the stele for Ùich’ŏn, National Preceptor Taegak, that is on the site of Yŏngt’ong Monastery in Kaesoong, in North Korea. Although the lower half of the front of the stele is damaged, on the tortoise-plinth, instead of the dragon-motif capstone there is a copestone, the upper half being well preserved.

National Preceptor Taegak was born the fourth son of King Munjong in 1055 (9th year of Munjong), and at the age of eleven he became a monk in the school of National Preceptor Kyŏngdŏk of the Hwaŏm School at Yongt’ong Monastery. He received the full precepts and familiarized himself with Mahayana and Hinayana scriptures, starting with Hwaŏm, as well as with non-Buddhist texts. In 1076 he became Monk Controller, and in 1085 he went to Song-dynasty China. During his fourteen months there he met over fifty eminent monks, and he returned to Koryŏ with over 4,000 fascicles of texts that he had collected. He printed the pitaka (collection) of Doctrinal scriptures at Hŭngwang Monastery. He was active at Hŭngwŏn Monastery, Haein Monastery, and Hŭngwang Monastery. In 1097 he built Kukch’ŏng Monastery where he founded the Ch’ŏnt’ae (Ch. Tiantai) School, compiled his Wŏnjong mullyu (Assorted Documents on the Perfect Teaching), and conducted other activities. He passed away in 1101 (6th year of Sukchong) at the age of forty-seven.

A stele written by Yun Kwan was erected immediately after the monk’s death, and it is inferred that this stele at Yŏngt’ong Monastery was established twenty-four years after his death by disciples of the Hwaŏm School who had differences of opinion with other disciples. Again, seven years later, the Ch’ŏnt’ae School disciples erected another stele at Sŏnbong Monastery. There is also a tomb epitaph made after his death. Therefore three records of his life have been preserved. The epitaph and the stele inscriptions are
important materials that can be profitably compared to see how they differ in content according to the genre and those who created the inscriptions. The reverse inscription describes in detail the persons who participated in the process of erecting this stupa, and it distinguishes the disciples between the greater assembly who were pupils of State Preceptor Taegak’s original teacher, Kyŏngdŏk, and those who were pupils of State Preceptor Taegak.

9. Stele Inscription of Pojo Chinul

- Erected in 1213 (2nd year of Kangjong of Koryŏ) • Re-erected in 1678 (4th year of Sukjong of Chosŏn) • Size: total height 3.94 m, body of stele, height 2.53 m, width 1.0 m • Location: Songgwang Monastery, Sinp’yŏng-ni, Songgwang-myŏn, Sunch’ŏn-si, Chŏlla Namdo • Author: Kim Kun-su • Calligrapher: Yu Sin, regular script • Text engraver: Poch’ang

This is the stele for Chinul, National Preceptor Pojo, that is at Songgwang Monastery in Sunch’ŏn. The stele is in the front of the stupa and below the monastery, and the stupa of National Preceptor Pojo is in the grounds of Songgwang Monastery.

The National Preceptor was born in 1158 (12th year of Ùijong) into the Chŏng clan of Tongju (Tanhŭng, Hwanghae-do). He became a monk under Sŏn Master Chonghwi of the Chogye Lineage (Chogyejong) and studied with him. He passed the monastic examinations at the age of twenty-five. He gained enlightenment upon reading the Platform Sutra of the Sixth Patriarch, understood the principles when he read the Huayanjing helun (Commentary combined with the Avatamsaka Sūtra), and he was again enlightened when he read the Dabui yulu (Recorded Sayings of Dahui) while he was at Sangmuju Hermitage on Mt. Chiri. He formed the Community of Samādhi and Prajñā (Chŏnghye kyŏlsa) together with his comrades at Kŏju Monastery on Mt. P’algong, and he directed their practice. After staying at Sangmuju Hermitage, in 1200 he shifted to Kilsang Monastery on Mt. Songgwang (its name was changed to Suson-sa, Mt. Chogye), and he guided
several hundred people who joined the community and practiced diligently. He passed away in 1210 (6th year of Huijong) at the age of fifty-three.

This stele was erected three years later in 1213 (2nd year of Kangjong), but the stele was destroyed in the Japanese invasion directed by Hideyoshi in the Chosŏn period. Paek'am Sŏngch'ong had the original stele inscription re-carved and re-erected in 1678 (4th year of Sukjong). Consequently, the current stele has re-carved the front and the first half of the reverse of the original stele inscription, and on the reverse are recorded the names of the participants and the background to the re-erection. National Preceptor Pojo was the pioneer of the community Buddhism of the late Koryŏ, and he was the greatest thinker and synthesizer of Sŏn thought from the viewpoint of the joint practice of samādhi and prajñā. This stele inscription describes well the sequential development of the practice of National Preceptor Pojo. It also presents a prose summary of the core of his thought, and simultaneously shows the key points and some details of his thought. Furthermore, it also carries information on the damage to the stele and its re-erection.

10. Stele Inscription of Pogak Iryŏn

►Erected in 1295 (21st year of King Ch'ungnyŏl) • Treasure no. 428 • Size: body of the stele, height 1.80 m, width 1.01 m, estimated depth 15 cm, size of characters 1.8 cm • Location: In'gak Monastery, Hwabong-ni, Koro-myŏn, Kunwi-gun, Kyŏnggi Pukto • Author: Min Chi • Calligrapher: Chuk Hŏ, who collected characters in the style of Wang Xizhi, regular script, and used them to make the inscription • Text engraver: unknown.

This is the stele for Iryŏn, National Preceptor Pogak, which is at In'gak Monastery, Kunwi. Although it is in the nearby mountain, as only a very small part of the lower section remains, it has now been shifted inside the grounds of In'gak Monastery for preservation.

National Preceptor Pogak was born in 1206 (2nd year of Huijong) into the Kim clan of Kyŏngsan. He studied at Muryang Monastery and in 1219
he became a monk under Taeung of Chinjón Monastery. He passed the monastic examinations in 1227. He practiced at Podang Hermitage on P’o-san, and when the Mongols invaded, he spent his time on P’o-san in Muju Hermitage and other places there. In 1249 he became abbot of Chŏngnim Monastery in Namhae, and in 1259 he was ordered by the king to live in Sŏnwŏl Monastery in Kaegyŏng, the capital. After residing in Oo Monastery and Inhŭng Monastery, he became abbot of Unmun Monastery in 1277. He was appointed State Venerable in 1283, and he lived on P’o-san and also cared for his elderly mother. He resided in In’gak Monastery in 1283. He passed away at the age of eighty-four in 1289 (15th year of King Ch’ungnyŏl).

The stele was set up in 1295 (21st year of King Ch’ungnyŏl), six years after his death. Although the part of the stele that is made up of collections of characters in the hand of the famous calligrapher Wang Xizhi is very small, there are over twenty rubbings taken from the stele made at different times, and so we can restore almost all the stele inscription. A distinctive feature of the stele is a detailed record of a Sŏn dialogue with his students just before his death. The reverse inscription was written by his pupil Sallip. It records several deeds of the National Preceptor and lists his followers, dividing them into lay and monastic. Among the monastic ranks listed here are (graduates of the) grand selection, candidates for selection, consulting students and so on, which is material that notes ranks that were not originally part of the Koryŏ ranking system. The list of lay believers contains over forty names, beginning with over ten chief ministers and ministers of state. This list is significant material that allows us to examine an aspect of the relation between the Buddhist realm and society at that time.

11. Stele Inscription of Wŏnjŭng Pou

- Erected in 1385 (11th year of King U of Koryŏ) • Treasure no. 611 • Size: overall height 3.42 m, body of stele, height 2.27 m, width 1.07 m, size of characters 2.7 m • Location: T’aego Monastery, Pukhan-dong, Tŏgyang-gu, Koyang-si, Kyŏnggi-do • Author: Yi Saek • Calligrapher: Kwŏn Chu, regular script / Text engraver: unknown.
This is the stele for T’aego Pou, National Preceptor Wŏnjŭng, which is at T’aego Monastery, Mt. Pukhan. It takes the form of a tortoise-plinth and dragon-motif capstone with cloud and lotus blossom motifs. It stands alongside the stupa for National Preceptor Wŏnjŭng. Although the lower half of the inscription has been worn away, the remainder of the stele surface has characters that are generally legible.

National Preceptor Wŏnjŭng was born in 1301 (27th year of King Ch’ungnyŏl) into the Hong clan of Hongju. He became a monk under Sŏn Master Kwangji of Hwaam Monastery, and he investigated such $hwadu$ (point of the story, key word or phrase of a $gongan$) as “the myriad dharmas return to one” and “the $wu$ character of Zhaozhou,” and he obtained enlightenment. In 1341 he resided at Chunghŭng Monastery and wrote his “Song of T’aego Hermitage.” In 1346 he went to study in Yuan-dynasty China, and he became an heir to the Dharma of Shiwu Qinggong who was in the eighteenth generation of the Linji Chan lineage. He returned to Koryŏ in 1348, entered into Mt. Soso and cared for his parents. In 1356 he supervised a Dharma assembly at Pongŭn Monastery in Kaeso, was appointed Royal Preceptor, and initiated a movement to unite the Nine Mountain (branches of Sŏn) centered on the perfect mergence section (Hwaŏm teachings). Although he was confined to Mt. Songni by Sin Ton, after Sin Ton’s downfall, he again received the veneration of the king, and in 1381 he was appointed National Preceptor. He passed away aged eighty-two in 1382 (8th year of King U).

The stele was erected in 1385 (11th year of King U), three years after his death. There are commemorative objects for National Preceptor Wŏnjŭng besides that found at T’aego Monastery. There are stone-bell (shaped stupas) at Yangsan Monastery in Kaŭn and Sana Monastery in Yangp’yŏng, and a stone stupa at Soso Hermitage in Miwŏn. The stele inscription at Sana Monastery is very careless as to content in comparison to the stele of T’aego Monastery. In the reverse inscription of the T’aego Monastery stele, the disciples are listed according to monastic rank, and the lay believers listed are centered on those who were high-ranking officials. The material shows that there was a change in the relationship between the Order and the authorities of the time such as Sin Ton, and shows the activities of National Preceptor
Wŏnjŭng who formed the core of the Order in the late Koryŏ period.

12. Stele Inscription of Chŏnghŏ Hyujŏng

- Erected in 1632 (10th year of Injo) • Size: total height 5.41 m, body of stele, height 2.76 m, width 1.05 m, depth 43 cm • Location: Paekhwa Hermitage, Yŏllae-dong, Naengang-ni, Kŭmgang-myŏn, Kangwŏn-do • Author: Yi Chŏng-gwi • Calligrapher: Sin Ik-sŏng, regular script • Text engraver: unknown.

This is the stele for Great Master Chŏnghŏ that is at Paekhwa Hermitage on Mt. Kŭmgang. It has a tortoise-plinth and a transformed dragon-motif capstone, and has a special feature in that the body of the stele is almost square.

Hyujŏng, Great Master Chŏnghŏ, was born in 1520 (15th year of Chungjong) into the Ch’oe clan of Wansan. While traveling around Mt. Chiri he investigated Buddhist scriptures, and so entered the school of Puyong Yŏnggwan where he made up his mind (to become a monk). At the age of twenty-one he became a monk with Sung’in as his ordination master. At the age of thirty he passed the Sŏn examinations, and having been made the Supervisor of the Two Schools of Sŏn and Doctrine, after a few years he went into seclusion on Mt. Kŭmgang, devoting himself to practice. As soon as the Japanese invasion directed by Hideyoshi began, together with his pupils such as Great Master Sa’myŏng, he mobilized a monk army and recaptured P’yŏngyang Fortress and took part in other such actions. But when the war was about to end, he gave up his monastic posts and travelled while practicing on Mt. Chiri, Mt. Kŭmgang, Mt. Myohyang, and so on. He passed away at the age of eighty-five in 1604 (37th year of Sŏnjo).

The stele was set up in 1630, twenty-six years after his death, and two years later in 1632, a stele was again erected and it has survived to the present. Stupas for Great Master Chŏnghŏ are found at Pohyŏn Monastery and Ansim Monastery, and even later a number of other steles were erected, such as the 1674 stele of Taehŭng Monastery, the 1742 stele of P’yoč’ung
Monastery in Miryang, and the 1791 stele of Taehŭng Monastery.

Great Master Ch’ŏnghŏ established the idea of the concurrence of Sŏn and Doctrine, and he trained many pupils. He was an eminent monk regarded as an authority of Buddhism in the latter half of the Chosŏn dynasty. This stele has a brief account of his life when compared to the scale of the stupa inscriptions for eminent monks who received respect at the state level in the Silla and Koryŏ periods.

Appendix

This appendix contains three stupa stele inscriptions for bhiksŭnī (nuns) who lived before the cut-off year of 1910. These are found among the 332 stele inscriptions of the *Hanguk kosŭng pimun ch'ŏngjip*, Chosŏn dynasty and Modern period volume. Although these women are not ranked among the eminent monks, these are the only stele inscriptions for bhiksŭnī remaining from among the over three hundred stele inscriptions for eminent clerics that were manufactured and preserved in the over a millennium of the traditional period. It is notable that in the contemporary world the bhiksŭnī samgha of Korean Buddhism flourishes in comparison with other Buddhist regions, in particular the realm of Southern Buddhism where the bhiksŭnī samgha was ended for a time. In accordance with the principles of the compilation of this series, it was a concern to make fully known the tradition of Korean Buddhism. Therefore these steles of bhiksŭnī have been published in this appendix.

1. Stele Inscription of Sasin

This is a stele inscription of the stupa for the bhiksŭnī Sasin erected in 1767. A person from Kyŏngsŏng, she became a monastic at Mit’a Hermitage in Seoul and was ordained by her teacher, the bhiksŭnī Pŏpch’an. She shifted
to Singye Monastery on Mt. Kŭmgang where she practiced. She entered nirvana in 1765. The stupa is at Singye Monastery on Mt. Kŭmgang. The stele inscription is very terse, and although we do not know who the author was, it transmits the Dharma of her ordaining teacher and her disciples. It tells us that there was a Dharma lineage of an independent bhikṣuni sangha.

2. Stele Inscription of Chŏng’yu

This is the stele inscription of Great Master Chŏngyu who was born in 1717 in P’yŏngyang and passed away in 1782. Ch’ae Che-gong wrote this stele inscription and it is included in his Pŏnam-jip. It is erected at Ch’ilsŏng Hermitage of Pohyon Monastery on Mt. Myohyang and thus is well known. She was a lay person who was devoted to prayer, and at the late age of sixty she entered the Order at Hwajang Monastery in Changdan. Six years after she became a nun she passed away and her stele was erected in Pohyon Monastery on Mt. Myohyang. We can see in it Chae Che-gong’s ideas about Buddhism.

3. Stele Inscription of Seman

This is the stele inscription for a bhikṣuni that in the traditional period was rare south of the Han River. It records in detail the meritorious achievements in rebuilding Yŏng’ŭn Hermitage of Naejang Monastery by the nun Seman. The author was the eminent monk of recent times, Sŏkchŏn Chŏngho. The inscription is extant in his collected works, the Sŏkchŏn munch’o. The commemorative stele is also found in the forest of steles at Naejang Monastery. The author borrowed the story of the bhikṣuni Wujinzang of China who devoted her energy to the reconstruction of Baolin Monastery, the site where the sixth patriarch, Huineng, promoted the Southern School style of Chan, in order to praise the meritorious achievements of Seman.

The above stele inscriptions for the three bhikṣuni commonly relate
that early in their lives they practiced privately and only then entered the
Order, and that they belonged to an independent teacher-pupil succession
of a bhikṣuṇī saṃgha, and assisted in Buddhist services. We can see various
aspects of the bhikṣuṇī saṃgha of the period through the distinctive deeds
of these bhikṣuṇī practitioners such as their place of birth, monastery
where they entered the Order, ordination teacher and Dharma master who
conferred the precepts, post-ordination practice sites and pupils, nirvana and
place of their passing.

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I

STELE INSCRIPTION OF POJO CH’EJING

(長興 寶林寺 普照禪師 彰聖塔碑文)
1. **Stele Inscription of Pojo Ch’ejing**

長興 寶林寺 普照禪師 彰聖塔碑文

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Stele Inscription of Ch’angsong, the Stūpa of Sŏn Master Pojo [Ch’ejing], at Porim-sa in Changhŭng.¹

新羅國, 武州, 迦智山, 寶林寺 , 諡普照禪師, 靈塔碑銘幷序.

Stele Inscription and Preface to the Numinous Stūpa of Sŏn Master [Ch’ejing] posthumously titled Pojo, at Porim-sa on Kaji-san, Muju, Country of Silla.²

朝請郞, 守定邊府司馬, 賜緋魚袋, 臣, 金頴, 奉敎, 撰, 儒林郞, 守武州昆湄縣令, 金薳, 奉敎, 書.

Composed upon royal order by the subject Kim Yong, Gentleman for Court Audiences, Commander of the Garrison Pacifying the Frontier, and

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¹ Located on the southern slope of Kaji-san, Porim-sa was built in 860 by Pojo Ch’ejing and thus corresponds to the oldest of the Nine Mountains of Sŏn (kusŏn sŏnmun) founded in the Silla dynasty. Ch’ejing’s stele was erected there in 884, the tenth year of king Hŏngang’s rule. The location the stele is given as: village of Pongdŏk, town of Yuch’i, county of Changhŭng, South Chŏlla Province.

² Muju corresponds to the region in South Chŏlla Province with present-day Kwangju as its center. Originally Paekje territory, Muju was annexed by Silla and given the name Mujin-ju in 686, which was subsequently changed to Muju during king Kyŏngdŏk’s reign. It was later renamed Kwangju (see Samguk Sagi, fascicle 36, Miscellaneous Records 5, Geography).
Recipient of the Crimson Fish-Pouch.\(^3\)

Calligraphed upon royal order by Kim Wŏn, Gentleman-Confucian,\(^4\) Assistant Brigade Commander of Muju, and District Magistrate of Pimi.\(^5\)

聞夫禪境玄寂, 正覺希夷, 難測難知, 如空如海. 故龍樹師子之尊者, 喩芭蕉於西

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3 Kim Yong (d.u.), was a scholar-official in 9th century Silla. He was sent to China to deliver a message of congratulation to the Tang emperor in 897. Kim Yong probably passed the civil service examinations (the category open to foreign nationals 賓貢科) and was a successful candidate at the highest level, since the title ‘Recipient of the Crimson Fish-Pouch’ refers to a high position within the rank system of the Tang. Court officials wore fish-shaped pouches fastened to their waist. The colors of the pouches varied according to the rank of the wearer. A crimson pouch with a golden buckle was worn by officials of third or higher grades; a green pouch with a silver buckle by those of the fourth and fifth grades; a blue pouch with bronze buckle by those of sixth and seventh grades; and a yellow pouch with iron buckle by those of eighth grade and below. It is thus safe to assume that Kim Yong, like his eminent –and more well-documented– contemporary Ch’oe Ch’i-wŏn (857–), spent several years in his youth studying in China for the civil service examinations. Kim Yong’s subsequent career was a prestigious one, as can be glimpsed from his official titles: chaoqinglang (Kr. choch’ŏng-nang) 朝靑郞, a prestige title for officials of rank 7a or 7a1 in the Tang bureaucracy; shoubianfu sima (Kr. subyo˘nbu sama) 守邊府司馬, a military title, though it remains unclear whether “frontier” here refers to the Tang–Silla frontier or whether it is an allusion to the coastline of South Cholla. After all, Kim Yong also was appointed as Governor of Kümsŏng Commandery 守錦城郡太守). Kümsŏng, present day Naju in South Cholla Province, was a strategically important fortress during the Three Kingdom period and the Silla dynasty. Kim Yong also composed other stele inscriptions for Buddhist monks. In 890, Queen Chinsŏng (r. 887–897) ordered him to compose the stele inscription for Taebŏ Songwang 大寶禪光, the stūpa of Sŏn Master Wŏllang Taet’ŏng 圓朗大通 (816–883), at Wŏlgwang-sa 月光寺. He is also presumed to have composed Nŭngga Powŏl 棱伽寶月, the stūpa of Sŏn Master Such’ŏl 秀澈 (817–893) located at Simwŏn-sa 深源寺.


5 Kim Wŏn (d.u.) was a scholar-official noted for his skills as a calligrapher. Strictly speaking, Kim Wŏn wrote out only the preface of this inscription, while the eulogy was written out by Kim Ön-kyŏng. For a single stele inscription to be in the calligraphy of different calligraphers is quite peculiar. Kim Wŏn’s running script emulates the style of the famous Tang scholar and calligrapher Ouyang Xun (557–641), whose style had gained wide popularity in Silla at that time. Despite the
The realm of Sōn is profound and calm, correct awakening⁶ is rare and distant.⁷ It is difficult to fathom and difficult to know. It is like empty space and like the ocean.

Therefore, in India, the venerables Nāgārjuna⁸ and Āryasimha⁹ compared

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⁶ Lit. “correct awakening”; a reference to the Buddha’s [unsurpassed] complete and perfect awakening (S. samyak-sambodhi; also anuttara-samyak-sambodhi).

⁷ The term “huī i”, (Ch. xi yi) rendered here as “rare and distant”, occurs in the Daodejing, chapter 1, section 14, as “Look for it, it cannot be seen. It is called the distant. Listen for it, it cannot be heard. It is called the rare.” In the context of Buddhism, “rare and distant” are understood, according to Kasan Jikwan, as referring to “cutting off the way of words and speech” (Ch. yuanyu daoduan; Kr. on'o todan) 言語道斷 and the “extinction of the activities of the mind” (Ch. chinxing chumie; Kr. simhaeng chŏmyol) 心行處滅.

⁸ Nāgārjuna (ca. 150–250 C.E.) was probably the most influential Indian Buddhist philosopher. He wrote the “Fundamental Verses on the Middle Way” (S.) Mālamadhyamaka-kārikā and has been credited with founding the Madhyamaka school which, together with the Yogācāra school, are the two main philosophical schools of Indian Mahāyāna Buddhism. Although nothing reliable is known about his life, traditional East Asian Buddhist accounts depict him –among other things– as a “Second Śākyamuni” or “Second Buddha” who revived Buddhism by propagating the Mahāyāna and acclaim him as the “Patriarch of the Eight Schools” (that is, as the patriarch of eight Sinitic “schools” of Buddhism; namely: the Vinaya, Three Treatises, Pure Land, Chan, Tiantai, Huayan, Faxiang, and Zhenyan schools.

⁹ Chinese and Korean Chan (Kr. Sŏn) lineage charts list Āryasimha as the twenty-fourth patriarch of Chan in India.
it to plantain leaves. In China, the patriarchs Hongren and Huineng spoke of it as clarified butter. It sweeps away the traces of cause and effect. It departs from the realm of material phenomena. Boarding the cart of a great ox, one enters into the formless domain. Therefore, the light of

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10 What is rendered here as plantain leaves, “bajiao” (Kr. p’ach’o; S. kadali) is a metaphor for the lack of substance, self-nature or own being (S. svabhāva) of things. When the leaves of these plants are peeled off all the way to the end, nothing is left besides the seeds. See, for examples, the usages in the Chinese translation of the Yogācārabhumi śāstra (Ch. Yuqieshidilun 瑜伽師地論) fasc. 16 (T. 1579. 30. 363a). Similarly, the secular world, being empty and false, illusory and impermanent, is also referred to as ‘a world like plantain leaves or bubbles.’ See, for example, Za aban jing 雜阿含經 (the Chinese translation of the Samyuktāgama) fasc. 10 (T. 99.2.69a) or the Wayin piu jing 五陰譬喻經 (also included in the Samyuktāgama) T. 150.2.501b.

11 The term for China here is Zhendan (Kr. Chindan 震旦). The character zhen (Kr. chin) is one of the Eight Trigrams (Ch. bagua 八卦) in the Book of Changes, and denotes the East, i.e., the direction of the rising sun (China from an Indian perspective). Other homophonous terms in Korean pronunciation for China are Zhendan 眞丹 or Zhendan 振旦.

12 Hongren (602–675) was the fifth patriarch of Chinese Chan. He received the transmission of the mind-seal from Daoxin, the fourth patriarch, and transmitted the Dharma to Huineng in 671. He was conferred the posthumous title of “Chan Master Daman” by the Tang emperor Daizong who also ordered the erection of his stupa on Huangmei-shan.

13 Huineng (638–713): the putative sixth patriarch of the Chinese Chan school. Huineng was considered to be the founder of the “Southern School” of Chan which emphasized “sudden awakening” and subsequently evolved into the dominant tradition of Chinese Chan. According to traditional accounts, Huineng journeyed to South China in 676 and moved into Caoxi (Kr. Chogye-san), where he built Baolin Monastery (Kr. Porim-sa) and propagated the Dharma.

14 Clarified butter (Ch. dihu, Kr. cheho 醍醐; S. manda) is the most exquisite dairy product that is obtained in the fifth and final stage of the refining process of milk. This word often occurs in (Chinese) Buddhist texts as metaphor designating buddha-nature, ultimate truth, or nirvana. See, for example, the third case of the Blue Cliff Record (Biyan lu).

15 Material phenomena (Ch. se xiang 色相; Kr. saek-sang; S. rūpa-lakṣaṇa); literally: form and appearance. The phenomenal world, the material appearance or external manifestation of things.

16 A cart of a great ox refers to the “great vehicle”, the Mahāyāna, in contrast to the Hīnayāna or “small vehicle” (Ch. xiaosheng 小乘). In the Lotus Sūtra, the Hinayāna is compared to a sheep-driven cart, the pratyekabuddha-yāna (i.e., the vehicle of the solitary buddhas) to a deer-driven cart, and the Mahāyāna to an ox-driven cart. The one-vehicle (okayāna) is compared to a cart driven by a white ox.
wisdom radiates far and wide. Abundant benefit flows into the distance. The rain of Dharma{superscript}18 sprinkles the dark highways [of the secular world]. The cloud of compassion{superscript}19 spreads over the path to awakening.

Those seeing emptiness cross in a single breath over that mountain of errors.\footnote{20} Those in the conditioned world\footnote{21} remain entangled in black karma\footnote{22} for perpetual aeons.\footnote{23} Moreover, in the era of the final Dharma,\footnote{24} the semblance teaching confuses them and they rarely conform to the true teaching.\footnote{25} They hold to mutually [contradictory] biased views. This is like

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\footnote{17} The formless domain: i.e., the realm of truth, the stage of complete awakening.

\footnote{18} The rain of Dharma (S. dharma-varṣa, Ch. fāyu 法雨) is a reference to the Buddhist teachings.

\footnote{19} A reference to the Buddha's compassion, spreading like a soothing cloud over all sentient beings.

\footnote{20} The mountain of errors (Ch. yeshan 邪山) or mountain of wrong views, refers to non-Buddhist and heterodox views that are as great as a mountain. See, William Soothill, A Dictionary of Chinese Buddhist Terms (London: Kegan Paul, 1937) p. 246.

\footnote{21} The conditioned (S. saṃskṛtā, Ch. yóuwei 有為) refers to conditioned dharmas, the phenomenal world, as opposed to the unconditioned and uncompounded realm of nirvāṇa.

\footnote{22} Black karma (Ch. hēiyé 黑業, S. śukla karma) refers to unwholesome actions.

\footnote{23} Aeon is a rendering for the Chinese term jie 劫 (S. kalpa), an infinitely long period of time.

\footnote{24} The final Dharma (Ch. mofa 末法) refers to the age of decline of Buddhism. Traditionally, this age is supposed to begin 2,000 years after Śākyamuni’s death and last for ten thousand years. During this age, it is believed that people will be unable to achieve awakening and society will become morally corrupt and degenerated. During the age of the final dharma, the teachings of the Buddha will still be correct, but people will no longer be capable of following them.

\footnote{25} The final age of the Dharma reflects the notion and belief that the capacity of human beings to achieve awakening declined as they grew increasingly remote from the historical Buddha Śākyamuni. Thus, according to traditional views, the first thousand years after the Buddha’s entry into nirvana correspond to the “period of the correct dharma” 正法 in which Buddhist practice conforms to the rules of the vinaya. The “semblance teaching” (S. saddharma-pratirūpaka) refers to the following period of another thousand years, during which the Buddha’s teachings still remain available, but the
tearing open [the surface of] the water to seek the moon [reflected on it],
or like twining a rope to tie up the wind. In vain do they exert the six sense-organs. How can they [thus] obtain the ultimate truth?

Although sentient beings are [identical to] Vairocana and Vairocana is [inherent in all] sentient beings, sentient beings are unaware that they are [contained] within the dharmadhātu of Vairocana, and they create [unwholesome] karma everywhere [as they please, without restraint]. Likewise, Vairocana is unaware that [all] sentient beings are contained inside him [i.e., the dharmadhātu]. He is tranquil and perpetually quiescent. How can this not be a delusion? Those who are aware of this delusion are not deluded at all. The one who is aware of that delusion is none other than our Sōn Master. Alas, some say that this explanation is merely unsubstantial wording. The Daodejing said, “When superior disciples hear about the Way, they revere it and uphold it. When intermediate disciples hear about the Way, they [seem to] either preserve or lose it. When inferior disciples hear about the Way, they strike the palm of their hands and laugh. If it is not laughed about, it would not suffice

conditions for spiritual practice are far less propitious. The third and final period, which is unknown in Indian sources, is said to last for ten thousand 10,000 years—a number that implies “infinity” in East Asia—and is characterized by a general lack of capacity to practice and realize the Buddhist path—or what here is referred to as the “true teaching”, i.e. the teachings of the Sōn school.

26 The six sense organs or faculties (indriya) refer to eye, ear, nose, tongue, body, and mind.

27 Vairocana or Mahāvairocana is the cosmic or universal Buddha shining everywhere and pervading all things and sentient beings. He is the main Buddha in the Huayan jing (Avatamsaka-sūtra) and, as such, especially popular in both the Korean Hwaöm or Kyo and Sōn tradition.

28 The dharmadhātu (Ch. fajie 法界) is the world or realm of truth (dharma), the absolute realm of existence which includes all sentient beings and all phenomena (dharmas).
to be [referred to as] the Way.”29 This is what is meant here.

The Sŏn Master’s [Dharma-] name was Ch’ejing. His ancestral surname was Kim. He was a person from Ungjin.30 His family handed down its distinguished reputation, his pedigree inherited the tradition of humaneness. Therefore propitiousness [descended] from heaven and virtue descended from mountain peaks. Filial piety and righteousness were honored in [his family’s] native village. [Its members achieving] high government office were covered in canopy [and proficient] in rites and music.

In the year of the Sŏn Master’s conception, his esteemed mother dreamed of the sun disk riding in the sky and shined down its light to penetrate through her abdomen. Because of this, she woke up surprised and realized that she was pregnant. As his birth did not occur even after a full year elapsed, his mother followed up on her auspicious dream, praying that [her unborn child] may become a good cause [to the world].31 She abstained from consuming meat and drinking alcohol, instructed her fetus by keeping the pure precepts

29 See Daode jing, fasc. 3 last vol. section 41.
30 Ungjin 熊津 was located in the district of present-day Kongju, South Ch’ungch’ŏng Province. See Samguk Sagi, fasc. 36, Miscellaneous Records 5, Geography.
31 A good cause 良因 [to the world]: according to the Lotus Sutra, the Buddha appeared in the world for the sake of a great cause 一大事因緣, i.e., to save all sentient beings. In this context, a good cause probably means that Ch’ejing’s mother wished her son to become an eminent monk saving sentient beings through propagating Buddhism.
and making offering to the field of merit.\textsuperscript{32} Thereby she overcame the pain of labor and experienced the felicitous event of giving birth to a son.

The countenance of the Sŏn Master was majestic like a towering mountain peak, his lustrous countenance was like that of a river spirit. The alignment of his teeth was natural and his shining hair uniquely different. Villagers voiced their admiration and his close relatives were all surprised. His intention to depart from the secular world was persistent from his infancy. When he reached the age of losing the milk teeth,\textsuperscript{33} he harbored the aspiration to forever abandon his connection with the secular world. His parents permitted him to go forth,\textsuperscript{34} knowing that it would be difficult to keep him back by wealth and fame, and that he was not to be tied down by wealth or women.

Instructing the fetus, also known as prenatal education (Ch. \textit{taijiao}, Kr. \textit{t’aegyo 胎敎}) refers to a set of beliefs popular in China—and perhaps even more so in Korea—according to which an expectant mother should be prudent in speech and action, observe moral regulations and keep distance from evil thoughts, thereby affecting her unborn child in good ways. Here, she does so by keeping the “pure precepts”—a reference to the five Buddhist precepts (S. \textit{pañca-śīla}, Ch. \textit{wujie} 五戒), namely abstaining from killing (here also implying not eating meat), stealing, adultery, lying, and drinking intoxicating substances—and by making offerings to the “field of merit” (S. \textit{punya ksetra}, Ch. \textit{futian}; Kr. \textit{pokjo˘ n 福田}) which is a reference for the monastic community.

Male children were considered to start growing teeth eight months after birth and to lose them at the age of eight, whereas for female children, the process of growing teeth begins seven months after birth and are said to lose them at age seven. These reckonings follow the lunar calendar and the “age of losing the milk teeth” corresponds to the of age six to seven.

To leave the household life and become a Buddhist monk, a child must first obtain the permission of his parents.
He wandered around to study, carrying a walking staff and seeking a master. He became a disciple under the tutelage of Dharma Master Kwŏn on Hwa-san. He regarded listening to sūtras as his work. He lifted his robe requesting for additional instruction. From dawn to night, he applied himself assiduously. What came in contact with his eyes was never discarded, what passed through his ears was always memorized. He constantly practiced to eliminate the coarse and vile [defilements] and learned the monastic deportment. He accumulated humaneness and obedience, and removed defilements. He cultivated emptying and calming [the mind], [thereby achieving] the sublime function of spiritual power. His transcendence excelled [by far his] fellow monks, his preeminence towered high above the masses. Subsequently, in the forty-fourth year of the sexagenary cycle, in the Dahe era [827], he arrived at Powŏn-sa on Hyŏp-san

35 The Chinese character used here is tou gal, lit. “to submit”, also used in the combination of toushi 投師, “to become a disciple under the tutelage of a [Chan] master.”

36 Hwasan is located in Southern Ch’ungch’ŏng Province. Dharma Master (Kr. pāsa, Ch. fashi 法師) is an honorific title for a monk teaching the Dharma. “Dharma Master Kwŏn” is otherwise unknown.

37 In traditional monastic education, the act of listening is given much more emphasis than the act of reading. Listening, followed by thinking and meditating, is the first item in the process of developing wisdom. A monk’s willingness to listen is characterized by a respect for the text and the person reciting, chanting, or explaining it. Ch’eijing lifting his monastic robe is thus a sign of respect.

38 I.e., he had a prodigious memory and memorized all scriptures he read or heard.

39 The defilements (S. kleśa) to be abandoned or eliminated in the cultivation of the Buddhist path are sometimes divided into the categories of “coarse” (Ch. cu, Kr. ch’u 麤), and “subtle” (Ch. xi, Kr. se 細). See, for example, the treatment of defilements in the Dasheng qixin lun (Treatise on the Awakening of Faith According to the Mahāyāna).

40 The monastic deportment (Ch. sengyi 僧儀) refers to the monastic custom, i.e. shaving head and beard, wearing the robes, etc. See Soothill 420.
in Karyang\textsuperscript{41} to receive the full set of precepts.\textsuperscript{42} At once he entered the site of the [ordination] platform and practiced the path for seven [consecutive] days. Then suddenly there was a strange pheasant that flew in a docilely manner. Someone who had studied antiquities said, “In the ancient past, the way of hegemons and kings was manifested in Chencang.\textsuperscript{43} In the present, the advent [of the pheasant] in the jeweled land\textsuperscript{44} is the sign that a lord

\textsuperscript{41} Located on Sangwang-san in South Ch’ungch’ong Province, Powön-sa is mentioned by Ch’oe Ch’i-wôn as one of the ten monastic centers of Hwâom doctrinal studies.

\textsuperscript{42} The full precepts refer to the complete set of precepts that monks and nuns must follow once they have entered the sangha. In East Asia, including Korea, the precepts refer to those of the Dharmaguptaka-vinaya.

\textsuperscript{43} Kings and hegemons refer to two types of rulers and their corresponding methods of rule. According to Confucianism, kings rule by following the Way (\textit{dao} 道) and cultivating virtue (\textit{de} 德). Hegemons rule by wise use of intelligent ministers and resources, enabling them to establish a state that is militarily and economically strong, yet they fail to gain the Mandate of Heaven. Present-day Baoji in Shanxi Province, Chencang was first established as district by the Qin dynasty during the Spring and Autumn period and was subsequently abolished in the Northern Zhou. It was then reestablished in the Sui and renamed Baoji in the Tang. In the book dealing with the royal sacrifices to heaven and earth (Ch. \textit{feng shan} 封禪), in the twenty-eighth fascicle of the \textit{Shiji} 史記, there is the following entry: “[In 754 B.C.E.] Duke Qin Wen performed sacrifices at the town of Beiban in Chencang. The spirit [of the site] manifested itself in irregular intervals. In a certain year, it didn’t manifest itself at all, in another year, it appeared often. He only appeared at night in the form of radiating light similar to that of a meteor, coming from the southeast and gathering at the ancestral temple. The sound it made while approaching was like that of a rooster. Duke Qin Wen performed sacrifices and named the site Chenbao.” Sima Zhen, quoting the \textit{Lieyi Zhuan} (列異傳), mentions in his commentary to the \textit{Shiji}, that someone from Chencang received a strange animal and as he was about to offer it as a sacrifice, two children appeared and told him that the animal’s name was “Wei” 媦 and that it sustained itself by eating up the brains of corpses buried in the soil. Thereupon the animal said that the names of the two children were Chen and Bao, and that the one who would catch the male child would become a king, whereas the one who would catch the female child would become an earl. Thereupon, as the man tried to grasp the children, they changed into pheasants and flew away. When Duke Qin Mu went hunting, he caught a hen pheasant. Thereupon, he built an ancestral shrine and performed a sacrifice. Thereupon a radiance manifested itself and produced a thunderous sound, and a dozen cock pheasants radiated a red light which shone as far as Nanyang and even inside the ancestral shrine at Chencang.

\textsuperscript{44} The term jeweled land (Ch. \textit{baodi} 寶地) refers to the monastery. \textit{Kasan Pulgyo tasarim} vol. 10, pp. 210–211.
promoting the Dharma will [appear].”

Initially, the great master Toüi received the mind-seal from Xitang [Zhizang]. Later he returned to our country and expounded the principles of Sôn. At that time people only valued scriptural teachings and practised the method of visualization for preserving the spirit. They did not gather for [practising] the “teaching of effortlessness and accordance to circumstances” [i.e., Sôn], as they considered it to be false. They did not respect it. It was like Bodhidharma’s unsuccessful encounter with [Emperor] Wu of Liang.

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45 The “lord promoting the Dharma” is a reference to Ch’ejing and “promoting the Dharma” in this context specifically refers to his subsequent propagation of Sôn in Silla.

46 Sôn Master Toüi, according to his biography in the Zutangji (Collection of the Patriarch Hall), was a native of Pukhan Commandery and his title was Myöngjök. He traveled to Tang China in 784, where he was fully ordained as a monk at Baotan-si on Wutai-shan. Thereupon he made a pilgrimage to Huineng’s Portrait Hall in Caoxi. He obtained the transmission of the dharma from Xitang Zhizang (735–814) at Kaiyuan-si in Jiangxi Province. Chan Master Xitang, himself a disciple of Mazu Daoyi (707–786), also bestowed the Dharma transmission upon other Korean monks, notably Hyech’öl and Hongch’ök. Toüi returned to Silla in 821, but as monks in the main centers of Buddhism were not receptive to his teachings of Sôn, he withdrew into Chinjön-sa on Sôrhak-san, where he spent the remaining forty years of his life in Sôn practice. Prior to his death, he transmitted the dharma to Yômgô. Ch’ejing, Yômgô’s disciple, propagated the teachings of Sôn on a large scale and became revered as the first patriarch of the Kaji-san school of Sôn.

47 I.e., the teaching of Sôn.

48 The “method of visualization for preserving the spirit” is a reference to practice according to the Kyo (i.e. doctrinal schools) as opposed to Sôn.

49 The teaching of Sôn is literally expressed in terms of “the school of non-action and practice in accordance with [all] circumstances (muui im’un chi chong 無為任運之宗).

50 A reference to the popular legend of Bodhidharma’s encounter with Emperor Wu, the founder of the Liang dynasty. According to the Collection of the Patriarchal Hall, in 527, Bodhidharma visited the emperor, a fervent patron of Buddhism. The emperor asked Bodhidharma, “What is the highest
Because of this, [Toüi] knew that the time [to propagate Sôn] had not yet arrived and he secluded himself in the mountain forests and entrusted the Dharma to Sôn Master Yômgô.  

[Yo˘mgo˘] dwelled at Öksöng-sa on Sôl-san, where he transmitted the mind of the patriarchs and propagated his master's teaching. Our Sôn Master [Ch'ejing] went to serve him. [Ch'ejing] purified and cultivated his One Mind, seeking to transcend the three realms. He did not consider

meaning of noble truth?” Bodhidharma answered, “There is no noble truth.” The emperor then asked Bodhidharma, “Who is standing before me?” Bodhidharma answered, “I don't know.” The emperor then asked Bodhidharma, “How much karmic merit have I earned by ordaining Buddhist monks, building monasteries, having sutras copied, and commissioning Buddha images?” Bodhidharma answered, “None.” From then on, the emperor refused to listen to whatever Bodhidharma had to say. As a result, Bodhidharma left the Liang court and retreated to a cave near Shaolin-si in the northern Chinese kingdom of Wei where he “faced a wall for nine years, not speaking for the entire time.”

51 Sôn Master Yômgô obtained the dharma-transmission from Toüi and thus became the second patriarch of the Kaji-san school. He died in 844 and his stûpa was erected at Hûngbôp-sa near Wônju. The monastery is no longer extant, but his stûpa record 塔誌 is preserved at the National Museum of Korea in Seoul.

52 Many Korean mountain names are associated with Buddhism. Sôl-san (lit. “snowy mountain”) refers to Sôrak-san (“snow peak mountain”), which has traditionally been considered the Korean counterpart of the Himalayas, where the Buddha formerly had practised austerities. Therefore, numerous Buddhist monasteries and hermitages were built on Sôrak-san. The site of Öksöng-sa remains uncertain, although the fragmentary remains of the stele inscription of Sôn Master Honggak (?–888)弘覺 erected in what is now the site of Sarim-sa (aka. Sôllim-wôn) in Kangwôn Province has led some scholars to presume that Sarim-sa corresponds to Öksöng-sa.

53 One mind (Kr. ilsim; Ch. yixin 心) is another term for the mind of sentient beings, which is intrinsically pure and unchanging, but appears externally to be impure and ephemeral. The concept of One Mind plays a pivotal role in Wônhyo's philosophy, as illustrated in his commentaries to the Dasheng qixin lun 大乘起信論.

54 The three realms of existence (tridhātu) comprise the entirety of the Buddhist universe. The realm of desire (kāmadhātu) is residence for beings from all the categories, while the realm of
his life as his own, nor his body as his own. The Sŏn Master [Yŏmgŏ], having noticed that [Ch’ejing’s] determination and spirit were unmatched and that his innate disposition was extraordinary, entrusted him with the black pearl\(^{55}\) and transmitted the Dharma seal to him.

In the fifty-fourth year of the sexagenary cycle, the second year of Kaicheng era [837], [Ch’ejing] together with his fellow practitioners, [the monks] Chŏngyuk and Hŏhoe,\(^{56}\) traveled across the azure waves westwards to China. Seeking awakened masters,\(^{57}\) they journeyed through the Fifteen Provinces.\(^{58}\) [Ch’ejing] realized that in the dharmadhātu, preference and form (rūpadhātu) and the realm of formlessness (ārūpyadhātu) are reserved for gods of higher achievement. These three realms are also further subdivided into the categories of six paths of rebirth, the twenty-five categories of existence, and the nine lands of rebirth.

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55 The “black pearl” is a term borrowed from Daoism. The character hyŏn (Ch. xuan 玄) means black, dark, profound, abstruse, mysterious, arcane. In Buddhist parlance, it refers to arcane truth.

56 Chŏng’yuk and Hŏhoe are otherwise unknown.

57 Awakened masters is a translation for sŏn chisik (Ch. shan zhishi 善知識), corresponding to kalyānāmitra in Sanskrit. Often rendered as “spiritual friend” in English, the term here rather refers primarily to a teacher, master, or mentor. In the context of Korean Sŏn, monks who traveled to China “seeking the Dharma” actually sought awakened masters or lineage holders, who were often referred to as sŏn chisik, in a way similar to Sudhana’s pilgrimage seeking kalyānāmitra throughout India, a widely-known story in the Huayan jing.

58 Fifteen Provinces as a generic term for China is derived from an entry on geography in the records 27 of fasc. 37 in the Xin Tangshu (New History of the Tang). According to it, at the beginning of the Tang dynasty, Gaozu (r. 618–626) ruled the whole country by means of an Area Command (dudufu 都督府), after having performed an administrative reform, during which commanderies (jun 郡) were restructured into prefectures (zhou 州) and governors (taishou 太守) ranked as regional chiefs (cishi 刺史). In 627, the entire territory was divided into ten circuits (dao 道), which were temporarily administered by twenty-four area commands during the Jingyun era (710–711). Subsequently, in 733, the whole country was divided into fifteen circuits with each their
desire are in all [people] identical, that nature and [its] characteristics are not different.\textsuperscript{59} Then he said, “There is nothing to add to what our patriarch has explained. Why should we trouble ourselves with going to far off places? Let us be satisfied with the thought to conclude [our journey].”

五年春二月, 隨平盧使, 歸舊國, 化故鄉. 於是檀越, 傾心釋敎, 繼踵百川之朝, 龍壑群嶺之宗, 鷲山未足為喻也. 遂次武州黃壑蘭若, 時大中十三禩, 龍集于析木之津, 憲安大王卽位之後年也.

In the second month of spring, the fifth year [of Kaicheng era, 840], [Ch’ejing] accompanied the Pinglu envoy\textsuperscript{60} and returned to his country of origin to convert his homeland. Thereupon, lay donors with a mind inclined toward Śākyamuni’s teaching, continuously followed him, like the merging of a hundred rivers into the ocean\textsuperscript{61} or like the multitude of mountain peaks [looking up to] Vulture Peak\textsuperscript{62} as the chief mountain. [Yet] not even these

\begin{itemize}
\item own investigation commissioners (caifangshi 採訪使). The regional revolts which occurred during the Qianyuan era (758–759) led to the replacement of the investigation commissioners by defense commissioners (fangyushi 防禦使). In Ch’ejing’s stele inscription, Fifteen Provinces refers to China as a whole.
\item “Nature and characteristics” (Kr. sōng sang; Ch. xìng xiāng 性相) are two juxtaposed terms referring to the noumenal and phenomenal, substance and characteristics, or essence and manifestation. This pair of terms is an integral part of philosophical discourse in Huayan, Sanlun, Faxiang, and other sinic schools of Buddhism.
\item Pinglushi appears in Tang governmental nomenclature as an envoy of some sort.
\item The term rendered as “ocean” is \textit{ohak} (Ch. aohe 舊壑). It actually refers to a mythical mountain on the humped shell of a giant sea-turtle amidst the ocean, which is the abode of Daoist immortals. A description thereof occurs in the chapter “The questions of Tang” of the \textit{Liezi}. According to it, east of the Gulf of \\textit{Parbae} (Kr. Parbae 渤海), there was a great underwater ravine from which five mountains emerged. These mountains were interconnected at their base, but the base did not rest on solid ground, so that the mountains fluctuated up and down according to the ocean waves. Therefore the Celestial Ruler ordered fifteen giant sea-turtles to support these mountains. The term translated here as “ocean” is to be understood as a reference to the ocean beneath those five mountains.
\item Vulture Peak (S. Grdhrakūṭa) near Rājagrha, the residence of Bimbisāra, king of Magadha and
\end{itemize}
metaphors are sufficient.\(^{63}\) Subsequently, [Ch’ejing moved to] the hermitage\(^{64}\) of Hwanghak[-sa] near Muju. This period corresponded to the thirteenth year of Dazhong era \([858]\) and to the Earthly Branch of the Tiger \([\text{lit. ford of the woodcutter}]\) where dragons gather.\(^{65}\) It was the year following the Great King Hôn’an’s accession to the throne.

大王聆風仰道，勞于夢魂，願闢禪扉，請入京轂。夏六月，教遣長沙縣副守金彥卿，賷茶藥迎之。師以處雲巖之安，兼屬結戒之月，託淨名之病，陳六祖之辭。冬十月，敎又遣道俗使，靈巖郡僧正連訓法師，奉宸馮瑄等，宣諭綸旨，请移居迦智山寺，遂飛金錫，遷入山門。其山則元表大德之舊居也。表德以法力，施于有政，是以，乾元二年，特敕植長生標柱，至今存焉。

The Great King heard of his style and admired his teaching,\(^{66}\) [to the extent that the king even] toiled in having his soul leave his body in sleep \([\text{to go visit Ch’ejing}]\).\(^{67}\) He wished to open a Sôn monastery\(^{68}\) and requested

staunch supporter of the Buddha. Rājagrha was likewise surrounded by five mountains, of which Vulture Peak was the highest and most famous for being the site where the Buddha delivered his teachings on several occasions.

\(^{63}\) This describes the phenomenon of lay donors’ gathering.

\(^{64}\) The term for “hermitage” \((\text{Kr. nanya; Ch. lanruo} \ 蘭若)\) is a transliteration of Sanskrit āranya, and refers to modest-sized mountain or forest hermitages where Buddhist monks could dedicate themselves to full-time solitary cultivation.

\(^{65}\) Literally, the “ford of the wood-cutter.” It corresponds to the constellation of Sagittarius among the twelve mansions of the ecliptic path, and to the Tiger, the third of the Twelve Earthly Branches. Because it is a constellation belonging to the Eastern Palace or to the Blue Dragon, it is referred to as the place where dragons gather. The term “ford of the wood-cutter occurs in the Chunqiu Zuozhuan (Zhuo’s Commentary on the Spring and Autumn Annals), were it refers to the tail of the (Blue) Dragon.

\(^{66}\) “Teaching” is a rendering for the term “path” \((\text{Kr. to; Ch. dao 逍}).\)

\(^{67}\) The term menghun 夢魂 refers to the ancient Chinese belief that the human soul leaves the body in sleep.

\(^{68}\) Literally, “Sôn gate” \((\text{Ch. chanfei 禪扉})\): a reference to a Sôn school or monastery.
him [Ch'ejing] to enter into the capital. In the sixth month of summer, he dispatched Kim Ön-kyŏng, vice magistrate of Changsa County, to respectfully deliver tea and medicine to him and to welcome him [to the capital]. The Master, dwelling in the quietude of clouds and cliffs, and under restriction by the period of observing the precepts, relied on [the precedent of] Vimalakīrti’s illness and stated his refusal [following the example] of the Sixth Patriarch. In the tenth month of winter, [the king] instructed and dispatched monks and lay envoys – the superintendent of the clergy of Yŏng’am County, Dharma-master Yŏnhun; and the herald of

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69 There are differing opinions as to the identity of Kim Ön-kyŏng. On the one hand, he might be identical to Kim Un-kyŏng 金雲卿, the first person from Silla who passed the Tang civil service examinations open to foreigners in 821. Kim Un-kyŏng returned to Silla in 841 as imperial envoy of emperor Wuzong and at that time was employed as administrator of Zhizhou. At the time of the composition of Ch'ejing’s stele inscription (884), he already was over eighty years old. A perhaps more plausible alternative is that Kim Ön-kyŏng is identical to Kim Su-chong 金遂宗 or one of his descendants. Kim Su-chong was renowned for his literary skills. The lithographic stūpa inscription of Tong Porim-sa and an inscription on the statue of Buddha Vairocana (at the same monastery) were composed by him as well. Presumably, he participated as a donor in the building of Ch'ejing’s stūpa, as he had been appointed district magistrate of Changsa. The district (or county) of Changsa was located near present-day Koch’ang, North Cholla Province.

70 The term translated as medicine, yak (Ch. yao 藥) is to be understood as referring to edible substances that preserve health, not to a medical drug or remedy for any sort of illness.

71 This refers to the annual summer-retreat which actually lasted for the duration of three lunar months, namely: from the sixteenth day of the fourth month to the fifteenth day of the seventh month, roughly corresponding to the rainy season in India. During that time, monks are supposed to dedicate themselves mainly to the cultivation of Sŏn or to the study of Buddhist texts.

72 In the sūtra bearing his name, the layman Vimalakīrti, out of his compassion for sentient beings and as a strategy for teaching (upāya), pretends to be seriously ill. Knowing this, the Buddha instructs each of his disciples to go to ask after his health and thus be instructed by him.

73 When Empress Dowager Wu sent a letter composed by her son, Tang emperor Xiaohua, inviting the Sixth Patriarch Huineng to court, the latter, following Vimalakīrti’s example, declined on the pretext of being ill.

74 The term translated here is sŏngjoŏng (Ch. sengzheng 僧正), an official cleric post in Late Silla. In China, references to sengzheng appear for the period of the Southern dynasties. It refers to a state-designated monk responsible for the whole Buddhist clergy in Later Qin (384–417).
royal decrees Ping Sŏn– to announce the royal decree and request [him] to transfer his residence to the monastery on Kaji-san. Thereupon he [took his] flying golden cane and moved into the mountain monastery [on Kaji-san]. That mountain was formerly the dwelling place of the great virtuous monk Wŏnp’yo. By means of his Dharma-power, the great virtuous monk Wŏnp’yo participated in government affairs. Therefore, in the second year of Qianyuan era [759], [King [Kyŏngdŏk] gave the special instruction to plant the signposts of longevity, which are still extant now.

In the second month of spring, the fourteenth year of the Xuandi era [860], the vice magistrate Kim Ŭn-kyŏng, who previously had displayed the rite of

75 Dharma-master Yŏnhun possibly is identical to Yŏnhun 然訓, mentioned as monastic supervisor in the “Record of the Pole of the Nine-storey Stūpa of Hwangnyong-sa.”

76 I.e. Porim-sa.

77 Literally, “with his flying golden cane.” A flying cane is often used as a synonym for a travelling monk.

78 According to the Song gaoṣeng zhuan (Biographies of Eminent Monks Compiled during the Song Dynasty) in 982 by Zanning (919–1001), Wŏnp’yo (d.u.) was a monk from Silla who traveled to India via Tang China during the Tianbao era (742–756). After his pilgrimage, he returned to China, bringing with him the Huayan jing in eighty fascicles and remained active there until the persecution of Buddhism during the Huichang era (841–846). However, this account does not square with the contents of Ch’ejing’s inscription.

79 Kyŏngdŏk 景徳 (r. 742–765) was the thirty-fifth king of Silla.

80 “Signposts of Longevity” (Kr. changsaeng p’yoju 長生標柱) were planted in the ground to demarcate the territory under jurisdiction of a specific monastery. Those at Porim-sa dated from the Silla dynasty and were the oldest extant ones in Korea until their destruction during the Korean War (1950–1953).
discipleship [to Ch'ejing], now became a disciple entering the [abbot’s] room.\textsuperscript{81} He substracted from his wages and donated his private wealth to purchase two thousand five hundred catties\textsuperscript{82} of iron and to cast a statue of Vairocana Buddha, which he enshrined in the monastery where the Sŏn Master resided. [The king] ordered the Mangsu and the Rinam clans\textsuperscript{83} to collectively provide one hundred and sixty grains of gold and two thousand bushels [of grain] in order to assist in providing [the expenses for] the decorations [of the monastery]. He placed the monastery under the jurisdiction of the Secretariat for the Promulgation of Royal Edicts.\textsuperscript{84} In the eighteenth year of the sexagenary cycle, in the Xiantong era [861], the monastery was expanded with the wealth bestowed from the ten quarters.\textsuperscript{85} On the day celebrating the completion [of the monastery], the Sŏn Master was attending [the ceremony] when a rainbow and its reflection penetrated and pervaded the inside of the [monastery's main] hall. The [rainbow] separated and [one part] illuminated the building [while the other part] brightly shone on the people. This was Prthivī and Sāgara heralding [impending] auspicious events.\textsuperscript{86}

\begin{addendum}
\item I.e., Kim Ŭn-kyŏng became his close lay disciple, entering the abbot room for instruction.
\item See the table of weights and measures appended to this volume.
\item The Mangsu and Rinam clans were two of the thirty-five powerful clans in Kyŏngju, known as the Kùm'ipt’aek 금입宅 (lit. “gold-revenue houses”) and are mentioned in the \textit{Samguk yusa}.
\item Secretariat for the Promulgation of Royal Edicts (Sŏnkyosŏng 宣敎省). References to this institution also appears in the inscription of the stūpa of Sŏn Master Chiju˘ng Chiso˘n (824–882) –the founder of the Huiyang-san school of Sŏn– at Pong’am-sa. Silla’s Sŏnkyosŏng corresponds to the Sonjosŏng 宣詔省 of Parhae (Bohai) and the Menxiasheng 門下省 (i.e., the chancellery) of the Tang.
\item I.e., from donors all over the country.
\item Prthivī (堅牢) and Sāgara (娑迦) refer to the earth goddess and sea goddess, respectively. These deities from the Indian pantheon have been assimilated as protectors of the Dharma into Buddhism.
\end{addendum}
On the ninth day of the third month in the first year of the Guangming era [880], [Ch’ejing] announced to his disciples, “As the karmic retribution sustaining my present existence has been exhausted, I am about to become like a fallen tree. You [monks] should well protect and sustain [the Dharma] and not give way to laziness.” On the twelfth day of the fourth month of summer, thunder and lightning [character missing] shook the entire mountain from the hour of the cock\textsuperscript{87} up to the hour of the dog.\textsuperscript{88} At midnight of the thirteenth day, the ground beneath his room quaked and he passed away at dawn while lying on his right side. He was seventy-seven years old and had been a monk for fifty-two years. Thereupon his disciples Yônghye, Ch’ônghwon and over eight hundred other disciples, [grieved] with the righteousness as deep as that of having lost one’s parents and an emotion affecting heaven and earth. They remembered him [fondly], struck the ground and wailed, their cries moving mountain streams and valleys. On the fourteenth day of that month, they buried\textsuperscript{89} him [i.e., his relics] at the pine tree terrace on Wang-san. They erected a stūpa wherein they enshrined [his remains].

Alas, although the Sŏn Master’s reputation will remain here [in this world], where will his souls\textsuperscript{90} be reborn? Having abandoned the five turbidities\textsuperscript{91} and

\textsuperscript{87} Corresponding to 5–7PM.

\textsuperscript{88} Corresponding to 7–9PM.

\textsuperscript{89} The character \textit{zang} 葬 means “to bury”, not “to be cremated.” Whether Ch’ejing was buried or cremated remains unclear. Possibly he was first cremated and then his relics were buried.

\textsuperscript{90} The term rendered as “souls” is \textit{hunpo}魂魄, a compound term referring to the two types of souls believed to comprise the human spirit in early Chinese thought, antedating the introduction of Buddhism. Po denotes the earthly aspect of the soul, which first comes into existence as human life...
transcended the eighteen types of emptiness,\textsuperscript{92} he rejoiced in the quiescent extinction without rebirth,\textsuperscript{93} and left behind a forest of Dharma\textsuperscript{94} perpetually luxuriant. How could he only have saved sentient beings in innumerable worlds as numerous as the sands of the Ganges? Actually he also assisted the royal edification\textsuperscript{95} in the Three Han.\textsuperscript{96} In the \textit{Book of Rites} it is said, “A son other \[than the eldest\] becomes the ancestor.”\textsuperscript{97} Kangcheng commented \[on it\] saying,\textsuperscript{98} “If you are the first one to come and stay in this country,

\begin{itemize}
\item \textsuperscript{91} The five turbidities (S. \textit{pañca kasāyaḥ}) refer to signs of decay concomitant with the decline of the Dharma. The first (\textit{kalpa-kasāya}) refers to the aeon in which wars, epidemics, and famine prevail. The second (\textit{dṛṣṭi-kasāya}) refers to the chaotic situation caused by the prevalence of wrong views. The third (\textit{kleśa-kasāya}) refers to the profusion of defilements. The fourth (\textit{sattva-kasāya}) refers to the moral degeneration of sentient beings, and the fifth (\textit{āyu-kasāya}) to the significant decrease of their life-span.
\item \textsuperscript{92} The eighteen types of emptiness correspond to a way to categorize emptiness according to the criteria of essence and function. For a list and explanation thereof, see \textit{Dazhidulun 大智度論}, T. 1509.25.285.
\item \textsuperscript{93} I.e., nirvāṇa.
\item \textsuperscript{94} The term “forest of Dharma” (Ch. \textit{falin 法林}) is a metaphor for the Buddhist teachings, as numerous as the trees in a forest. Here, it specifically refers to Ch'ejing's teachings of Sön.
\item \textsuperscript{95} The term translated as “edification”, \textit{hua 化}, literally means “to transform.” In a Buddhist context, it refers to teaching or converting people, causing them to understand the Buddhist truth. In a secular context, it refers to the ruler's edification of his subjects.
\item \textsuperscript{96} The Three Han is a common reference to the three kingdoms on the Korean peninsula, namely Koguryø, Paekche, and Silla.
\item \textsuperscript{97} The full quote occurs in the “Record of Small matters in the Dress of Mourning” (\textit{Sang Fu Xiao Ji 傷服小記}) of the \textit{Liji}, as follows:”When a son other than (the eldest) became the ancestor (of a branch of the same line), his successor was its Honoured Head, and he who followed him (in the line) was its smaller Honoured Head.” (喪服小記: 別子為祖, 繼別為宗, 繼禰者為小宗).
\item \textsuperscript{98} Kangzheng was the \textit{zi} 字 (given name) of Zheng Xuan 鄭玄 (127–200), a representative scholar of the Old Text tradition (\textit{guwen 古文}) of the Later Han dynasty. A native of Gaomi District, Beihai, he studied the \textit{Great Learning (Daxue)} under Zhang Gongxu and Ma Rong. He wrote commentaries
later generations will consider you as their ancestor.”

Thus Bodhidharma became the first patriarch of Tang [China]. In our country [of Silla] the Great Master Toûi became the first patriarch. Sôn Master Yômgô became the second patriarch. Our master [Pojo Ch’êjing] became the third patriarch.

On the fifteenth day of the third month of spring, in the third year of Zhonghe era [883], his disciples –Üikô and others– compiled [Ch’êjing’s] account of conduct. They traveled far to the royal residence [in the capital Kyôngju], requesting [King Hôn’gang] to establish a stele inscription [for Ch’êjing’s stûpa] in order to illuminate the Buddha’s teachings. His Majesty [the King] venerated the principles of the true teaching and grieved for the mind of the strict master. Thus he instructed the office in charge to select the posthumous title ‘Pojo’ [Universal Illumination] and confer the title ‘Ch’ângsông’ [‘Manifested Saint’] on his stûpa, and a monastery plaque

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99 A quote from the book Dazhuan 10 (“Great Treatise”) in the Liji (Classic of Rites), fasc. 34.

100 Otherwise unknown.


102 I.e., to extol Buddhism.

103 The term “strict master” 義師 can either refer to the master as being stern and austere, or likewise it can just be a term of respect without such a connotation, as, for example, in 服親 for one’s parents.
[bearing the name of] ‘Porim’ ['Forest of Jewels'].\textsuperscript{104} [This was according to] the custom to honor his Sōn lineage. Moreover, the next day he decreed me, an insignificant official, to compose the stele eulogy, [in order] to bequeath [the master’s memory] copiously to future generations. I fearfully and apprehensively upheld the order, and I frankly wrote\textsuperscript{105} these words. As I merely offer this upholding the king’s inner feelings, how could I dare to avoid the ridicule of literati? The inscription says,

\begin{verbatim}
禅心不定兮, 至理歸空.
如活瑠璃兮,在有無中.
神莫通照兮,鬼其敢衝.
守無不足兮,施之無窮.
劫盡恒沙兮,妙用靡終. [其一]
\end{verbatim}

The Sōn mind\textsuperscript{106} is not fixed, the ultimate principle reverts to emptiness. While being active, it [i.e., the mind] is like lapis lazuli,\textsuperscript{107} dwelling within existence and nonexistence. Among its spiritual [powers] there are none which do not penetrate and illuminate [everything].\textsuperscript{108} How could ghosts dare clash [against them]? In guarding it, there is no deficiency;\textsuperscript{109} in giving it, there is no limit.

\textsuperscript{104} Porim (Ch. \textit{Baolin} 寶林), refers to the groves of seven kinds of jewels adorning Buddha Amitābha’s pure land). It also refers to Baolin Monastery, the monastery of the Sixth Patriarch Huineng in northern Guangdong Province.

\textsuperscript{105} The term \textit{chikp’il} 直筆, literally “holding the brush upright while writing” means to write in a plain and frank language.

\textsuperscript{106} Sōn mind (\textit{Sōn sim} 禪心) refers to a mind absorbed in Sōn cultivation.

\textsuperscript{107} Lapis lazuli (Ch. \textit{liu li} 瑠璃, S. \textit{vaidūrya}) is a blue-green gem. It is one of the “seven jewels” (Ch. \textit{qibao} 七寶 S. \textit{sapta-ratna}) listed in Buddhist texts.

\textsuperscript{108} I.e., the mind has spiritual powers able to transcend material and spatial limitations.

\textsuperscript{109} Guarding the mind consists in maintaining awareness and observance of one’s own mind to prevent it from engaging in delusory patterns of activity.
For an aeon to end [it takes as long as the countless] sands of the Ganges; [but] the sublime function [of the mind] does not end.

寥廓舍那，苞育万物，
蠢蠢众生，违舍那律。
既然同体，复谁是佛。
迷之又迷，道乃斯毕。[其二]

Empty and vast is [the dharma-dhatu of] Vairocana, it shelters and nurtures the myriad things.
The wriggling sentient beings go against the rhythm of Vairocana.
Since the two [i.e., sentient beings and Vairocana] have the same essence, who [else] again is the Buddha?
Delusion and further delusion. The path is the end of that.

大哉禅师，生乎海域。
克鍊菩提，精通惠德。
观空离空，见色非色，
强称为印，难名所得。[其三]

Great indeed is the Son Master, born in the Sea Region.\textsuperscript{110}
He aptly cultivated [and obtained] bodhi,\textsuperscript{111} and diligently cultivated the virtue of wisdom.
Having contemplated emptiness, he transcended emptiness. Having seen form, he [understood that which is] not form.
It is arbitrarily called the “[mind-] seal,”\textsuperscript{112} but what he achieved is difficult

\textsuperscript{110} The “Sea Region” (Kr. baeyok, Ch. baiyu 海域) refers to the country of Silla.

\textsuperscript{111} Bodhi (Ch. puti 菩提) means “awakening.”

\textsuperscript{112} The seal here refers to the mind-seal (Ch. xinyin 心印), a reference to the Buddha-mind inherent in all sentient beings and the direct approach of Chan, which asserted independence from language (S. citta-mudra). See the occurrence in the Platform Sutra 六祖坛经 T 2008.48.345c10 and Soothill p. 150.
to name.\textsuperscript{113}

在受制世界中，無數因緣。

境來神動，風起波翻。

須調智馬，勤伏心猿，

以斯為寶，施於後賢。[其四]

In the conditioned world are innumerable causes and conditions.\textsuperscript{114}

When [external] objects appear, the mind is stirred up, [like] when the wind rises, waves mount.

It is necessary to control the consciousness which is like a horse, and diligently tame the mind which is like a monkey.\textsuperscript{115}

This [teaching of Sôn] should be treasured so as to be bestowed to future worthies.\textsuperscript{116}

乘波若舟，涉愛河水，

彼岸既登，唯佛是擬。

牛車已到，火宅任燬，

法相雖存，哲人其萎。[其五]

Riding the boat of prajñā (wisdom), he crossed the waters of the river of lust.\textsuperscript{117}

\textsuperscript{113} I.e., it is difficult to express in words.

\textsuperscript{114} Causes and conditions (Ch. \textit{yinyuan 因緣}, S. \textit{hetu-pratyaya}) refer to primary and secondary causality.

\textsuperscript{115} The mind of sentient beings is filled with delusions. It grasps at external objects and, being restless, it is unable to concentrate. This is compared to horses and monkeys restlessly running about from one sense-object to another.

\textsuperscript{116} I.e., the teachings of Sôn should be preserved for the sake of future generations.

\textsuperscript{117} Lust, or desire is together with anger and ignorance referred to as the “three poisons” (S. \textit{tri-dosā}, Ch. \textit{sandu 三毒}) affecting all sentient beings and keeping them in the realm of rebirth. Lust (Ch. \textit{ai 愛}, S. \textit{rāga}) is compared to a river in which sentient beings are drowned.
Whether one has already climbed the other shore\textsuperscript{118} is something that only the Buddha can discern.

As the ox cart has arrived, the burning house can be left to be destroyed by fire.\textsuperscript{119}

Although the characteristics of his teaching survive, the wise person has withered [i.e., passed away].

叢林無主, 山門若空,
錫杖衆虎, 鉢遣群龍.
唯餘香火, 追想音容,
刊此貞石, 紀法將雄.[其六]

The large monastery\textsuperscript{120} is without master, the mountain monastery\textsuperscript{121} seems empty.

His staff drove away herds of tigers, his bowl expelled crowds of dragons.\textsuperscript{122}

Only the vestiges of burning incense reminds us of his voice and countenance.

Carving this pure stone [i.e., stele], I wish that the Dharma may expand magnificently.

\textsuperscript{118} The “other shore” (Ch. bi’an 彼岸) is a metaphor for nirvāṇa. For sentient beings ensnared in the cycle of rebirth (S. saṃsāra), of birth and death, the “other shore” of nirvāṇa represents salvation.

\textsuperscript{119} A reference to the Chapter of Parables in the \textit{Lotus Sutra}. The burning house refers to the world burning because of defilements and suffering, the ox cart refers to the bodhisattva vehicle which ultimately carries all sentient beings, saving them from the burning house that is the world.

\textsuperscript{120} The term \textit{ch’ongnim} 叢林 (Ch. conglin), literally a “forest of trees”, refers to a large monastery, usually affiliated with the Sŏn (Ch. Chan) tradition. As a forest consists of many trees, so does a large monastery consist of halls and hermitages within and outside of the monastic compounds.

\textsuperscript{121} Lit. “mountain gate” (sanmen 山門).

\textsuperscript{122} A reference to the Buddha subduing a poisonous Nāga (a snake, but often rendered as “dragon” in Chinese) by means of his begging bowl. As a result Uruvilvā Kāśyapa and his thousand disciples abandoned their creeds and took refuge to the Buddha. See \textit{Foben xingji} 佛本行集経 fasc. 41, the chapter on the three Kāśyapa brothers, T. 190.3.843a).
Erected on the nineteenth day of the ninth month of autumn in the forty-first year of the sexagenary cycle, in the fourth year of the Zhonghe era [884]. The eulogy, starting from the character ‘Sŏn’ in the seventh line onwards [was composed by Ch‘ejing’s lay] disciple Kim Ŭn-kyŏng, former Vice Director in the Bureau of Military Personnel, Envoy to the Tang Court, Head of the Palace Directorate, and Recipient of the Purple-and-Gold Fish-Pouch. Characters carved by Sŏk Hyŏnch’ang, monk at Hŭngnyun-sa.\(^{123}\)

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\(^{123}\) Hŭngnyun-sa was one of the seven monasteries built in Kyŏngju at the location of the grove of the heavenly mirror (Ch‘ŏngyŏng-rim 天鏡林) in 544.
II

STELE INSCRIPTION OF CHIN’GAM HYESO

(河東 雙谿寺 眞鑒禪師 大空靈塔碑文)
2.

Stele Inscription of Chin’gam Hyeso
河東 雙谿寺 眞鑒禪師 大空靈塔碑文

Stele Inscription of Taegong, the Numinous Stūpa of Sŏn Master Chin’gam, at Ssanggye-sa in Hadong.

唐海東，故真鑒禪師碑[題額]
有唐新羅國，故知異山，雙谿寺，敎諡真鑒禪師碑銘，并序。

Stele Inscription and Preface of the late Sŏn Master Chin’gam [whose posthumous title has been bestowed by royal order], of Ssanggye-sa on Chiri-san, Silla country in the Tang period.

前西國都統巡官，承務郎侍御史內供奉，賜紫金魚袋，臣，崔致遠，奉敎，撰，篆書篆額。

Composed -and inscribed in seal script upon royal order by the subject Ch’oe Ch’i-wŏn,¹ Former Deputy Governor of the Army and Military

¹ Ch’oe Ch’i-wŏn 崔致遠 (857–904?) was a noted Korean Confucian official, philosopher, and poet of the late Unified Silla period (668–935). He studied for many years in Tang China, passed the Tang imperial examination, and rose to high office there before returning to Silla, where he made ultimately futile attempts to reform the governmental apparatus of a declining Silla state. In his final years he turned more towards Buddhism and became a hermit scholar residing in and around Korea’s Haeinsa temple. Among his numerous writings related to Buddhism figure four extant stele inscriptions, referred to as Sasan pimyŏng 四山碑銘, (“Four mountain steles”): 1. the stele inscription for National Preceptor Chingam at Ssanggye-sa, 887; 2. the stele inscription for Taesungbok-sa 大崇福寺
Inspector in the Western Country [i.e., Tang China], Chargé d’affaires, servant and imperial censor,\(^2\) Auxiliary Palace Censor, and Recipient of the Purple-and-Golden Fish-Pouch.\(^3\)

夫道不遠人，人無異國。是以，東人之子，爲釋爲儒，必也西浮大洋，重譯從學，命寄刳木，心懸寶洲。虛往實歸，先難後獲，亦猶采玉者，不懼毘丘之峻，採珠者，不辭蜃壘之深。

The path is not distant from human beings\(^4\) and human beings are not different due to country. Therefore, the sons of the Eastern people [i.e., Silla] are certain to become Buddhists or Confucians. They floated to the west over the great ocean [to China where] they devoted themselves to the [further] study [of the Path] through bilingual translators. Their lives depended on scooped out wood [i.e., wooden ships to cross the sea] and their minds were focused on the precious continent [i.e., China]. They went [abroad] empty [-handed] but returned replete [with knowledge].\(^5\) At first they endured

\(^2\) Yi Jikwan interprets the term *nei gongfeng* 内供奉 as referring to a monastic office 僧職 at the court in charge of Buddhist services. However, Hucker (entry 4210) describes it as Auxiliary Palace Censor.

\(^3\) Ch’oe Ch’i-wŏn was, during the Huang Chao 黃巢 revolt (875–884), a retainer 從事官 for Gao Pian 高騈, the chief military inspector in charge of suppressing the revolt. On Gao Pian’s recommendation, the Tang emperor Xizong granted him those titles.

\(^4\) As the path exists everywhere, regardless of place or space, unhampered by physical boundaries. The expression occurs in the *Zhongyong* 中庸, chapter 13, as “The master [Zi] said, The path is not far from human beings. If the path for human beings is distant it cannot be the [genuine] path.” “人之為道而遠人 不可以為道.” The Koryo monk Yaun 野雲 states in his “Text on Self-Admonition” 自警文, that, “The ancient said, ‘The path is not far from human beings. It is human beings who distance themselves from the path.’” “古曰 道不遠人 人自遠矣.”

\(^5\) This expression occurs in *Lunyu* 論語, Yongye Chapter 雍也, “He asked about benevolence ["perfect virtue"]. Confucius said, ‘The man of virtue makes the difficulty to be overcome his first business, and success only a subsequent consideration; this may be called perfect virtue.’” “問仁 子曰 先難而後獲 可謂仁矣.”
hardships, but afterwards they acquired [awakening], just like those who
gather jade do not dread the heights of the Kunlun Mountains\(^6\) or those who
seek pearls do not shun the depth of the ocean inhabited by the black dragon.\(^7\)

遂得慧炬, 則光融五乘, 嘉肴則味飫六籍. 競使千門入善, 能令一國興仁.

Eventually, they obtained the torch of wisdom and then its light fused
the five vehicles.\(^8\) As for exquisite food, they tasted and satiated on the six
books.\(^9\) They competed to make all households accede to goodness, so that
they could make the entire country promote humaneness.

而學者, 或謂, “身毒與闕里之設敎也, 分流異體, 圜鑿方枘, 互相矛楯, 守滯一隅.” 嘗試論之, 說詩者, 不以文害辭, 不以辭害志. 禮所謂, “言豈一端而已, 夫各
有所當.”

However, students sometimes say, “Establishing the teachings of the
Buddha [lit. India]\(^10\) and Confucius [lit., Que Village]\(^11\) will divide the stream

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\(^6\) Lit. the Kun Hills. The height of the Kunlun Mountains is given in the *Zhishuijing* 治水經
as being fifty thousand *li* and the mountains are famous as a source of Jade.

\(^7\) Lihe 驪壑 is a deep ocean where black dragons (*lilong* 驪龍) reputedly live.

\(^8\) The five vehicles (*wucheng* 五乘) here refer to five stages of karmic reward or fruition: 1) rebirth as a human being conveyed by observing the five precepts. 2) rebirth as a divine being (*deva*) by having observed the ten forms of wholesome action. 3) rebirth as a śrāvaka by having understood and practiced the path according to the four noble truths; 4) rebirth as a pratyekabuddha by means of having understood the twelvefold link of causation; 5) rebirth as a bodhisattva for having practised the six perfections (*pāramitā*).


\(^10\) Here, the term used for Buddha is *Shendu* 身毒, which corresponds to the ancient term for India, *Tianzhu* 天竺, the country where Śākyamuni Buddha was born.

\(^11\) The term for Confucius (*Kongzi* 孔子) used here is *Queli* 閫里, referring to Confucius’ birthplace in *Qufu* 曲阜 District (縣), Shandong Province.
and differentiate the essence, [unsuitable like] a square peg in a round hole.\textsuperscript{12} [Thus], they will mutually contradict, protecting their own corner [i.e., each side unilaterally adhering to their one-sided position].” In attempting to discuss this, [I say], “Those who explain the \textit{Odes} do not use the text to do violence to the verse and do not use the verse to do violence to its meaning.”\textsuperscript{13} As it is said in the \textit{Book of Rites} [Liji],\textsuperscript{14} “How could a word have only one side? Each [side] has a valid point.”\textsuperscript{15}

Therefore, Huiyuan of Lu-shan\textsuperscript{16} wrote a treatise\textsuperscript{17} which says that

\begin{quote}
故廬峯慧遠, 著論謂, “如來之與周孔, 發致雖殊, 所歸一揆, 體極不兼應者, 物不能兼受故也.”
\end{quote}

\textsuperscript{12} The expression “to plug a square peg in a round hole” occurs in the \textit{Chuci} 詩語, “Song Yu’s jiubian [nine debates]” 宋玉九辯, “圓枘而方鑿兮.”

\textsuperscript{13} The expression “not impairing words with letters, not impairing meaning with words” occurs verbatim in \textit{Mengzi} 孟子, Wanzhang Chapter 萬章: “不以文害辭 不以辭害志.”

\textsuperscript{14} \textit{Liji} 禮記 or “The Book of Rites”, is one of the Five Classics (\textit{wu jing} 五經). The main text was traditionally considered to have been compiled by Confucius (BCE 551–479) himself, to which he added the character \textit{jing} 經, hence its original title was \textit{Lijing} 禮經. However, approximately in the second century BCE, Da Dai 大戴 (original name Dai De 戴德) and his cousin Xiao Dai 小戴 (original name Dai Sheng 戴聖) edited the original text and it was no longer referred to as \textit{Lijing}, but as \textit{Liji}. The \textit{Liji} emphasizes ethics.

\textsuperscript{15} The phrase “Each [side] has a valid point.” occurs verbatim in the \textit{Liji} 禮記, Jiyi Chapter 祭義.

\textsuperscript{16} Lushan Huiyuan 廬山慧遠: monk in the Eastern Jin 東晉 (335–417). Since he dwelled at Donglin-sa 東林寺 on Lushan 廬山, he is also referred to as Lufeng Huiyuan (Huiyuan from the Lu Peak 廬峰). He had studied the Six Classics at the age of thirteen, and afterwards achieved a thorough understanding of Lao Zhuang philosophy. At the age of twenty-one, he became a disciple of Daoan 道安, under whom he pursued his studies. In 373, he moved to Lushan with several disciples and built Donglin Monastery. With a following of 123 people, he founded the White Lotus Society (Bailian she 白蓮社) for practising the recitation of the Buddha’s name (\textit{nianfo}). While residing for over thirty years in Lushan, Huiyuan dispatched two of his disciples, Fajing 法淨 and Faling 法領 to the Western Regions (Xiyu 西域) to seek Sanskrit manuscripts of Buddhist sūtras. He requested Sengqietipo (San. ghadeva 僧伽提婆) to translate the \textit{Apitanmo xin lun} (Abhidharmahr.daya śāstra) and the \textit{Sanfadu lun} 三法度論, and \textit{Dharmaruci} 曇摩流支...
“although the principles stated by the Tathāgata, the Duke of Zhou, and Confucius differ, they revert to one principle. Those who [cling to] the edge of their [partial] doctrine [lit. the doctrinal essence] without corresponding [with other doctrinal viewpoints], are therefore unable to concurrently accept [all] things.”

Shen Yue once said, “Confucius enunciated its beginning, Śākyamuni
to translate the shisonglü 十誦律 (the vinaya of Sarvāstivāda school), thereby greatly contributing to Chinese Buddhism. Later the Tang emperor Xuanzong 宣宗 conferred on him the posthumous title of Bianjue Dashi 辨覺大師, and the Song emperor Taizong 太宗 gave him the title of Yuanwu Dashi 圓悟大師. Among his works figure the Dazhidulun yaoyue 大智度論要約 in twenty fascicles, the Shamen bujing wangxhe lun 沙門不敬王者論 (Monks do not pay homage to kings) in two fascicles, the Faxing lun (On the Dharma-nature) in two fascicles, the Shamen tanfu lun (On monks wearing the robe over one shoulder) in one fascicle. The tale of “The Three Gentlemen Laughing at Tiger Brook” 虎溪三笑, involving the Buddhist monk Huiyuan, the Confucian scholar Tao Yuanming 陶淵明, and the Daoist Lu Xiujing 陸修靜 is well-known.

17 The treatise in question is the Monks do not pay homage to kings 沙門不敬王者論, and the content referred to here is found in the fourth chapter, 端極不兼應, which argues that Buddhist monks are not supposed to bow to the secular ruler. The ruler criticized this argument as unreasonable and subsequently ordered monks to bow. However, this order was not actually implemented. But in 403, the second year of the Yuanxing 元興 era, the prime minister Huan Xuan 桓玄 issued such an order again and as a response, in the following year, Huiyuan compiled this treatise to refute his arguments.

18 Zhou Kong 周孔, literally “the Duke of Zhou and Confucius [Kongzi]” is also used as a generic term for the sages or the wise men (Ch. shengren 聖人). The term Zhou Kong is not to be confounded with the homophonous term Zhougong 周公, referring to the Duke of Zhou. He was a politician and son of the king of Zhou. His surname was Ji 姬 and his name Dan 旦. His elder brother assisted the king of Zhou in destroying the state of Yin 殷 and in establishing a solid foundation for the state of Zhou. He is known for having reorganized the system of rites and music 禮樂制度 and having composed the Rites of the Zhou Dynasty (Zhouli 周禮).

19 Shen Yue 沈約 (441–513): poet, scholar of phonemics 音韻學, and politician of the Liang 梁 dynasty. His courtesy name 字 was Xiwen 休文, and he was originally from Wukang in Zhejiang.
thoroughly elucidated its principle.” He [i.e., Shen Yue] truly can be considered someone who knows the greatness [of Buddhism]. He was the first with whom one could speak about the supreme path. Regarding the Buddha's spoken words on the mind-dharma, it is the arcane within the arcane; the name that cannot be named, the explanation that cannot be explained. Although it is referred to as pointing at the moon or sitting in oblivion [of the surrounding world], in the end it is like [attempting] to bind the wind or like the difficulty of capturing a shadow. But as one progresses from what is far to what is near, what harm is there in using metaphors?

Furthermore, Confucius said to his disciples, “I wish to be without words. What words does Heaven have?” Then there is Vimalakirti’s silent reply to

province 浙江省. He was a scholar in the Six Dynasties 六朝 (222–589) period, and a politician who was promoted to Director of the State Board 尚書令 under Emperor Wu of Liang 梁武帝 (r. 502–549). He is known for having set up the differentiation of the four tonal categories 四聲 of the Chinese language and having listed the eight taboos 八病 of poetry. He was well-versed in Buddhism as well, and he studied the consonants and vowels 声韵 of the Sanskrit music written in Siddham characters 悉曇音樂. Among his works are the Jinshu (History of the Jin) 魏書 (100 vols.), Sisheng pu 四聲譜, Songshu (History of the Song) 宋書, Qiji 齊記, Liang Wu ji 梁武志, and his Collected Works or Wenji 文集.

Concerning the Buddha’s discourse on the mind-dharma (foyu xinfa 佛語心法), see the chapter 一切佛語心品 [the core of all the Buddha’s words] in Gunabhadra’s translation of the Lankāvatāra Sūtra (Lengqie abaduoluo baojing 楞伽阿跋多羅寶經) (T. 670.16.480a).

That is, the mind-dharma is too profound to be expressed or explained through language.

This phrase is a quotation from the Analects or Lunyu (Chapter 19, Yanghuo 陽貨, 1 and 3). Its full context is as follows,

“The Master said, ‘I would prefer not speaking.’
Zigong said, ‘If you, Master, do not speak, what shall we, your disciples, have to record?’
The Master said, ‘Does Heaven speak? The four seasons pursue their courses, and all things are continually being produced, but does Heaven say anything?’”
Mañjuṣrī and the Sugata’s secret transmission to Kāśyapa. They did not work to move the tongue, yet they could harmonize with the mind-seal. If one says that heaven does not speak and abandons this, where can one go to obtain from afar the transmission of the sublime path in order to extensively illuminate our homeland? Who else can it be but the Sŏn Master [Chin’gam]?

The Sŏn Master’s Dharma-name was Hyeso, his secular surname was Ch’oe. His ancestors were Han Chinese, who had been officials in Shandong [Province]. When the Sui army invaded the Liao[dong Region], many were killed by the Yó and Yemaek. [His ancestors] decided to surrender

This exchange illustrates the widely-asserted point that the path, especially in the context of Chan (Sŏn), is not transmitted by relying on words. There is a tacit understanding without relying on words in the silent meeting between Confucius and Wen Boxue (温伯雪).

See the episode in the Vimalakīrtinirdeśa Sūtra where the layman Vimalakīrti remains silent in order to explain the gate of non-duality (不二法門), thereby earning the praise of the bodhisattva Mañjuṣrī (Wenshu 文殊). Sugata, or “Well Gone” (Ch. Shanshi 善逝) is one of the ten titles of a Buddha. The Buddha Śākyamuni transmitted the Dharma from mind to mind 以心傳心 to Mahākāśyapa when, on Vulture Peak, he held up a flower to demonstrate the Dharma to the assembly of his disciples. Mahākāśyapa was the only person who understood and smiled 破顔微笑. This episode, referred to as the secret transmission to Kāśyapa, is one of the so-called “three places where Śākyamuni transmitted his mind (sanchu chuanxin 三處傳心) to Kāśyapa “secretly”, that is, without relying on words. The other two places were at the Bahuputra caitya (Duoci ta 多子塔) when he shared his seat with him; and when, after achieved his final nirvāṇa, he pushed his foot out of his coffin.

The term translated here as “powerful family” is kwangae (Ch. guan’gai 冠蓋, lit. “official hats and canopies.” Originally, the term refers to a carriage driven by four horses, used in ancient China by members of the nobility or high officials.

In its second campaign to invade Koguryō, the Sui 隋 dynasty attacked Koguryō with an army
and to become distant vassals [of Koguryŏ]. Then, in the sagely Tang [dynasty], they were annexed into the four prefectures. Now they became inhabitants of Kûmma in Chŏnju. [The Sŏn Master’s] father was named Ch’angwŏn. While being a layman, he practiced the [the Buddhist] monastic life. His mother was from the Ko clan. Once, while sleeping during the day, she dreamt of an Indian monk who said to her “I wish to be [born as] your child.” Therefore he gave her a vessel of lapis lazuli glass. Before long she became pregnant with the Sŏn Master.

生而不啼，通夙挺銷聲，息言之勝牙也。既歊從戲，必煑葉為香，采花為供。或西嚮危坐，移晷未嘗動容。是知善本，固百千劫前所栽植，非可跂而及者。自卯泉升，

of 1,130,000 soldiers. As the siege of the Yodong Fortress (Ch. Liaodong cheng 遼東城) took longer than initially anticipated, the generals Yu Zhongwen 孫文 and Yu Wenshu 宇文述 dispatched an army of 300,000 to directly attack P’yŏngyang. At that time, Ulji Mundŏk 乙支文德, using the strategy of defensive warfare 縱深防禦戰略, dragged the enemy army into P’yŏngyang by inflicting on it seven defeats in seven battles, By using the tactics of protracted warfare, he caused the Sui army to run out of victuals and to lose their power of attack. When the Sui army finally retreated, he attacked it at Salsu 薩水, inflicting a deadly blow, annihilating it almost completely. The disaster of the Sui campaign against Koguryŏ ultimately was one among the main causes leading to the end of the Sui dynasty.

27 The T’ongsam 統三 of the Silla dynasty were integrated as vassals of the Tang after that diplomatic relations between Tang and Silla had been resumed.

28 Kûmma 金馬 corresponds to present-day Iksan 益山 in North Cholla Province. When An Sŏng 安勝, the son born of a concubine of the Koguryŏ king Pojang 寶藏王 (r. 642–668), surrendered together with a retinue of 4,000 families to Silla in 670, they were made to settle down in Kûmmajo 金馬渚 (present-day Iksan). Thus it is possible to assume that the ancestors of Sŏn Master Chin’g’am were Han Chinese who came to Kûmma together with An Sŏng.

29 Literally, “I wish to become the son of Ami.” The text contains an explanatory note specifying that ami is a dialect term meaning “mother.” The people of Chu 楚 and Qi 齊 pronounced the character mu 母 for mother as mi 弥, whereas the people in Jiangnan 江南 used the term aqu 阿區. It is possible that the Korean words for mother, o˘ mi and o˘ mo˘ ni derive etymologically from these.

30 The word translated as “glass” is yuri (Ch. liuli 琉璃, S. vaidûrya) or lapis lazuli, which often is mentioned in Buddhist texts in the context of “seven jewels.”
志切反哺，跬步不忘。而家无斗儲，又无尺壤。可盗天时者，口腹之養，惟力是视。乃裨贩娵隅，为赡滑甘之业。手非劳于结网。心已契于忘筌。能丰啜菽之资，允叶采兰之詠。暨鍾囏棘，负土成墳，迥曰，“鞠育之恩，聊将力报希微之旨，盍以心求，吾豈匏爪，壮龄滞跡。”

When he was born he did not cry. Then, from an early age he was outstanding and restrained [the sound of] his voice. He was an excellent sprout who desisted from speaking. Already at the age of losing baby teeth [i.e., six to seven years old], when playing he was certain to burn leaves as incense and to pick flowers for offerings [to the Buddha]. Sometimes, he sat straight facing west, without shifting his posture even as the shadow of the sun moved. This acknowledges that his good roots that definitely had been planted [into him] hundreds of thousands of aeons ago cannot be approximated even by standing on tiptoe. From his childhood until he reached adulthood, his determination to repay his parents was so intense that he never forgot it for even half a step. However, his family had neither [a] peck [of grain] stored nor did it have [a] foot of soil [to till]. He could steal from Heaven and the seasons to support them with food. He only

31 Since the Sôn Master Chin’gam died in the fourth year of the Dazhong 大中 era (850) at the age of seventy-seven, he was born in 774.

32 The age of losing the milk teeth refers to a child of approximately six or seven years.

33 Lit. good roots (shanben 善本) is an alternate rendering of shangen 善根, the translation of the Sankrit term kuśala mūla.

34 The expression “to steal from Heaven and the seasons” (盜天地之時利) occurs in the Liezì, Tianrui 天瑞 Chapter.
could focus his efforts to this purpose.\textsuperscript{35} Thus, he was a minor trader of fish\textsuperscript{36} in order to provide [his parents with] refined and tasty food. His hands did not toil at weaving the nets [for] his mind already corresponded with having forgotten the bamboo fish trap.\textsuperscript{37} He could abundantly provide [his parents] with bean soup\textsuperscript{38} and harmonize [with them] by singing [the song] of plucking orchids.\textsuperscript{39} Then when he lost his parents, he heaped up earth to form [the mound of] their grave. Thereupon he said, “For the kindness of having raised me, I merely used my physical strength to repay them. Should I not seek the subtle meaning\textsuperscript{40} [of the path] with my mind? How could I be like a bitter gourd [hanging on a tree]\textsuperscript{41} and, in my vigorous years, obstruct the traces [of my path]?”

\textsuperscript{35} The phrase rendered as “focusing his efforts solely to this purpose” 惟力是視 is derived from a similar phrase in the \textit{Chunqiu Zuozhuan}, Entry for Xigong 僖公 twenty fourth year, “Charged to remove the danger of my ruler, I regarded but how I might be able to do it 除君之惡 唯力是視.”

\textsuperscript{36} The term juyu is a Man barbarian term for fish. See, \textit{Shishuo xinyu} 世説新語, Paidiao Chapter 排調: 蠻名魚為娵隅.

\textsuperscript{37} This expression derives from the saying deyu wangquan 得魚忘筌, meaning: “Having caught the fish, the trap may be forgotten.” In the present context, this saying is to be understood as referring to the truth of Sôn 蕃理. That is, the mind having understood the principle of Sôn, i.e., the mind having achieved awakening, words and language can be forgotten, i.e., one no longer needs to rely on words.

\textsuperscript{38} This expression occurs in the \textit{Liji} 礼記, Tan Gong Chapter II:

子路云: ‘傷哉貧也!生無以為養, 死無以為禮也’ 孔子曰: ‘啜菽飲水盡其歡, 斂首足 形, 還葬而無槨, 称其財, 斂之謂禮’

“‘Alas for the poor! While (their parents) are alive, they have not the means to nourish them; and when they are dead, they have not the means to perform the mourning rites for them.’ Confucius said, ‘Bean soup, and water to drink, while the parents are made happy, may be pronounced filial piety.”

\textsuperscript{39} Singing a song for one’s parents as a sign of filial piety.

\textsuperscript{40} The term xiwei 希微 occurs in the \textit{Daodejing} 老子道德經, chapter 14, “Looking for it but not seeing it is called yi; listening for it but not hearing it is called xi, grasping for it but not getting it is called wei. Because these three cannot be clearly known they are fused into one.” 祝之不見 名曰夷 頌之不聞 名曰希 持之不得名曰微 此三者不可致諦故混而為一.” In the present context, it refers to the highest vehicle 最上乘, the truth of Sôn 蕃理.

\textsuperscript{41} This expression is found in the \textit{Lunyu} 論語, Yanghuo Chapter 陽貨, “The master said, ‘Am I a
遂於貞元廿年，詣歲貢使，求為榜人，寓足西泛。多能鄙事，視險如夷，揮楫慈航，超截苦海。及達彼岸，告國使曰，“人各有志，請從此辭。”遂行至滄州，謁神鑒大師。投體方半，大師怡然曰，“戲別匪遙，喜再相遇。”遂令削染。頓受印契，若火沾燥艾，水注卑邇。然徒中相謂曰，“東方聖人，於此復見。”

Consequently, in the twentieth year of the Zhenyuan era [804], he went to the annual tribute envoy [to Tang China] seeking to become a boatman, and obtained passage on [a boat] sailing west. He performed many menial tasks and looked at dangers as if they were safe. He wielded the oar of the ship of compassion, crossing over and cutting through the sea of suffering. Having reached the other shore [i.e., China], he told the state envoy, “As each individual has their own determination, I request to be dismissed from this [duty].” Subsequently he went to Cangzhou and visited the great [Chan] master Shenjian.42 When he was half done with his prostrations the Great Master [Shenjian], pleased, said, “Our separation was not long. I rejoice to encounter you again.” Right away he ordered him [Chin’gam] to take the tonsure and don the dyed [monastic] robe. He [Chin’gam] bowed and received the seal of conformity. It was like fire burning dried mugwort, or water pouring downwards. The disciples [of Shenjian] said to each other, “Here we see again a saint of the East.”

The countenance of the Sŏn Master was dark. The assembly did not call him but in their eyes he was the “Black Dhūta.” Then he sought the arcane and dwelt in silence. He was really a later incarnation of the “Laquered Monk” [i.e.,

bitter gourd! How can I be hung up out of the way of being eaten?’ “子曰 吾豈匏瓜哉 焉能繫而不食 滯一逅而不自在也．In the present context, it expresses the intention of not remaining confined in one’s own country of birth, but instead going on a journey to China to experience the wide world.

42 Shenjian 神鑒 was a Chan master in the Tang dynasty who succeeded to the lineage of Mazu Daoyi 馬祖道一.
Daoan. How could he [not] be compared to the black [man] within the city [i.e., Song Zihan] who could merely comfort the mind of the masses? Forever, along with the red-bearded [Buddhayaśas] and the blue-eyed [Bodhidharma], he should be indicated by the characteristics of his body.

元和五年, 受具於嵩山少林寺瑠璃壇, 則聖善前夢. 宛若合符, 旣瑩戒珠, 復歸橫海, 閩一知十, 萊絳藍青.

In the fifth year of the Yuanhe era [810], he received the complete [set of] precepts at the vaidūrya platform of Shaolin-si on Song-shan. This

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43 Hei Toutuo 黑頭陀 (lit. “black dhūta”, “black monk” or “black practitioner of austerities”) refers to the famous monk Daoan 道安 of the Eastern Jin 東晉. Daoan became a monk at the age of twelve. As he was dark-skinned and of ugly complexion, people nicknamed him “black dhūta” or “pitch-black monk” (qi daoren 漆道人). He studied under Fotudeng 佛圖澄 and also learned from Faji 法濟 and Zhitan 支曇. Daoan is famous for having compared Chinese translations of Buddhist sūtras and pointing out erroneous passages, and for having compiled a comprehensive catalogue of sūtras, in which he included the name of the translator(s), date of translation, different versions, and translations of spurious provenance. He also established the threefold interpretative categories subdividing sūtras into introduction (xu fen 序分), main discourse (zhengzong fen 正宗分), and final application or circulation (liutong fen 流通分). He also coined normative rules for monks and nuns, and advocated that monks adopt the prefix Shi 釋 in front of their Dharma-names to indicate their affiliation with the Śākya clan. Daoan thereby contributed to the development of Chinese Buddhism by Chinese Buddhist scholars. The term toin 道人 (Ch. daoren), literally “person of the path” refers to a “practitioner of the path” and is here rendered as “monk.”

44 This passage is partial quotation from the Chunqiu Zuozhuan Xianggong Chapter 裏公 entry for the seventeenth year, according to which, in the Chunqiu period (777–476 B.C.E.) Song Zihan 宋子罕 wanted to delay the construction of the cottage of the Duke of Ping 平公, but the king did not grant permission. Thereupon the workers said, “The white person from the marshland (zemen 澤門) surely has abandoned us. The city-dwelling person is consoling our mind.”

45 Lit. “the red-bearded one”, being a reference to Buddhayaśas (Ch. Fotuoyeshe 佛陀耶舍), a monk and translator active in the Eastern Jin, originally from Kashmir and known for his red beard.

46 Bodhidarma (Damo 達磨), allegedly the last of the Indian Dhyana patriarchs and first Chan patriarch in China, known late in the tradition for his blue eyes (biyan 碧眼).

47 The full ordination as a monk consists in receiving a set of 250 precepts.

48 The vaidūrya platform (liuli tan 琉璃壇) refers to the platform where monks receive their precepts.
seems to conform to the previous dream of his mother.⁴⁹ Once he had taken the precepts,⁵⁰ he returned to school [lit., the ocean of learning]. When he heard one [thing], he knew ten, his ability surpassing that of his teachers.⁵¹

Although his mind was as clear as calm water, he wandered like a scattered cloud [leaving no] traces. Now there was a [fellow] country [i.e., Silla] monk, Toûi,⁵² who previously had inquired about the path in China. This unexpected encounter conformed to his wish. In the south and west one gains friends.⁵³

⁴⁹ Shengshan 聖善 (lit., “sage and good”) is an honorific term designating one’s mother. See the explanation in the Shijing 詩經, “‘Beishi’ 南食 stands for ‘South Wind’ (kitō 青風), ‘Shengshan’ 聖善 stands for ‘mother’ (mushi 母氏).”

⁵⁰ Lit., “having been adorned with the lustrous pearl of the precepts.” The precepts, being pure and without flaw, are compared to a lustrous pearl which adorns the practitioner. See the Fanwang jing 梵網經 (T. 1484.24.1004a), “The pearl of the precepts are in in the grasp (control), the bright mirror enters thoughts” “戒珠在握，明鏡入懷.”

⁵¹ Lit., “redder than madder and bluer than indigo” (xijiang lanqing 茜絳藍靑).

⁵² The monk Toûi 道義 is considered to have been the first monk to introduce the Chan teachings from China into Silla. In 784, the fifth year of Queen Sŏndŏk’s 宣德 reign, he traveled to Tang China where he obtained the transmission of the mind-seal (xinyin 心印) from the Chan master Xitang Zhizang 西堂智藏 西堂智藏. In 821, the thirteenth year of King Hŏndŏk’s 恭德 reign, he returned to Silla, but his achievements went unacknowledged and he was also criticized for preaching “Māra’s words” (魔語) or “words of the deceiving demons.” Thus he went to live in seclusion at Chinchŏn-sa 陳田寺 on Sŏrak-san. Nevertheless, his lineage (i.e., mind-seal) was transmitted via Yŏmgŏ 康居 to the Sŏn Master Pojo Ch’eqing 普照體澄 and he thus became venerated as the founding patriarch (kaejo 開祖) of the Kajisan 嘉智山 school of Sŏn. The Zutangji 祖堂集 contains quotes from what appears to be his stūpa inscription, namely, the Sŏrak-san Chinchŏn-sa Wŏnjŏk Sŏnusa Pimun 雪岳山陳田寺元寂禪師碑文.

⁵³ The expression “to gain friends in the south and the west” occurs in the Book of Changes 周易, fascicle 2, Kun 坤: “Gaining friends in the south and the west, and traveling together with them.” 西南得朋 乃興胰行.
Seeking in the distant four directions, he [then] realized the knowledge and insight of the Buddha.\textsuperscript{54} Venerable Tōi earlier on returned to his home country (821), while the Sōn Master [Chin’gam] entered Zhongnan-[shan] and climbed a peak of ten thousand fathoms. He ate pine fruits and cultivated calm and insight (śamatha-vipaśyanā) in silence and solitude for three years. Afterwards he left the Purple Pavilion [i.e., Zhongnan-shan].\textsuperscript{55} When he was on the crossroads, he wove hemp straw sandals which he gave away widely. He was irresolute and indecisive for another three years. By then he already had cultivated the practice of austerities and had traveled to other regions. Although he can be said to have contemplated emptiness, how could he have forgotten his [country of] origin?

Thereupon, in the fourth year of the Dahe era [830],\textsuperscript{56} he came back [to Silla] and [as a result] the Supreme Vehicle of the Great Awakening [of Śākyamuni]\textsuperscript{57} illuminated our country of humaneness. The Great King Hǔngdók rapidly wrote to welcome and reward him [for his accomplishments], saying, “Sōn Master Tōi, who already returned to stay, and you [venerable monk], who subsequently arrived, are two bodhisattvas. I have heard that

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\textsuperscript{54} Chi-kyōn \textsuperscript{知見} (S. \textit{jjñāna-dārsana}), lit. insight and wisdom or knowledge and understanding, refers to the Buddha’s wisdom acquired through awakening to the real nature of all dharmas (\textit{zhufa shixiang} 諸法實相).

\textsuperscript{55} Purple Pavilion (Zige 紫閣): name of a peak in the Zhongnan Mountains in the region of modern-day Xi’an.

\textsuperscript{56} Since Chin’gam journeyed to China in 804, he returned to Silla after having spent twenty-six years in China.

\textsuperscript{57} “The Great Awakened One” (Dajue 大覺), a.k.a. “the Great Awakened and World-Honored One” (Dajue Shizun 大覺世尊) is a reference to the historical Buddha Śākyamuni.
in the past there were [two] black-clothed outstanding monks.\textsuperscript{58} Now I see patch-clothed heroes. To fill the heavens with compassionate power\textsuperscript{59} and have the whole country happily reliant, I the King, shall establish an auspicious residence [for you] in the region of East Kyerim [i.e., Kyŏngju].”

At first, [Chin’gam] took residence [lit., put his wandering staff to rest] in Changbaek-sa\textsuperscript{60} on Noak-san in Sangju. [Just like] at the doctor’s gate there were many sick, and those who came were [numerous] like clouds. Although his abbot’s quarters were spacious, the feelings of people themselves [made it] narrow. Consequently he [Chin’gam] walked to Chiri-san in Kangju.\textsuperscript{61} There were several tigers roaring and guiding him in front, avoiding dangerous spots and following the level ground, no different from bypassing horse-riders. His attendants were without fear, as if [the tigers] were domesticated.

\textsuperscript{58} The “two outstanding monks wearing black robes” (heiyi erjie 黑衣二傑) is a reference to the Qi 齊 emperor Wu 武帝 who appointed the two monks Xuanchang 玄暢 and Faxian 法獻 as heads of the samgha (sengzhu 僧主). They were put in charge of the Jiangnan and Jiangbei regions respectively. See \textit{Fozu tongji 佛祖統紀} vol. 36, (T 2035.49.346c).

\textsuperscript{59} The \textit{Gaosengzhuan 高僧傳} reports that when Daoan was residing in Yangyang, the talented literatus Xi Zaochi 習鑿齒 came to see him and said, “I am Xi Zaochi from the Four Seas (四海)”, to which Daoan replied, “I am Shi Daoan from everywhere in the heavens”, thereby winning the exchange of repartee. See \textit{Gaosengzhuan 高僧傳} vol. 5, “Biography of Shi Daoan” 釋道安傳 (T. 2059.50.352c).

\textsuperscript{60} Changbaek-sa corresponds to present-day Namjang-sa 南長寺 which is located on Noak-san in the west of Sangju.

\textsuperscript{61} Kangju 康州 is mentioned in the \textit{Samguk sagi 三國史記}, vol. 34, Chapji (Miscellaneous Treatises) 雜志 3, Chiri (Geography) 地理, “In the fifth year of King Sinmun 神文’s reign (685), present-day Chinju 晉州 was separated from Kŏt’aju and became Chŏngju 靑州. Then it was renamed Kangju in the sixth year of King Kyŏngdŏk 景德 (747).”
dogs. This is identical to the accounts of Tripitaka Master Shanwuwei, who when undertaking the summer retreat on the Numinous Mountain, was led by wild animals along the way and entered deep into a mountain cave, where he saw a standing statue of Śākyamuni, or to that of Zhu Tanyou who tapped the head of a sleeping tiger to make it listen to sūtras. Also, these are not the only eulogies in the monastic histories. Consequently, he built halls and buildings, which were majestic like the [city of magical] transformation in Hwagaegok [lit., “Gorge of the Flower Blossom”], on the remaining foundations of the hermitage of the late Master Samböp.

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62 Tripitaka Master Shanwuwei 善無畏 (Śubhakarasimha, 637–735) was a master of esoteric Buddhism from India who was influential at the Tang court. According to his biography, he inherited the throne of Magadha at the age of thirteen, but declined in favor of his elder brother, instead becoming a monk. He studied esoteric Buddhism at Nalanda and, in 716, went to China, where, with the support of the Tang emperor Xuanzong, he translated esoteric Buddhist texts into Chinese and together with the Tripitaka Master Vajrabodhi (Jingangzhi 金剛智) spread esoteric Buddhism at the imperial court and beyond. He translated the Mahāvairocana Sūtra (in 725), to which the Chinese monk Yixing 一行 wrote a commentary, the Darijingshu 大日經疏. Shanwuwei was posthumously granted the title of Minister of the Court of Reception 鴻臚卿.

63 The summer retreat traditionally lasts for a period of three lunar months, from the sixteenth day of the fourth month until the fifteenth day of the seventh month.

64 I.e., Vulture Peak.

65 Zhu Tanyou 竺曇猷, a.k.a. Faxian 法憲, was a monk originating from Sogdia (Kangjuguo 康居國) active in the Jin dynasty.

66 The word rendered here as hermitage is nanya 蘭若, from Sanskrit aranya, and should be understood as a quiet place suitable for meditative practice, especially the cultivation of Són.

67 Samböp Hwasang 三法和尚 [lit. Venerable versed in the three Dharmas]: according to the Chirisan Ssanggye-sa ki 聰異山雙溪寺記, he was a Silla monk who, together with Kim Tae-bi 金大悲 stole the mummified head of the sixth patriarch 六祖頂上 Huineng and enshrined it in a stūpa built especially for it, the Yukjo chongsang t'ap 六祖頂上塔, on Chiri-san at Hwagaegok 花開谷 (near the location of Ssangye-sa 雙溪寺). This is a recent tradition created to improve the fortunes of Ssanggyesa. See John Jorgensen, “Ssanggye-sa and Local Buddhist History: Propaganda and Relics in a Struggle for Survival, 1850s–1930s,” Seoul Journal of Korean Studies 21 no. 1 (June 2008), pp. 87–127.

68 The term rendered as “master” is hwasang 和尚 (also 和上) is a general term for a senior monk,
In the third year of the Kaicheng era [838], the Great King Min’ae abruptly ascended to the treasured throne. He deeply relied on Buddhism [lit., “profound compassion”] and sent down a royally sealed letter providing the expenses for a [vegetarian] offering and he especially requested a personal audience [with Chin’gam]. The Sŏn Master [Chin’gam] said, “[The king should exclusively focus] on diligently cultivating a good rulership; what use is [his] wish [to meet me]?” The envoy returned to the king, who felt ashamed upon hearing this, and he considered the Sŏn Master as having eliminated both [the realm of] form and emptiness, and of having perfected both concentration and wisdom [i.e., samādhi and prajñā]. He sent the envoy to bestow the title “Hyeso” on him. The character “so” was avoided as it corresponded to the royal ancestor’s shrine tabbo name [of King Sŏngjo], thus it was changed. Moreover, his monk register was transferred to the Great Hwangnyong-sa and he was summoned to visit the capital [i.e.,

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69 King Min’ae閔哀 (also written 敏哀, r. 838–839) was the forty-fourth king of the Silla dynasty. His taboo name諱 was Myo˘ ng. Together with the attendant minister侍中 Yi Hong 利弘, he forced King Hu˘ ikang僖康 to commit suicide and thereby succeeded to the throne. However, Min’ae himself was assassinated in Kimyang金陽 by members of Kim U-jing’s金祐徵 faction.

70 I.e., King Sosŏng昭聖大王.

71 Hwangnyong-sa皇龍寺 was located in present day Kyŏngju, Kuhwang-dong, where its foundations are still visible. The construction of the monastery began in the fourteenth year of king Chinhŭng (553) and lasted for seventeen years. It was completed in 569. The monastery was renowned as a state protection monastery 護國寺刹 and housed two of Silla’s “three national treasures”三寶, namely, a sixteen-feet high Buddha statue (丈六像) and a nine-storey stūpa. The recently discovered “Hwangnyong-sa kuch'ung mok'tap ch'albu pungi”皇龍寺九層木塔剎柱本記,
Kyŏngju]. The coming and going of royal envoys [was frequent to the extent that] they crossed reins on the road. But he [Chin’gam] stood firm like a mountain and they could not move his determination. In the past, Sengchou\(^\text{72}\) refused three summons from the Yuan Wei [the Northern Wei court],\(^\text{73}\) saying “When practising the path in the mountains, one does not deviate from [achieving] the great comprehension [i.e., pervasive understanding].” Dwelling in seclusion and nurturing eminence: although the ages are different, the meaning is the same.

When he lived there for several years, those requesting instruction [lit., “requesting benefits”] formed a line like rice or hemp stalks, to the extent that there was not the slightest gap to insert an awl. Consequently, he wandered to select an extraordinary landscape, which he obtained on the foothills of the southern mountain ridges, a refreshing, high and dry place, most appropriate to dwell in. Thus he measured out [the ground] and began [to build] a meditation [lit. Sŏn] hut. It relied on [the slope of] misty peaks

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\(^\text{72}\) Sengchou 僧稠 (480–560) was an eminent monk in the Northern Qi 北齊 dynasty. He acquired a thorough knowledge of the Chinese classics and history (jingshi 經史) and became a scholar of the institute of learning太學博士. Later, he became a monk and practiced samādhi. He was venerated by Emperor Xiaoming 孝明 of the Wei 魏 dynasty. During the Tianbao 天保 era (550–559), Emperor Wenzuan 文宣 had him to reside in Yunmen-sa 雲門寺. See his biography in Xu gaoseng zhuan 續高僧傳 vol. 16 (T. 2060.50.553–555).

\(^\text{73}\) I.e. Emperor Xiaoming.
and looked down on cloudy gullies. To those with a clear field of vision, there were distant mountain peaks across the rivers, to those with a clear sense of hearing, there were gushing stones and flying rapids. When the spring came, the brooks blossomed. In the summer, the narrow pathways [had] pine trees. In autumn, the narrow ravines [were illuminated by] the moon. In winter, the mountain ridges were covered in snow. The four seasons changed the appearance [of the site] and the myriad phenomena intermingled in their splendor. The hundred pipes [i.e., the sound of the wind] hummed in harmony. The thousand cliffs competed for prominence. When those who had traveled to the Western Land [i.e., China] arrived here, they all looked [at this place] with astonishment, saying that Venerable Huiyuan’s Donglinsi [on Lu-shan] had shifted back beyond the sea [to Silla]. The world of the lotus flower cannot be fathomed by ordinary thoughts. Only if one is in a jar will one believe in the existence of another world contained within it.”

Water was drawn [to the site] by bamboo props. It was surrounded by steps and [water] flowed in from the four sides. At first he used Okchön [lit., “Jade Spring”] on the [temple-name] signboard.

屈指法胤則，禪師乃曹溪之玄孫。是用建六祖影堂，彩飾紛墉，廣資導誘，經所謂，“爲悅衆生故，綺錯繪衆像者也。”

Counting on one’s fingers his Dharma heirs, the Sôn Master was the great-great-grandson of Caoxi [i.e., Huineng]. Thus he built a portrait hall of the Sixth Patriarch [i.e., Huineng] and decorated its wall with variegated colors, to extensively contribute to guiding [sentient beings]. This is what the sūtra calls ‘to please sentient beings.’ Therefore it was elegantly decorated

74 A.k.a. the World [hidden in] the Lotus Flower, Lotus-Repository World, or Flower Treasury World refers to the Pure Land of the Buddha Vairocana. For a description thereof, see the Huayan jing.

75 Caoxi 曹溪 is another name for the sixth patriarch Huineng 慧能. Huineng used to preach the Dharma in the Baolin-si 寶林寺 which was located at Caoxi, south-east of Shaozhou 蘇州, district of Qujiang 曲江縣, Guangdong Province.
with paintings of many images.”  


On the dawn of the ninth day of the first month in the fourth year of the Dazhong era [850], he announced to his disciples, “The myriad dharmas are all empty. I am about to go. The One Mind is the basis. All of you should exert yourself for it. Do not preserve my body in a stūpa, do not record my traces [i.e., my life] with an inscription.” When he finished speaking, he sat [in meditative posture] and [entered] extinction [i.e., nirvāṇa]. His years of recompense were seventy-seven years and his accumulation of summers [as a monk] was forty-one. At that time, the heavens lacked the slightest clouds, [but] wind and thunder suddenly arose, tigers and wolves roared and howled, cedars and juniper trees withered. And then suddenly purple clouds covered the sky. In the sky there was the sound of snapping fingers. Everyone gathered at the funeral heard it. The History of the Liang Dynasty refers to the Book of Liang (Liangshu) completed in 635 by Yao Silian, an official of Sui and Tang Dynasty. The book is the official history of the Liang dynasty and as such part of the Twenty-Four Histories canon of Chinese history.

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76 The sūtra quoted here is the Foxiang zaosheng jing 佛像造成經.

77 The term used to designate the number of years he had lived as a monk is chokha (Ch. jixia 积夏), literally meaning “accumulated summers”, a term derived from the fact that monks undertook the summer retreat every year.

78 The History of the Liang Dynasty (Liang Shi 梁史) refers to the Book of Liang (Liangshu 梁書) completed in 635 by Yao Silian (姚思廉), an official of Sui and Tang Dynasty. The book is the official history of the Liang dynasty and as such part of the Twenty-Four Histories canon of Chinese history.

79 Chu Xiang 褚翔 of the Liang dynasty: his courtesy name 字 was Shiju 世擧. He held the posts of Governor of Yiyu 義與太守, Vice-Minister of the Board of Personnel 吏部郞, attendant minister 侍中, and President of the Board of Personnel 吏部尚書. He was reputed for his impartiality, integrity,
for the happiness of his sick mother. They heard the snap of fingers in the sky and the saintly was moved and the deep responded. How can this be a false report? All those whose determination was to follow the path sent their condolences. Those who had not lost their emotions harbored their grief and wept. It was definitely obvious that both gods and humans were in pain and mourning. The numinous urn [containing his cremated remains] and the secluded path [i.e., the pathway leading to his stūpa] were completely prepared beforehand. His disciples Pömnyang and others wailed as they carried his material body and, before the day went by, buried him in a mound on the eastern peak, in compliance with [Chin’gam’s] last will.

The Sôn Master’s nature did not lose its simplicity and his words were not due to machination. He wore warm but coarse [clothes made of] hemp. He satisfied himself eating coarse wheat, mixed chestnut oaks and beans, and [always] only a single sort of vegetable side dish. Even when the nobles and the accomplished arrived [to visit him], no special food was provided. The disciples were reluctant to present it [to visitors] because it was coarse to digest. So he said, “Since they have the [determined] mind to come here, what harm is there in serving them coarse food?” Venerable and humble, aged and young, were received in the same manner.

and benevolent administration. He passed away after the death of his mother had caused him great grief and fatigue. For his biography, consult the *Liangshu* vol. 41.
Whenever the royal emissaries mounted on relay horses transmitted [the king’s] order, coming from afar to beseech the power of the Dharma, he [Chin’gam] said, “Who among all those dwelling on the royal domain and supporting the Buddha-sun, do not pour out their minds to maintain mindfulness\(^{80}\) to store merit for the ruler? Furthermore, what necessity is there to pollute the silken words [of the king] from afar amidst withered trees and rotten stumps?\(^{81}\) Alas, we should be mindful that the transmitting riders are starving but cannot chew, are thirsty but cannot drink.” Some brought foreign incense as presents. So he carried warm ashes on an earthenware tile, and did not make [the incense into] pills to burn it, saying, “I do not know what smell this is, but it merely preserves a sincere mind.” Some also offered Chinese tea. So he used firewood to cook it in a stone cauldron, boiling it without care, saying, “I do not know what taste this is, but it merely moistens the stomach.” His preservation of the true and disregard of the secular were all like these kind [of examples].

雅善梵唄, 金玉其音. 側調飛聲, 爽快哀婉, 能使諸天歡喜, 永於遠地流傳, 學者滿堂, 謹之不倦. 至今東國, 習 魚山之妙者, 竟如掩鼻, 效玉泉餘響, 豈非以聲聞 度之之化乎.

He was always skilled at Buddhist chanting,\(^{82}\) his voice sounding [exquisite] like gold and jade. His side tunes and soaring sounds were refreshing, fast, sad and graceful, and could cause the gods to rejoice. [His skills] were forever propagated to distant places. Students filled the hall and he instructed

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\(^{80}\) To protect and care for (\textit{hunian 護念}) refers to the buddhas and bodhisattvas taking care of sentient beings.

\(^{81}\) The term translated as “king’s words” (\textit{lunyan 綸言}), literally “silk thread word”, occurs in the \textit{Liji} (禮記) entry on black clothes (\textit{zizi 緇衣}), “The king’s word is like silk. When it comes out [from the king’s mouth] it is like a thread of silk. “王言如絲, 其出如綸.”

\(^{82}\) The generic term for Buddhist chanting and music is \textit{fanbai (Kp. \textit{pomp’ae} 梵唄)}. \textit{Pomp’ae} is widely used in Buddhist rituals and religious services. Sŏn Master Chin’gam is widely considered as having introduced \textit{fanbai} to Korea.
them tirelessly. Up to the present, in the Eastern Country [i.e., Silla], the practitioners of the sublimity of Yu-shan⁸³ compete to be like [him] by covering their noses and emulating the lingering echoes of Okchōn [i.e., Hyeso].⁸⁴ How can this not be the transformation that saved [even] the śrāvakas [lit. the sound listeners]?

The Sŏn Master’s nirvāṇa was during the reign of Great King Munsŏng (r. 839–857). The king grieved sincerely and favored him with the bestowing of a pure posthumous title and he listened to his last admonitions. He was ashamed and refrained from doing [wrong]. Thirty-six years later [in 886], his disciples, worried about the hills and valleys [i.e., changes is worldly affairs],³⁵ brought up the [issue of the] karmic connection of non-decay to the disciples longing for the Dharma. The Court Auxiliary⁸⁶ and Ilgilgan⁸⁷ Yang Chinbang and the Directorate for the Veneration of Literature’s⁸⁸

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⁸³ Yu-shan or Mt. Yu (Kr. Ōsan 魚山): In Wei 魏 China, Cao Zijian 曹子建 (a.k.a. Cao Zizhi 曹子植) journeyed to Yushan where, in the mountain valleys, he was deeply impressed by hearing the pure sound of sūtras being recited. Thus the melody of fanbai is referred to as Yushan.

⁸⁴ In the Eastern Jin 東晉, Xie An 謝安 was so fond of singing the “Luoxia shusheng yong” 洛下書生詠 that he caught a nasal congestion which obliged him to sing with a nasal voice. His contemporaries emulated his singing style by pinching their noses. See Jinshu 晉書 vol. 79, “Biographies” liezhuan 列傳 49, “Biography of Xie An” 謝安傳.

⁸⁵ The change of hills and valleys (nu˘nggok 陵谷) are a reference to great changes occurring with the passage of time.

⁸⁶ Hucker 4210.

⁸⁷ Ilgilgan 一吉干 (a.k.a. ilgilch’an 一吉鵠) is the seventh rank in the Silla bureaucracy. Silla had a total of seventeen official ranks.

⁸⁸ Hucker 1669, 6135. Sungmundae 崇文臺: Directorate for the Veneration of Literature: in the
Chŏng Sun-il, [united in] having [the determination of] a metal-cutting mind, requested that [the Sŏn Master’s biography] be engraved in stone.89 The Great King Hŏn’gang (r. 875–886) propagated extensively the supreme transformation and venerated the true teaching [of Buddhism]. So he posthumously titled him Sŏn Master Chin’gam, and his numinous stūpa Taegong [lit., great emptiness]. Then he permitted these to be engraved in seal script so as to perpetuate his everlasting reputation.

Admirable indeed was [he, the master, like] the sun rising from the Valley of Sunshine [i.e., Silla].90 There was no darkness which he did not illuminate. On the seashore he planted [a] sandalwood [tree] which for a long time exuded its fragrance. Someone said, “The Sŏn Master bequeathed an admonition against making an inscription or a stūpa. And yet when it came down to his disciples [lit. the followers of the West River], they were unable to firmly respect [his will]. Were they first determined to seek it

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89 See "Zhouyi 禹易 Ji Ji 祖紀 Chapter Part One 擊辭 上, “Two men united in mind, their sharpness cuts through metal” 二人同心 其利斷金.

90 The term translated as “Valley of Sunshine” (yang gu 暘谷) occurs in the Shujing 詩經, Yaodian “Statutes of Yao” 其典, “[Yao ordered] he take residence at Yuyi, which is called Yanggu” 宅嵎夷 日暘谷.
[i.e., the inscription and the stūpa], or was it [i.e., the order] given to them [by the king]? This indeed is enough to be a flaw in a white jade.”

Alas, those who deny this are also wrong. He did not pursue fame, yet his fame is manifest due to the lingering recompense for his power of samādhi. Rather than being like extinguished ashes or interrupted lightning, is it not better to do what can be done when time permits it, and to make [his reputation] shake the major chiliocosm? Yet, before the turtle plinth supported the stone [of the inscription], the dragon [king] abruptly ascended to Heaven [i.e., passed away]. The Current King [Chōnggang] subsequently rose to the throne. Just as the ocarina and bamboo flutes\(^2\) were in mutual accord, the intention was harmoniously inherited [by the current king]. As it was [considered] a good thing, it [the order] was followed. As there was a monastery\(^3\) on an adjacent mountain peak with the title Okch’ōn, people were confused by the [overlapping] names. This caused [the assembly of monks at Okch’ōn-sa] to abandon this identity [of name] and adopt a different [name]. So it was appropriate that they abandoned the old [name] and followed the new. [This] made them inspect the location upon which the monastery rested, and since its gate faced a pair of mountain streams, [the king] granted it the title of “Ssanggye” (Twin Creeks).


\(^{91}\) The expression “a flaw in a piece of white jade” occurs in the *Shijing* 詩經 “Great Odes” Daya 大雅 Yipian 抑篇, “白珪之玷 尙可磨也 斯言之玷 不可爲也.”

\(^{92}\) The ocarina (xun 塤) and the bamboo flute (chi 糸) are two wind instruments often played harmoniously together. As such they are used metaphorically to describe brotherly harmony. See the *Shijing* 詩經 Xiaoya (Minor Odes) 小雅, entry Herensi 何人斯, “The elder brother plays the xun, the younger brother plays the chi 伯氏吹塤仲氏吹篪.”

\(^{93}\) The word for monastery, zhaoti 招提, is the abbreviated form for zhaotoutishe 招鬪提舍, which is a transcription for the Sanskrit catur-diśa, literally meaning “four directions” (四方) and by implication, the place where monks from the four directions gather together to cultivate the path. The Wei Emperor Taiwu 太武 built a monastery that was give the name Zhaoti-si 招提寺. Henceforth zhaoti was used as a synonym for a Buddhist monastery.
II. Stele Inscription of Chin'gam Hyeso

Wine jars on the marketplace (qu zun 衢罇) refers to opened wine jars that every by-passer can drink from. This is used as a metaphor for the path of the sages as being accessible to anyone who is willing to study it, and, more specifically, to the writings of the sages. See the *Huainanzi* 南子, "繆稱訓聖人之導 猶中衢而致尊邪 過者斟酌 多少不同 各得其所宜 是故得一人 所以得百人也."

Ying 鄘 was the capital of the Chu 州 state.

The *Shewen* 設文 describes five limited abilities of a squirrel as follows, "A squirrel has five abilities and five disabilities. The first is being able to fly but not being able to jump over a building. The second is being able to climb trees, but not being able to pierce through wood. The third is being able to cross over, but not being able to cross over a ravine. The fourth is being able to dig a hole, but not being able to hide his body. The fifth is being able to run, but not to run faster than humans."

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Although it is stone, I perhaps can rely on it [for my inscription]. I should be ashamed and fearful. However, the path is forcibly named. What is right and what is wrong? The worn-out brush conceals sharp points, so how could I, Your subject, dare [to decline]? Reiterating the previous meaning, I respectfully compose the inscription: The inscription says,

杜口禪那，
歸心佛陀，
根熟菩薩，
弘之靡它。

He [practised] the silent dhyāna, his mind took refuge in the Buddha. The mature-facultied Bodhisattva who propagated it was none other than he.

猛探虎窟，
遠泛鯨波，
去傳秘印，
來化斯羅。

He fiercely searched for the tiger’s cave, floating afar over huge waves. He left to inherit the secret seal\(^97\), he came [back] to transform [convert] Silla.

尋幽選勝，
卜築巖磴，
水月澄懷，
雲泉寄興。

\(^97\) I.e., the Treasury of Eye of the True Law (zhengfa yanzang 正法眼藏).
He sought the secluded and selected the exquisite. He divined and built on cliffs and precipices. The moon [reflected] in the water purified his mind, clouds and springs provided elation.

山與性寂，
谷與梵應。
觸境無礙，
息機是證。

The mountains and [his] nature were quiescent, the valley and his chanting echoed. [His] sense-realms were unimpeded. The ceasing of his [mental] capacities [corresponded to his] realization.

道賛五朝，
威摧衆妖。
默垂慈蔭，
顯拒嘉招。

His path was praised by five [consecutive] courts,\textsuperscript{98} his power destroyed multitudes of demons. His silence bestowed the shelter of compassion, he displayed the refusal of the excellent [royal] summons.

海自飄蕩，
山何動搖。
無思無慮，
匪斲匪雕。

The ocean naturally undulates, but do mountains move?

\textsuperscript{98} This is a reference to the courts of kings Hŭngdók, Hŭigang, Mi'ae, Sinmu, and Munsŏng.
He lacked [discriminative] thinking and anxiety, he was uncut and uncarved.

食不兼味,
服不必備.
風雨如晦,
始終一致.

His food was without combined flavors, his clothing was not proper attire. [Even when] wind and rain were [dark] like night, he remained consistent from the beginning to the end.

慧柯方秀,
法棟俄墜.
洞壑淒涼,
煙羅憔悴.

The branch of wisdom was about to flourish, [but] the ridge-pole of the Dharma suddenly collapsed. The caves and ravines were cold and desolate, the misted vines were emaciated.

人亡道存,
終不可諼.
上士陳願,
大君流恩.

The person perished but the path survives. [But] he can never be forgotten. The superior gentlemen [i.e., his main disciples] expressed their wish, and the great ruler issued forth his kindness.

燈傳海衣,
The lamp [of the Dharma] was transmitted to the sea [Silla], and his stūpa soared above the clouds.

[Till] the cloth of a divine being wears out the stone [of his stūpa],\(^9^9\) may it eternally glorify the Pine Gate [i.e., Buddhism].

光啓三年, 七月日, 建, 僧, 玄栦, 刻字.

Erected on a day of the seventh month in the third year of the Guangqi era [887].

The monk Hwan’yŏng carved the letters.

\(^9^9\) Literally, “until the stone is worn out and reduced to dust by the cloth of a divine being passed upon it once every hundred years” (天衣拂石). This is a Buddhist metaphor for an incalculable long period of time.
III

STELE INSCRIPTION OF NANGHYE MUYŎM

(藍浦 聖住寺 朗慧和尚 白月葆光塔碑文)
3. Stele Inscription of Nanghye Muyŏm

藍浦 聖住寺 朗慧和尚 白月葆光塔碑文

Text of the Paeg’wŏl Po’gwang Stūpa Inscription for the Master Nanghye, at Sŏngju-sa in Namp’o.

有唐新羅國, 故兩朝國師, 敎諡大朗慧和尚, 白月葆光之塔碑銘, 幷序.

Stele Inscription and Preface of the Paegwŏl Pogwang Stūpa for the Great Master posthumously titled Nanghye, former State Preceptor of Two Courts, Silla State in the Tang period.

淮南入本國, 送國信詔書等使, 前東面都統巡官, 承務郞, 侍御史, 內供奉, 賜紫金魚袋, 臣, 崔致遠, 奉敎, 撰.

Composed upon royal order by the subject Ch’oe Ch’i-wŏn, entering his native country [of Silla] [coming from] Huainan, as [Tang] envoy dispatched with a sealed letter and an imperial edict [of the Tang emperor to the king of Silla],¹ former Inspector of the Eastern Campaign Command, gentleman for rendering service, auxiliary attendant censor, Recipient of the Purple-and-Gold Fish-Pouch.²

¹ “[Tang] envoy sent [to deliver] the emperor’s letter and edict [to the king of Silla]” 送國信詔書 等使: Ch’oe Ch’i-wŏn returned to Silla as an envoy of the Tang emperor Xizong 信宗 to deliver his presents and imperial edict to the Silla king Hôn’gang 憲康 (r. 875–886).

² Ch’oe Ch’i-wŏn 崔致遠 compiled at least four inscriptions upon royal order. However, on each
帝唐搠亂以武功，易元以文德之年，暢月月缺之七日，日蘸咸池時，海東兩朝國師禪和尚，盥浴已，趺坐示滅。國中人，如喪左右目，閭門下諸弟子乎。鳴呼。應東身者，八十有九春，服西戒者，六十有五夏。去世三日，倚繩座儼然，面如生。門人詢乂等，號奉遺軆，假肎禪室中。上聞之震悼，使駛弔以書，繫以穀，所以資淨供而贍玄福。

At the hour when the sun completely merges in the pond in the seventh day of the waning moon of the eleventh month of the year in which the emperor of the Tang had eliminated the revolt by military achievement and changed his reign title to Wende [888], the Sŏn master and state preceptor of these inscriptions, the titles of his official positions are different. In this specific inscription, he figures as envoy of the Tang returning to Silla to deliver the emperor’s letter and decree. His route of return was as follows: Ch'oe Ch'i-wŏn left the Tang capital Chang'an in 884, but because of a stormy sea, he actually reached Silla in the third month of the following year (885). After his departure from Chang'an, he journeyed crossing south of the Huai River and the Yuan River, to Ningbo in Taizhou (eastern Zhejiang) where he boarded a ship in Dinghai County, bound for Kejia (瓊崖), Hongyi (紅衣), and Heishan (黑山). After a sojourn in Yong'am (靈巖) (in South Cho’lla Province), he reached the Silla capital of Kyŏngju.

3 This corresponds approximately to four o’clock in the afternoon. The third book of Huainanzi, “Patterns of Heaven” (Tianwen 天文訓) states that “The sun emerges from the sunrise-valley, [then] it bathes in the extensive pond.” 日出于暘谷浴于咸池. In the eleventh month of the lunar calendar, the sun “bathes” i.e., sets down approximately between 4 to 5 p.m.

4 This corresponds to the twenty-second day. The seventh day of the waning moon refers to the seven days of the waning moon or possibly to the seventh day after the moon starts to wane, that is, to the seventeenth day. See, Tongua yŏl’jon 東師列傳 vol. 1. The stele inscription of Muyŏm refers to it as corresponding to the twenty-seventh day (See Zutangji 祖堂集 vol. 17).

5 The eleventh month is a rendering for the term changyue 暗月 which is explained in the Liji 禮記, Yueling chapter (“proceedings of government in the different months”) states that “The midwinter month is called Changyue” 仲冬之月 命之曰暢月 and the commentary adds that “this month is the month of replenishment. It causes the myriad of things to be enriched, because it does not move.” 此月為充實之月 當使萬物充實 不發動故也 In the “Record on Midwinter” 仲冬記 of the Lüshi chunqiu 呂氏春秋, it is likewise said that “In the midwinter month, the sun is at the Big Dipper, and so on [thus this month is referred to as Changyue].” 仲冬之月 日在斗云命之曰暢月

6 A reference to the Huang Chao 黃巢 Revolt (875–884) during Huizong’s reign. When Emperor Zhaozong 昭宗 acceded to the throne in 888, he changed the reign title from Guangqi 光啓 to Wende.
of two [consecutive] courts of Haedong,\textsuperscript{7} having washed [his hands] and taken a bath, sat cross-legged and entered into nirvāṇa.\textsuperscript{8} The people in the [whole] country mourned [him] as if [they had lost] their left and right eyes, how much more so his disciples! Alas, eighty-nine springs [have passed] since he had manifested his body\textsuperscript{9} in the East\textsuperscript{10} and sixty-five summers\textsuperscript{11} since he took the Western precepts.\textsuperscript{12} Three days after he had left the world, he was reclining on a rope-bottomed seat with a solemn face looking as if he was [still] alive. His disciple Sun'ye and others cried as they respectfully attended his bequeathed body which they temporarily sheltered in a coffin in the meditation hall.\textsuperscript{13} Upon hearing this, the queen [i.e., Chinsŏng]\textsuperscript{14} deeply grieved. She sent an envoy with a letter of condolence and grain to contribute for the funeral expenses. Therefore they supplied a pure offering to provide for the [master’s] arcane happiness.\textsuperscript{15}

\textsuperscript{7} Haedong, literally “[the Land] East of the Sea” is another name for Silla or the Korean peninsula.

\textsuperscript{8} The term for nirvāṇa here is myödl, literally “extinction.”

\textsuperscript{9} The term translated as “manifested” is ūng 应 (Ch. ying), literally meaning “response.” As the Sŏn master was considered a great bodhisattva, what he manifested was the response body (S. nirmānākāya, Ch. yingshen 应身). The Sŏn master was a great bodhisattva who manifested himself in bodily form in the Eastern country of Silla as a response to the need of the people to be saved.

\textsuperscript{10} The East is a reference to Haedong (Silla).

\textsuperscript{11} The word for “year” used here literally means “summer” (夏), because monks count years and base their seniority upon the number of summer retreats (夏安居, lasting from the fifteenth day of the fourth month to the fifteenth day of the seventh month) they undergo.

\textsuperscript{12} Western refers to India, located west from China. Nanghye took the Buddhist precepts upon his ordination as a monk.

\textsuperscript{13} The coffin with the Sŏn Master’s corpse was placed in a Sŏn hall on a temporary base, because the time corresponded to the period of practice during the winter retreat. This was a provisional measure until a proper funeral could be performed at the end of the retreat period. This provisional funeral is also referred to as kabin 假殯.

\textsuperscript{14} Nanghye’s death occurred in 888 which corresponds to the reign of Queen Chinsŏng (r. 887–897).

\textsuperscript{15} Arcane happiness (Kr. byŏnbok, Ch. xuanfu 玄福) is a term similar to myŏngbok (Ch. mingfu 冥福) and refers to the happiness in the other world of a defunct person.
Two years later, a stone slab was cut and a layered burial mound was sealed.\textsuperscript{16} News thereof reached the royal capital. The disciples who had received the bodhisattva precepts\textsuperscript{17} [included] the commander-in-chief of Muju\textsuperscript{18} and sop’an\textsuperscript{19} Kim Il, the attendant office manager\textsuperscript{20} Kim Kwan-yu, the protector of P’aekang\textsuperscript{21} Kim Ham-ung, and the assistant commander-

\begin{enumerate}
\item Layered mound (Kr. ch’ungch’ong, Ch. cengzhong 層塚) refers to a stūpa. Note that usually a stūpa is rendered in Korean (and Chinese) as either $t’ap$ (Ch. ta 塔) or $pudo$ (Ch. futu 浮屠). The former refers to a stūpa in which the śarīra of a Buddha are enshrined, whereas the latter where the relics of a [Sŏn] patriarch are enshrined.
\item The Bodhisattva precepts ($Posal-kye$, Ch. $Pusa jie$ 菩薩戒), also referred to as “Mahāyāna precepts” ($Taesu˘ ng-kye$, Ch. $Dasheng jie$ 大乘戒), are the precepts that are to be observed by bodhisattvas and as such can be taken not only by monks and nuns, but also by lay male and female practitioners.
\item Commander-in-chief of Muju 武州都督: Muju (present-day Kwangju) was one of Silla’s nine prefectures 州. The term $todok$ 都督, translated here as commander-in-chief, refers to the army commander ($kunju$ 军主) who was appointed from an official having the rank ranging from $ku˘ bch’an$ 級飡 to $yich’an$ 伊飡. The latter were official rank designations used from the time of King Wŏnsŏng onwards. See Samguk sagi vol. 40, Treatise on Official Posts 職官志, Outer Officials 外官.
\item $Sop’an$ 蘇判 is another name for $chapch’an$, the third of Silla’s seventeen official ranks 官等. See Samguk sagi vol. 38, Treatise on Official Posts 職官志 上.
\item The attendant office manager ($chipsa sirang$ 職事侍郞) was a secondary official position 次官 in Silla’s Governing Agency ($Chipsa-so˘ ng$ 職事省). The sirang was previously known as $chŏndadu˘ ng$ 典大等 (from the sixteenth year of King Chinhŭng) but renamed sirang in the sixth year of King Kyŏngdŏk. Officials having the rank ranging from $naema$ 奈麻 to $ach’an$ 阿飡 were nominated to that position. See Samguk sagi vol. 38, Treatise on Official Posts 職官志 上, entry on $Chipsa-so˘ ng$ 職事省.
\item Protector of P’aekang ($p’aekang tobo$ 洹江都護) refers to the Head Director (tusang daegam 頭上大監) of P’aekang Fortress 洹江鎭. Silla built this fortress in the context of its policy to expand its territory to the north. The titles for the officials ranking below the fortress’ director were enacted in the third year of Queen Sŏndŏk’s reign (782) (See Yi Ki-dong 李基東, “Silla hadae u˘ i wangwi kyesu˘ ng kwa cho˘ ngch’i kwajŏng” 新羅 下代의 王位繼承時 政治過程 in Silla kolv’umje saboe wa
\end{enumerate}
The assistant commander-in-chief \( (pyŏlga \text{ 別駕}) \) is another designation for the Prefectural Assistant \( (chubo \text{ 州輔 or chujo \text{ 州助})} \) whose duties consisted in assisting the Protector 都督 of a prefecture. This too has been adopted from the Tang system. The term \( pyŏlga \) appears for the first time in the stele “Changnim-sa Mugu chŏngt’ap wŏn’gi” dating from 855 (corresponding to the seventeenth year of King Munsong’s rule) and was considered by Suematsu Yasukazu 末松保和 to be a synonym for \( chubo \text{ 州助} \) (See “Changnim-sa Mugu chŏngt’ap wŏn’gi”, in Shiragi shi no sho mondai 新羅史の諸問題, 1954, p. 472). In contrast, Fujita Ryōsaku 藤田亮策 considers \( chubo \) as referring to the changsa 長史 (“Administrator”) (“Shiragi kyūshū gokei kō” 新羅九州五京考, 朝鮮學報 5, 1953; Chōsen gakuhō 朝鮮學論考, 1963, p. 362). But since in the “Changnim-sa Mugu chŏngt’ap wŏn’gi” the \( pyŏlga \text{ 別駕} \) of Myŏngju 濟州 is mentioned together with the changsa of Muju 武州, Fujita’s view has been pointed out as wrong by Yi Ki-dong 李基東 (Yi Ki-dong, “Silla hadae ū P’aekang-jin” 新羅 下代의浿江鎮, op. cit., pp. 217–225).

22 The assistant commander-in-chief \( (pyŏlga \text{ 別駕}) \) is another designation for the Prefectural Assistant \( (chubo \text{ 州輔 or chujo \text{ 州助}}) \) whose duties consisted in assisting the Protector 都督 of a prefecture. This too has been adopted from the Tang system. The term \( pyŏlga \) appears for the first time in the stele “Changnim-sa Mugu chŏngt’ap wŏn’gi” dating from 855 (corresponding to the seventeenth year of King Munsong’s rule) and was considered by Suematsu Yasukazu 末松保和 to be a synonym for \( chubo \text{ 州助} \) (See “Changnim-sa Mugu chŏngt’ap wŏn’gi”, in Shiragi shi no sho mondai 新羅史の諸問題, 1954, p. 472). In contrast, Fujita Ryōsaku 藤田亮策 considers \( chubo \) as referring to the changsa 長史 (“Administrator”) (“Shiragi kyūshū gokei kō” 新羅九州五京考, 朝鮮學報 5, 1953; Chōsen gakuhō 朝鮮學論考, 1963, p. 362). But since in the “Changnim-sa Mugu chŏngt’ap wŏn’gi” the \( pyŏlga \text{ 別駕} \) of Myŏngju 濟州 is mentioned together with the changsa of Muju 武州, Fujita’s view has been pointed out as wrong by Yi Ki-dong 李基東 (Yi Ki-dong, “Silla hadae ū P’aekang-jin”, p. 219).

23 Chŏnju 全州, one of Silla’s nine prefectures, originally had been Paekje’s Wansan 完山. In the fifth year of Silla’s King Sinmun’s reign, it was renamed Wansan-ju 完山州, and later, in the sixteenth year of King Kyŏngdŏk, it was renamed Chŏnju. (Samguk sagi vol. 36, Treatise on Geography 地理志 3).

24 Fortified walls (Ch. \( weicheng \text{ 維城} \)) is a metaphor for the royal clan. The \( Shijing \text{ 詩經 大雅} \) (Greater Odes) 大雅, states that “The circle of [the king’s] relatives is a fortified wall.” “宗子維城.”

25 Entering the master’s room was a ritual in which a disciple entered the room of a Sŏn master to receive instruction. Access to the master’s room was usually a privilege open to monks.

26 The character \( sŏk \) (Ch. \( shi \text{ 詩} \)) is an abridged form of the Chinese transliteration \( Shijiamouni \) 釋迦牟尼 for the Sanskrit Śākyamuni. The practice of adopting \( shi \text{ or sŏk} \) as their surname by Chinese
III. Stele Inscription of Nanghye Muyŏm

Taedŏk\(^{27}\) and [Controller-in-chief of] the Office for the Clarification of [Buddhist Profundities],\(^{28}\) and Sŏk Sinbu, Sangjwa\(^{29}\) of Sachŏnwang-sa,\(^{30}\) saying “The master is dead and the ruler is mourning. How can we endure to have a mind of ashes [i.e., be insensitive] and a tongue of wood [i.e., be silent]?\(^{31}\) [It is incumbent upon us to repay the kindness of our master] by means of the three types of right conduct.”\(^{32}\) Thereupon monks and lay

and Korean monks upon ordination originates with Daoan 道安 (312–385)’s suggestion that upon leaving the world one enters the Buddha’s clan, that is, the clan of the Śākyas.

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\(^{27}\) \textit{Taedŏk} (Ch. \textit{Dade} 大德), lit. “great virtue” is originally a term of respect for the Buddha or monks, corresponding to the Sanskrit term mahā bhadanta. However, in East Asia, the term as also been used as an official title. In Silla, \textit{Taedŏk} was a honorary title conferred by royal decree on a monk who had achieved merit of some sort. The earliest example is the monk Chimyŏng 智明 who was given this title by King Chinp'yŏng. (See, \textit{Samguk sagi}, fasc. 4, and Ch'oe Chi’won’s “Silla Kaya-san Haeinsa Son’anju wŏnbŏyŏk ki” (in \textit{Tongmunso`n}, vol. 64) where the monks Chiyŏng 智穎 and Sun’go 乗固, who lived during Queen Sŏndŏk’s reign (?–647), are mentioned as the first \textit{Taedŏk}. Ch’oe Chi’won mentions that the age required to be nominated as taedŏk was fifty or older, and that this honorary position was limited to seen years. He also refers to the title of \textit{Pyŏl Taedŏk 別大德} which was granted to elder and experienced monks, especially to those affiliated with the Popsang school 法相宗 or with the Hwaŏm school 華嚴宗.

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\(^{28}\) \textit{Sobyŏn} (Ch. \textit{zhaoxuan 昭玄}) refers to \textit{Sobyŏn só} (Ch. \textit{zhaoxuan-ibu 昭玄署}), or Sohyŏn chŏngsŏ (Ch. \textit{zhaoxuan-jingsbu 昭玄精署}), the office monitoring monks and nuns which originated from the “Office for the Clarification of [Buddhist Profundities]” (\textit{Zhaoxuan-si 昭玄寺}) in the Later Wei 後魏 \[285\]. See the “Baiguan zhi” 百官志 (Treatise on Officialdom) in the \textit{Suishu 隋書}.

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\(^{29}\) \textit{Sangjwa} (Ch. \textit{Shangzuo 上座}; S. \textit{sthavira}), lit. “Senior Seat” (or just “Elder”) was a monk office which, together with the offices of Saju (Ch. \textit{Shizhu 寺主}; S. \textit{vihārasvāmin}), and Toyuna (Ch. \textit{duweina 都維那}, S. \textit{karmadāna}) were known as the “three bonds” (Kr. \textit{samgang}; Ch. \textit{sangang 三綱}), i.e. the directors of a monastery.

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\(^{30}\) Sacho’nwang-sa 四天王寺 (lit. ‘Monastery of the Four Heavenly Kings’) was built in 679 and the housed a Sŏngjŏn 成典 office. A Sŏngjŏn was an office in charge of managing the monastery and supervising maintenance works. In the Silla dynasty, there were seven such Sŏngjŏn, at Sachŏnwang-sa, Pongsŏng-sa, Pongdŏk-sa, Kam’un-sa, Pong’un-sa, Yongmyo-sa, and Yonghŭng-sa. Among them, the Sŏngjŏn at Sachŏnwang-sa was the highest in rank, which in turn illustrates the importance of Sachŏnwang-sa during that time. See the entry Sachŏnwang-sa 四天王寺成典 in the “Treatise on Official Posts” 職官志 上 of the \textit{Samguk sagi}, fasc. 38.

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\(^{31}\) I.e., being indifferent and silent.
people concurred to request [the king] to confer a posthumous title and [to provide] a stele inscription for the stūpa. [The king] gave an instruction, which said, “I approve it.”

Before long, [the king] ordered his royal descendant, Vice Minister in the Ministry of War [Kim] U-gyu to summon the Messenger of the Hanlin Academy and Attendant Censor Ch’oe Ch’i-wŏn. [Ch’oe Ch’i-wŏn] arrived at the Pongnae Palace, where he [together] with [other] eminent scholars (lit. ‘jade trees’) ascended the palace steps, kneeling and awaiting for orders outside of the pearl screen. The queen [Chinsŏng] said: “The late Great Master Sŏngju truly was a Buddha who appeared in the world. Formerly, my late father [King Kyŏngmun] and [King Hon’gang] both respected him as their teacher. A long time has passed since they brought happiness to the state. I then succeeded to the throne and wished to continue the will of my

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32 The three forms of right conduct refer to repaying the kindness received from one’s ruler, teacher, and father. See Wenxuan 文選, Huan Wen 桓溫 “Jian Jiao Yan biao” [Memorial Recommending Jiao Yan] 薦焦彦表, “As they keep minds with traces of deception, the teachings should be in the three restraints” 亦有秉心矯跡 以敎在三之節.

33 Literally “the white and the black” (Kr. paek baek; Ch. bai hei 白黑). White refers to the white clothes worn by secular people or lay Buddhists, whereas black refers to the black robes worn by Buddhist monks. The combination of both terms refers to the Buddhist community (S. sangha) as a whole.

34 Vice Minister in the Ministry of War, bagwan igyŏng (Ch. xiaguanchi jingjing 夏官二卿). Xiaguanchi literally means office or official for summer, traditionally considered the season for conducting war. The ministry of war was one of the six ministries.[Hucker 2296] Jingjing is an unofficial reference to the vice ministers in those six ministries. [Hucker 1830]

35 Pongnae (Ch. Penglai) refers to one of the five mythical mountains where immortal sages are said to abide. The Pongnae Palace was the central building in Queen’s Chinsŏng’s palace complex.
ancestors. However, heaven was not willing to bequeath\textsuperscript{36} [a eminent monk], which made my mind to mourn him even more. As I confer a great name to those who have great moral conduct, I confer [upon him] the posthumous title Tae Nanghye (lit. “Great Bright Wisdom”) and [his] stūpa is to be named Paekwŏl Pokwang (lit. “bright moon concealing light”). You [i.e., Ch’oe Ch’i-wŏn] once were a government official in the West [i.e., China] and returned [to Silla] [wearing] dyed silk clothes and brocade. Looking back, my deceased father, [King Kyŏng]mun selected you as Scion of the State and ordered you to study [in Tang China].\textsuperscript{37} King Hŏn’gang treated you with courtesy appropriate for a national scholar.\textsuperscript{38} Thus it is appropriate that you compile the inscription of the National Preceptor to repay [the kindness you received from both kings].”

謝曰, “主臣, 殿下恕粟饒浮秕, 桂飽餘馨, 俾報德以文, 固多 天幸. 第 大師於有為 浇世, 演無為秘宗, 小臣以有限麽才, 紀無限景行, 弱轅載重, 短綆汲深. 其或石 有異言, 龜無善顧, 決叵使山輝川媚, 反贏得林慙澗愧, 請筆路斯避.”

[I, Ch’oe Ch’i-wŏn] declined, saying: “Your Majesty, forgive me, for

\textsuperscript{36} The expression “willing to bequeath” yinwei 慳遺 is explained in the Shijing 詩經 Xiaoya “Minor Odes” 小雅 十月之交 “Jiao of the tenth month” as “He could not bring himself to leave a single minister, Who might guard our king.”

\textsuperscript{37} Kukja (Ch. guozi 國子), literally “scion of state”, originally was a collective designation of the sons and younger brothers of feudal lords, ministers, and grand masters in the Zhou and Han dynasties. In this context, it also refers to Kukjubak (Ch. guozixue 國子學) or the “National University” (a.k.a. “School for the Sons of the State). Ch’oe Ch’i-wŏn’s statement that King Kyŏngmun selected him to study at as a “Scion of the State” possibly refers to Ch’oe Ch’i-wŏn’s journey to Tang China at the age of twelve. Should that be the case, then, unlike it has been heretofore considered, Ch’oe Ch’i-wŏn did not journey to China on a private basis, but as a state-sponsored student. But this is a matter awaiting further inquiry.

\textsuperscript{38} National Scholar (Kr. kuksa, Ch. guoshi 國士) is a reference to the foremost scholar in the realm. When Ch’oe Ch’i-wŏn returned to Silla in 885, King Hŏn’gang conferred upon him the prestigious title of “Reader-in-waiting and concurrent Hanlin Academician, probationary gentleman attendant to the bureau of military appointments, and administrator of the directorate for auspicious documents” 侍讀兼翰林學士守兵部郎知瑞書監. Kuksa is a reference to that appointment.
I –your servant– am afraid that I am [worthless like] superfluous and unripe grain, satiated by the remaining fragrance of laurel. Having [me] to repay the kings’ virtue by writing is definitely more than heaven’s favor. However, the Great Master [while being] in the degenerate age of the conditioned realm, expounded the secret teaching of the unconditioned realm. For me, a mediocre subject with limited and insignificant talent, to record the [master’s] unlimited bright conduct is like carrying a heavy load on a fragile cart, or like using a short rope to draw water from a deep well. If that slab [i.e., the stele] tells strange things, or if the turtle [supporting the stele] does not look back kindly [upon the stele inscription], it is definitely not possible to cause the mountain to shine or the rivers to charm. Instead one will incur humiliation from the forests and shame from mountain streams. [Hence]

39 “Satiated by the remaining fragrance of laurel” is a metaphor for Ch’oe Ch’i-wôn’s study and scholarly activity in China.

40 The expression muhan kyŏnghaeng (Ch. wuxian jingxing 無限景行) most likely is an adaptation from a phrase occurring in the Shiijing 諡經 Xiaoya “Lesser Odes” 小雅 entry chehe 軟告, as “To the high hills I looked; The great way I pursued.” “高山仰止 景行行止”, a metaphor for a limitless virtuous conduct.

41 The expression “using a short rope to draw water from a deep well” refers to the difficulty of accomplishing great tasks with a mediocre talent. This expression is found in Daoist texts such as the Zhuangzi 莊子, Zhile Chapter [Supreme Happiness] 至樂, “小者不可以懷大 短綆者不可以汲深”; the Xunzi 荀子, Rongru Chapter 荣辱, “短綆不可以汲深井之泉 知不機者不可與之聖人之言”; and the Huainanzi 淮南子, Shuolinxun Chapter 說林訓, “短綆不加以汲深 器小不可以盛大 非其任也.”

42 A slab telling strange things refers to an episode in the Chunqiu Zuozhuan, entry for the eighth year of Zhaogong 昭公, where the Marquis of Jin refers to a slab telling strange things in order to express the popular resentment over the building of the imperial palace.

43 Most stele stood on the back of a pedestal shaped in the form of a turtle, an animal symbolizing longevity. See Liu Yiqing’s 劉義慶 Shishuo xinyu 世說新語.

44 “The mountains shining and the rivers enchanting: 山輝川媚; if stones hide jade and water harbors gems, mountains shine and rivers are beautiful.” This is a reference to a man with learning and virtue who shows himself to society through his literary compositions. See Wenxuan 文選 Lu Ji 陸機, “Wenfu” (Rhapsody on Literature) 文賦, “石蕴玉而成山輝 水懷珠而川媚.”

45 “Incur shame from forests and mountain streams” 林慙澗愧: a person without principles disguises
I request to be excused from composing that [inscription].”

The queen said, “The tendency to [politely] decline is indeed a good custom of our country. However, if you are unable to do this, what was the use [of your name being posted on] the golden tablet [of the successful candidates of the civil service examinations]. Do make an effort [to write] it.” She suddenly produced one compilation of writing as big as as a lump of timber. She had the palace eunuchs give it to me. It was the [master’s] account of conduct that his disciples had presented [to her].

復惟之，西學也彼此俱為之，而為師者何人，為役者何人。豈心學者高，口學者

himself as a recluse and if hiding in mountain forests, the forest and rivers will all be ashamed of him. This refers to a dull-witted person pretending to be educated but being considered to be a disgrace by others. See Wenxuan 文選 Kong Jigui 孔稚圭, “Beishan yi wen” 北山移文, “The humiliation from the forests will be endless and the shame from the mountain streams will not stop” 其林慙無盡澗愧不歇.

The golden tablet contained the names of the successful candidates in the civil service examinations, whereas the names of successful candidates of the military branch were posted on a silver tablet.

The term translated as palace eunuchs, chungyön (Ch. zhongjuan 中涓), originally refers to the servants in the entourage of the Son of Heaven (天子). In this inscription, the term seems to refer to the Court Attendants 近侍 in charge of serving the king or the heir apparent, who were affiliated to the Palace Chancellery (chungsaïng 中事省) whose duty consisted in composing royal edicts (詔誥). In the epigraphic material of the Late Silla period, these servants were also referred to by the terms nacyang 內養 or chungua-in 中舍人. (See Yi Ki-dong 李基東, “Namal ryŏch’o kŭnſi kigu wa munhan kigu ūi hwakjang”, op. cit., pp. 236–240).
勞耶。故古之君子，慎所學，抑心學者立德，口學者立言，則彼德也，或憑言而可稱，是言也，或倚悳而不朽。可稱則心能遠示乎來者，不朽則口亦無慙乎昔人。為可為於可為之時，復焉敢凝讓乎篆刻。

Again thinking about it, studying in the West [i.e., China] is what he [i.e., the master] and I [Choe Ch'i-wön] both did. But who [among us] has become a master, who has become a servant? How come that the one who studied the mind [i.e., Buddhism] is given prominent treatment whereas the one who studied the mouth [i.e., Confucianism] has to toil? Therefore the superior person\(^{50}\) in the past was cautious in what he studied. But the one studying the mind established virtue, whereas the one studying the mouth established language, which accordingly [was necessary to express] the virtue of the former. Again, one has to rely on language to be able to express [virtue].

This is [the function of] language. Again, one has to rely on virtue if it is not to decay. One has to be able to express it [by language] in order that the mind can be shown to distant [generations] to come. It will not decay if [what is spoken by] the mouth does not humble the people of the past. What can be done should be done at the [appropriate] time when it can be done. Again, how dare I obstinately decline [to compose the inscription that is to be] carved in seal script?

Only then did I unravel his jade[-like] Account of Conduct and then I saw the year [i.e., date] of the great master’s journey to the West [i.e., China] and [the year of] his return East [i.e., Silla], the circumstances of his

\(^{50}\) The “superior person” (Kr. kunja, Ch. junzi 君子, lit. “lord’s son”) is a term used in Confucianism to describe the ideal human being.
III. Stele Inscription of Nanghye Muyŏm receiving the [full] precepts and of his enlightenment to [the principles of] Sŏn, his becoming the refuge for and object of veneration of high-ranking officials and administrators, and his establishment of [Buddha-] images halls and portrait halls. The stele inscription at Sŏngju-sa composed by the late Hanlin Academician Kim Ip-ji has described this in detail. His

51 Sujae (Ch. shouzai 守宰): lit. protector and steward. A reference to taishou 太守 “governor” [Hucker 6221] and zaixang 宰相 “Grand Councilor” [Hucker 6819]. Territorial Administrator, a generic reference to members of units of territorial administration. [Hucker 5402]

52 Sangjon (Ch. xiangdian 像殿), lit. “statue/image hall” refers to a hall where Buddha statues or images are enshrined.

53 Yongdang (Ch. yingtang 影堂), lit. “portrait-hall” refers to a building in which the portraits of Sŏn patriarchs are enshrined.

54 The “Inscription of Sŏngju-sa” (Sŏngju-sa pi 聖住寺碑) is an inscription relating the life of the Sŏn Master Muyŏm 無染. It is extant in fragments at the site of Sŏngju-Monastery, near Poryŏng in Southern Ch’ungch’ŏng Province. (See Hwang Su-yŏng, Hanguk kumsọk yumun, pp. 86–91; Hanguk kumsọk chonmun: Kodae p’yŏn, p. 263).

55 Hallim-lang 翰林郎, refers to Hallim baksa or Hanlin Academician in the Late Silla. According to the Samguk sagi fasc. 9, Treatise on Official Posts 職官志, the position of sangmunsa 詳文師 (“Editor”) was renamed in 714 to tongmun paksa 通文博士 (Erudite in Literature) and, during the reign of Kyŏngdŏk (r. 742–765) changed into Hallim 翰林, an Erudite 學士.

Although this Hallim institution during Kyŏngdŏk’s reign was modelled upon the Tang system, in the Tang the position of Hanlin Academician was an honorary official post 令外官 without a specific official rank, whereas in Silla, the title of Hallim Academician was given in accordance with a fixed official rank, which reflects the social hierarchy according to the “bone-rank system” 骨品制.

Approximately in 880, the Hallim-tae 翰林臺 was renamed Sojŏ-wŏn 端書院 and the positions of baksa (Academician) 學士 and chikkak-saje 直學士提 (Auxiliary Academician) were established, which assumed a central function of the literary institutions (文翰機關) in the late Silla period. (Yi Ki-dong 李基東, “Namal ryŏch’o kunsı kigu wa munhan kigu ui hwakjang,” op. cit., pp. 247–255).

56 Kim Ip-ji 金立之 was one of the twelve Royal Bodyguard Students 宿衛學生 who went to Tang China in 825 with the Silla envoy to the Tang Court, Kim Hŭn 金昕. He probably passed the Tang civil service examinations for foreigners and returned to Silla, where, as Hallim-lang, he was appointed in 855 as Governor and Lord of Ch’usŏng District. Kim Ip-ji was active in the mid-ninth century in literary academic circles, and known for having composed the “Ch’angnim-sa Mugu chŏngt’ap wŏngi” and “Inscription of Sŏngju-sa” 聖住寺碑. (Yi Ki-dong 李基東, “`Na mal Ryŏ ch’o künsı kigu wa munhan kigu ui hwakjang,” p. 250).
virtuous proselytizing for the sake of the Buddha and for his descendants, his reputation as serving the ruler and serving his teacher, his authoritative power pacifying the secular world and subduing demons, his performance of manifesting himself like the Peng bird\(^{57}\) and returning [i.e., leaving] like a crane,\(^{58}\) has been completely recorded in the stele inscription at Simmyo-sa,\(^{59}\) personally produced by the Great Mentor, the Great King Hŏn’gang.\(^{60}\) Therefore, what I, a spoiled [Confucian] scholar, now [have to] do is merely limited to mark the dates of our master’s entrance into parinirvāna and of our ruler’s pious bestowal of his stūpa’s title.

口將手議，僕將自適其適，這有上足苾芻，來趣壹白語及斯意。則曰，“立之碑，立之久矣，尚闕數十年遺美，太傅王神筆所紀，蓋顯示殊遇云爾。吾子，口嚼古賢

\(^{57}\) Peng 鵬 is a giant bird that transforms from a giant fish (Kun 鯤) in Chinese mythology. The oldest record of the Peng and Kun myth occurs in the first chapter (“Free and Easy Wandering” Xiao Yao You 道遙遊) of Zhuangzi 庄子 “北冥有魚 化而爲鳥 其名曰鵬 徙於南冥也.” Here, Muyo˘ m’s journey to Tang China is here compared to the flight of the Peng.

\(^{58}\) The expression “return of the crane” 鶴歸 occurs in the Soushen Houji 搜神後記, where a certain Ding Jinwei 丁今威, an individual from Liaodong 遼東 in the Han dynasty, is said to have mastered the art of the immortals 仙術 and ascended to heaven. “丁今威本遼東人學道于靈虛 後化鶴歸遼 集城門華表柱 時有少年 擧弓欲射之 學乃飛 緋徊空中而言曰 有鳥有鳥 丁 今威 去家千年今始歸 城郭如故 人民非 何不學仙家昇昇 逐高上沖天 今遼東諸丁云 其先世有昇仙者 但不知名字耳”

In this context, the Peng bird and the crane refer to Sŏn Master Muyo˘ m’s travel to, and return from, China.

\(^{59}\) The inscription at Simmyo-sa 深妙寺碑 refers to the inscription of Sŏn Master Muyo˘ m, composed by King Hŏn’gang himself. Simmyo-sa was located near Sangju in present-day Northern Kyŏngsang Province. Thus, based on Ch’oe Ch’iwon’s record, there was a total of at least three inscriptions of Sŏn Master Muyo˘ m.

\(^{60}\) T’aebu (Ch. Taifu 太傅, lit. Grand Mentor) is a posthumous title conferred to King Hŏn’gang by the Tang dynasty. According to the entry, “Fascicle 2, Memorial in Thanks for the Posthumous Grant of a Title 第二卷 謝追贈表” in Ch’oe Ch’iwon’s Collected Works 文集, quoted in the Samguk sagi (fasc. 11), “臣坦言伏奉制旨 追贈亡父臣凝爲太師 亡兄臣晸爲太傅…” That is, in the T’aebu 太傅 which has been quoted in the entry for the first year of Queen Chinsŏng’s reign, the posthumous title of King Hŏn’gang (獻康 var. 憲康; r. 875–886), the forty-ninth king of Silla and the son of king Kyŏngmun is mentioned as Chŏng 晸.
서, 面飲今君命, 耳獸國師行, 目醉門生狀. 宜廣記而備言之, 殆貽厥可畏, 俾原始要終. 脫西笑者, 或袖之脫西人笑則幸, 甚吾敢求益, 子無憚煩, 狂奴態餘.” 率爾應曰, “僕編苫者, 師買采乎.”

Just when I was about to write what I thought, 61 one of his superior disciples, a monk [lit. bhiks. u], came to request me for a “spicy plant squashed in a mortar.” 62 [This reflects] his language and his intention. Then he said: “A long time passed since the stele inscription by [Kim] Ip-ji was erected. Still it omits the praiseworthy [acts that the master] bequeathed for several decades.

61 The expression 自適其適 “doing as one pleases” is taken from the Zhuangzi 莊子, Dazongshi 大宗師, “通人之適 而不自適 其適者也.”

62 The term “spicy plant quashed in a mortar” (Ch. jijiu 軋臼) is a metaphor for a sophisticated piece of writing. It is based upon a story of filial piety occurring in the Houbanshu 後漢書, Lienuzhuang 烈女傳 entry Cao E 曹娥. Cao E’s father was a blind man who sang songs to string instruments (絃歌) and acted as a shaman. On the fifth day of the fifth month of 152, he drowned in a river while traveling upstream on a boat invoking the river spirit 波神. His fourteen-year old daughter Cao E witnessed his death from the shore and cried for seventeen days before jumping into the river and dying. Before long, Cao E’s corpse, with her father’s corpse on her back, emerged from the water. Government officials considered this as an example of filial piety and erected a virtuous woman stele (lienu bei 烈女碑) dedicated to her. Cai Yong 蔡邕 composed an eulogy (讚題) to it, saying “yellow pongee, youthful wife, maternal grandson, spicy plant squashed in mortar” 黃絹幼婦外孫虀 臼. The Shishuo xinyu 世說新語, Jiewu Chapter 捷悟 interprets this meaning as “Cao Cao and Yang Xiu were passing by the stele for Cao E. On the back of the stele were the eight characters, ‘yellow pongee, youthful wife, maternal grandson, spicy plant squashed in a mortar.’ Yang Xiu said, ‘Yellow pongee is colored thread, which forms the character jue (utterly), youthful wife is young woman, which forms the character miao (marvellous), maternal grandson is a woman’s son which forms the character hao (lovely), and spicy plant squashed in a mortar is to sense bitterness which forms the character ci (words). So it means utterly marvellous, lovely words.’ Yang Xiu knew this as soon as he saw it. Cao Xiu traveled thirty li before he knew this. And he sighed, ‘The difference between wisdom and ignorance is thirty li.” See Richard B. Mather, Shih-shuo Hsin-yü: A New Account of Tales of the World, Minneapolis: University of Minnesota Press, 1976, pp. 293–294.
What the Great Mentor [King Hŏn’gang] recorded with his divine brush [i.e., exquisite calligraphy], for the most part merely showed the special treatment [he had accorded to him]. Sir, your mouth eloquently talks about the writings of ancient worthies, your face drank orders from the current ruler, your ears are satiated from [having heard about] the state preceptor’s conduct, your eyes are inebriated by [reading] his account of conduct [compiled] by his disciples. It is suitable to extensively record and fully narrate [his life], [even if] only to bequeath it to [future generations] worthy of respect, so that they [know the master’s life] from beginning to end. If those avoiding being laughed at in the West [i.e., monks not going to study in China out of fear of having their ignorance exposed] put [this record of the master’s life] in the sleeve [of their robes], then it will be very fortunate for them. How dare I to request [you] for more? Do not shirk this troublesome task and [assume] the attitude of Kuangnu.

63 “Worthy of respect” is an expression occurring in the Lunyu 論語, Zihan Chapter 子罕: “The Master said, ‘A youth is to be regarded with respect. How do we know that his future will not be equal to our present?’ 子曰: 後生可畏, 如知來者之不如今也? In Buddhism, a similar expression is “shifazhe juyi 識法者懼矣.”

64 “Investigate the origin and outcome of things” (yuanshi yaozhong 原始要終) is an expression occurring in the Zhouyi 周易, Xici Chapter 繫辭 下, as yuanshi fanzhong 原始反終. Yuanshi yaozhong occurs verbatim in the Chunqiu Zuozhuan, Preface 序, as “必廣記而備言之 其文緩其旨猿 將令學者 原始要終.”

65 The implication is that the master’s account provides a valuable and edifying source for monks of later generations who shun away from following the master’s example to go seeking the Dharma in China.

66 “Kuangnu’s attitude” 狂奴故熊 refers to an episode recorded in the Houhanshu 後漢書 (fasc. 113), in the “Biography of Yanguang” 嚴光傳. Kuangnu 狂奴 is the child name of Yanguang 嚴光 (whose courtesy name was Ziling 子陵). Kuangnu was an old friend of the Late Han 後漢 emperor Shizu 世祖, Guangwudi 光武帝 (Liu Xiu 劉秀). After Liu Xiu ascended the throne, Kuangnu changed his name and lived in seclusion. On three occasions the emperor sent his envoys to invite him to come to court, but each time Kuangnu refused. This was then referred as “Kuangnu's old attitude.” Thus it was the emperor himself who went visit Kuangnu. Here, Kuangnu's attitude refers to an unaffected attitude.
weaver of straw matting, you are like a merchant of vegetables.”

Then I restrained my monkey-mind and forcibly swayed my hare-hair writing brush. I remembered the biography of the Marquis of Liu in the Book of the Western Han saying, “[Zhang] Liang calmly discussed with the emperor the many affairs that occurred under heaven [i.e., in China]. [But] because these did not concern the destiny of China, they were not written down.” The outstanding deeds that the great master accomplished during

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67 Ch’oe Ch’i-won compares himself to a weaver of a straw thatch because he is succinct in his writing style, while he compares the monk to a merchant of vegetables, who is meticulous in regard to quantity and quality.

68 A hare-hair brush (tuhan 免翰) is just another reference for a brush. See Cao Zhi’s 曹植 Lefu 樂府, “Ink is made from blue pine soot, a brush is made from a cunning hare’s hair 墨出靑松煙 筆出狡免翰.”

69 The Marquis of Liu refers to Zhang Liang (262–189 BCE), a strategist and statesman of the early Han Dynasty. He contributed greatly to the founding of the Han Dynasty and was given the title of “Marquis Wencheng of Liu” (留文成侯) by Emperor Gaozu of Han in recognition of his efforts. See Shiji 史記 vol. 55, “Liuhou shijia” 留侯世家.

70 The Book of the Western Han (Xi Hanshu 西漢書) refers to the Hanshu compiled by Ban Gu 班固, Xihan, or Western Han, is another name for the Former Han dynasty 前漢 (206 BCE–24 CE). The Hanshu records the history of the Former Han 前漢 dynasty in the annals and biographies style (jizhuanti 紀傳體). It consists of 120 fascicles spanning the 242 years and 12 generations of the dynasty. Begun by Ban Biao 班彪 of the Late Han 後漢, the work was completed by his son Ban Gu 班固, and further supplemented by Ban Zhao 班昭. Together with the Shiji 史記 and the Houhanshu 後漢書, they are referred to as the “three histories” (san shi 三史).

his lifetime\textsuperscript{72} are as evident as bright-shining stars,\textsuperscript{73} yet I do not write them down unless they [serve to] admonish students of future generations. As I have allowed myself to take a glimpse at Ban Gu’s \textit{History} [of the Han \textit{Dynasty}], I shall then narrate [the master’s life in chronological fashion] from my narrow point of view, saying: The light is abundant and prosperous, and its shining over the eight quarters\textsuperscript{74} is a quality only matched by the sun at dawn. The vital energy is harmonious and interfusing, and its merit of hatching the myriad things is only as extensive as the spring breeze. The wind and the morning sun both emerge from the eastern quarter. Heaven bestows these two superabundant felicities.\textsuperscript{75} From the mountain peak descends a numinous nature so that an outstanding [person] is born in the “Country of the Superior Person” [i.e., Silla]. The one who stood out in the royal house of Brahman [i.e., the Buddhist community],\textsuperscript{76} that person was our great master.

\textsuperscript{72} The term rendered as “during his lifetime” is \textit{shishun} 時順 and means “to perform one’s duties in accordance with the circumstances of the time.” This expression occurs in the \textit{Zhuangzi} 庄子, \textit{Yangshengzhu} 節生主, “適來 夫子時也 適去 夫子順也 夫子 有道者之尊稱也.”

\textsuperscript{73} For the expression “as evident as the stars”, see Han Yu’s 韓愈 “Dai Zhang Ji yu Li Zhedong shu” [Letter on behalf of Zhang Ji to Li Zhedong] 代張籍與李浙東書, “Only your sir in affairs of the mind are eminent, and not the same as the vulgar crowd” 韓閣下心事犖犖 與俗輩不同.

\textsuperscript{74} Literally, the “eight crown cords” (Ch. \textit{ba hong} 八絃), a term occurring in the “Forms of Earth” (\textit{zhuixingxun} 墮形訓) section of the \textit{Huainanzi}, in which the “eight crown cords” are identical to the eight quarters (\textit{ba fang} 八方).

\textsuperscript{75} See \textit{Yijing}, section Kun 坤, “The family that accumulates goodness is sure to have superabundant happiness.” 積善之家, 必有餘慶.

\textsuperscript{76} Lit. “the family of King Brahma”, Brahma being a reference to Śakyamuni, thus the term being a reference to the Buddhist community.
III. Stele Inscription of Nanghye Muyŏm

His Dharma-name was Muyŏm [“Undefiled”]. He was the tenth generation descendant of the patriarch Yuanjue [i.e., Bodhidharma]. His secular surname was Kim. The Great King Muyŏl was his eighth generation ancestor. His grandfather [Kim] Chu-ch’ŏn was of “true-bone” rank, and of “hanch’an” status. His great-great grandfather and great-grandfather were consecutively [appointed] generals and ministers of state. [Every] household knew this. His father was [Kim] Pŏm-ch’ŏng, [in whose time]

77 “Patriarch Yuanjue” is a reference to “Great Master Yuanjue” 圓覺大師, the posthumous title that the Tang emperor Daizong 代宗 had conferred upon Bodhidharma, known as the twenty-eighth Indian patriarch and the first Chinese patriarch of Chan.

The reference to Muyŏm as tenth generation descendant of Bodhidharma, in terms of Dharma lineage, can be charted as follows: Bodhidharma, Huike 慧可, Sengcan 僧璨, Daoxin 道信, Hongren 弘忍, Huineng 慧能 (the sixth patriarch), followed by Nanyue Huairang 南嶽懷讓, Mazu Daoyi 馬祖, Magu Baoche 麻谷寶徹, and finally Sŏngju Muyo˘m 圣住無染.

78 Muyŏm belonged to the branch of the royal family which traces its lineage through the prince Munwang 文汪, the third son of king Muyŏl.

79 “True-bone” (chingol 真骨) refers to the Silla dynasty “bone-rank system” which consisted of the royal bone system merged with the “head-rank system.” The true-bone is mentioned in the Xin Tangshu 新唐書 “Treatise on Silla” Xinluozhuan 新羅傳 as “其建官 以親屬為上其族名第一骨. 第二骨為自別 兄弟女姊妹從姊妹 皆聘為妻 王族為第一骨 妻亦其族 生子皆為第一骨 不娶第二骨女 雖娶常為妾媵.” The true-bone rank corresponded to members of the royal family, and was also different from other ranks by marriage. Members of this rank monopolized the posts of minister or military commanders both in the central government in the capital and in the local government bodies outside the capital. They held the post of Daeach’an or higher. They were differentiated from other social classes by their clothes, vehicles, utensils, houses. See Samguk Sagi vol. 33, Miscellany 雜誌 2.

80 Hanch’an 韓粲 refers to Silla’s fifth rank of officials 官等, the Daeach’an 大阿飡. Only members of the true-bone class were eligible for this rank.

81 According to the commentary on the Ch’oe Mun-chang hu chŏnjip 崔文昌侯全集, Kim Pŏmch’ŏng practiced swordsmanship in his later years, but, upon witnessing Hŏn Chang-gong 憲章公’s execution for treason, he became a Buddhist monk. Thereupon he was bestowed upon royal order with the title of “great venerable of bone-rank” (Kolp’um Taedŏk 常品大德) and assigned to the post of Superintendent of Monks of Hanju 漢州僧統.
his clan was lowered one rank, from that of “true bone” to that of “difficult to obtain.” *(In the country [of Silla] were five ranks: the “hallowed[-bone]”, “true-bone”, and “difficult to obtain.” “[Difficult to obtain”] refers to nobility as being difficult to obtain. The [Book on] Literature and Poetry said, “I is easy to find, but it is difficult to obtain.” Therefore this refers to the “head-rank six.” To consider a great number as valuable is just like considering one life to be worth nine [lives]. Head-rank four and head-rank five are not worth mentioning). In his later years [Kim Pŏmc’ŏng] followed the steps of [King] Wen of Zhao’s craft [i.e., delighting in sword-fighting]. His mother was from the Hwa clan. While asleep, she saw how a [multiple-] armed celestial being gave a lotus flower to her which caused her to become pregnant. After a while, she again dreamt of a foreign monk, calling himself Pŏpch’ang, who gave her ten protective injunctions to educate the embryo.

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82 *Nantu˘k* is another name for *yuktup’um* 六頭品 “head-rank six”, the highest social rank below the royal nobilities. In the Late Silla, the bone-rank system became saturated with “true-bone” rank members, which necessitated a selective process of degradation.

83 King Wen 文王 of Zhao 趙 was skilled in swordsmanship. Ch’oe Ch’i-wŏn probably refers to the section “Delight in the Sword-fight” (説劍) of the Zhuangzi, which states that “Formerly, King Wen of Zhao delighted in the sword-fight. More than three thousand men, masters of the weapon, appeared as his guests.”

84 The expression *hunjiao*魂交 occurs in the Zhuangzi’s chapter, “The Equalization of Things” 齊物論, “When we sleep, the soul communicates with (what is external to us); when we awake, the body is set free.”

85 The celestial being with multiple arms refers to a Dharma-protecting deity (護法天) with three heads and six arms. See the Zutangji祖堂集 vol. 17, “Biography of National Teacher Muyŏm of Sŏngju”聖住無染國師, “A [multiple-] armed deva gave him a lotus flower”修臂天人垂授藕花.

86 The term *ho toin* (Ch. *hu daoren* 胡道人) refers to a “foreign”, that is, to an Indian or a Central Asian- practitioner of the path, a monk.

87 Pŏpch’ang (Ch. Fazang 法藏, S. Dharmakara) is also the name of a bodhisattva who later became the Buddha Amitābha. The bodhisattva was originally a king who renounced his throne to become a monk and was thus given the name Dharmakara. He formulated a set of forty-eight vows in the presence of Buddha Lokešvararāja (Ch. Shizizaiwangfo 世自在王佛) and, having practiced for several aeons, finally became the Buddha Amitabha in the Universe of Utmost Bliss (Ch. Jile shijie 極樂世界) where he saves sentient beings reborn there.
After the passing of a full year, the great master was born [in 801].

阿孩時，方言謂兒與華無異，行坐必掌合趺對，至與群兒戲，盡嫚聚沙，必模樣像塔，而不忍一日違膝下。九歲始鼓篋，目所覽，口必誦，人稱曰海東神童。跨一星終，有隘九流，意入道。先白母，母念已前夢，泣曰，許[方言許諾]後謁父，父悔已晚悟，喜曰譱。

As a child [ahae in the local dialect is a word for “child”, not different from the Chinese word er], whether he walked or sat, he always joined the palms of his hands and sat cross-legged [in the lotus posture] when facing [people]. When he played with children and painted on walls or collected pebbles, he always modeled them in the shape of [Buddha] images or stūpas. Yet he could not bear to be separated from his parents for a single day. At the age of nine, he began to study [classical learning]. What his eyes perceived, his mouth always repeated [from memory]. People praised him as “Haedong’s divine child.” After the stars had completed one cycle [i.e., at the age of twelve], the Nine Schools of Thought were too narrow [for his taste], so he put his intention to entering the [Buddhist] path. First he told his mother. His mother remembered the dreams she previously had and cried, saying, “I give [you] permission.” Then he addressed his father. His father regretted it, but having realized that it was too late [to dissuade him], rejoiced and said, “I give [you] permission.”

遂零染，雪山五色石寺，口精嘗藥，力銳補天。有法性禪師，嘗扣騣伽門于中夏者。

88 His twelfth birthday [lit. after one zodiacal constellation was completed]
89 The nine schools of thought (Ch. jiuliu 九流) refer to the nine scholastic schools in the Han dynasty, namely, Confucianism, Daoism, Yinyang, Legalism, Nominalism, Mohism, Diplomacy, Miscellanism, and Agriculturism. These schools are listed in the Hanshu 漢書, Yiwenzhi Chapter [Treatise on the Arts and Literature] 藝文志, as “孔子既沒，諸弟子各編成一家之言，凡九：一曰儒家流，二曰道家流，三曰陰陽家流，四曰法家流，五曰名家流，六曰墨家流，七曰縱横家流，八曰雜家流，九曰農家流。”
90 I.e., to become a Buddhist monk.

Thereupon he took the tonsure and donned the dyed [moanstic] robe at Osaek-sŏk-sa on Sŏl-san.91 His mouth tasted the essence of [herbs to see if they could be used as] medicine,92 and his sharp [intellectual] power intellect amended heaven.93 There was a certain Sŏn Master Pŏpsŏng who previously had studied [the teachings of] the Lankāvatāra [-sūtra] in China.94 The Great Master [Muyŏm] took him as his teacher and for several years he exacted from him [all his knowledge] without omitting the slightest bit [he had to offer]. [Pŏp]sŏng admiringly said, “If one gallops with rapid feet, one arrives first despite having departed later. I have [just] experienced that from you. I think indeed that there is nothing left that I can give [i.e., teach] you. For someone like you it is appropriate [to go] West [i.e., to China].” The Great Master [Muyŏm] said: “Yes.” A rope in the night is easily confused [for a snake]. A thread in thin air hardly discerned.95 A fish is not caught

91 Sŏl-san, lit. “Snow Mountain” is an allusion to the Himalayas where the Buddha Śākyamuni has been traditionally said to have cultivated Sŏn.

92 Tasting the essence of [herbs to see if they could be used] is an expression occurring in the story of the Divine Husbandman (Ch. Shennongshi 神農氏) who tasted all Chinese herbs to find out about their essence as medicine or poison.

93 This sentence is a metaphor for the deep understanding of the sūtras he studied.

94 The teachings of the Lankāvatāra Sūtra (Ch. Lengqie jing 楞伽經) refers to the early teachings of Chan. The sūtra is associated with Bodhidharma 菩提達磨 and his disciple Huike 慧可. It was not until Huineng 慧能 that Chan scriptural associations shifted to the Diamond Sūtra (Jingang jing 金剛經). The Lankāvatāra Sūtra was instrumental in the formation of the Tathāgatagarbha or Buddha-nature concept so central to Chan.

95 A “rope in the night easily confused [for a snake]” is a reference to the Hinayāna teachings, while a “thread in thin air is difficult to discern” refers to the Mahāyāna teachings which are difficult to understand because of their profoundity and loftiness.
by [climbing up] a tree. 96 A hare is not caught by guarding a tree trunk. 97 Therefore, what the master [i.e., Pōpsōng] taught and what [Muyōm] realized both have their merits. If one [has obtained] a pearl or a fire, then the oyster or flintstone can be abandoned. 98 In general, for those determined to follow the [Buddhist] path, how can there be [only one single] perpetual teacher?"

尋遰去, 問訶健拏於浮石山釋燈大德, 日敵三 十夫, 藍茜沮本色, 頭塙盆之譬 曰, “東面而望, 不見西墻, 彼岸不遙, 何必懷土.” 遽出山並海, 覚西泛之緣. 會國使歸瑞節 象魏, 下仛足而西, 及大洋中 , 風濤欻顚怒巨艑壞人不可復振. 大師 与心友道亮, 跨隻板, 恣業風. 通星半月餘, 飄至劒山島. 膝行之碕上, 悫然甚久 曰, “魚腹中幸得脫身, 龍頷下庶幾攙手, 我心匪石, 其退轉乎.”

[Thus Muyōm] went on a journey. He studied the Gandavyuha [sūtra] 99 from the great virtuous [monk] Sōktōng 100 on Pusōk-san. [What he achieved] in a day matched [the share of] thirty men. The indigo blue and the madder red had lost their original color. 101 Looking back at the metaphor of the cup [of water poured in] a hollow in the ground, 102 [Muyōm] said, “If I

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96 An expression occurring in Mengzi 孟子, King Hui of Liang Chapter 梁惠王.
97 An expression occurring in Hanfeizi 韓非子, Five Pests Chapter 五蠹.
98 Since Muyōm has learned everything that Pōpsōng could possibly teach him, there was no further reason for him to remain there.
99 The Gandavyuha sūtra, in the stele transliterated as Piaohejianna (Kr. P'yogag onna 驃訶健拏), is an abbreviation of Magabibullyakbal tagónnap'yogasudara 摩訶毘佛略勃陀驃訶修多羅, or in Sankrit, Mahāvaipulya buddha-gandavyūha sūtra).
100 Sōktōng 釋登 is alternatively written 釋澄 in the Ch'oe Ko-un munjip 崔孤雲文集. The correct version is 釋登.
101 The indigo blue and the madder red being bluer and redder respectively, than the plant from which they are extracted, is a metaphor for a disciple surpassing his teacher. It occurs in the Huinanzi 淮南子: “青出於藍而青於藍, 綸生於繭而繤於繭, 俗称弟子過於師也.”
102 This metaphor occurs in the Zhuangzi, Xiaoyao Yu Chapter (Free and Easy Wandering) 逍遙遊: “And moreover, (to speak of) the accumulation of water; if it be not great, it will not have strength to support a large boat. Upset a cup of water in a cavity, and a straw will float on it as if it were a boat. Place a cup in it, and it will stick fast; the water is shallow and the boat is large.”
look at the eastern side, I will not see the western wall. As the other shore [i.e., China] is not distant, why should I yearn for my native soil?”

He swiftly left [Pusŏk-]san and [reached the] sea[shore], seeking out an opportunity to sail west [i.e., to China]. He met a state envoy with the auspicious tally returning to [i.e., heading for] the imperial palace [in Chang’an], whom he joined to travel west. As they reached the middle of the ocean, suddenly a furious tempest arose and turned the great ship upside down. The travellers were not able to turn [the ship] upright again. The great master and his kind-hearted friend [the monk] TORYANG straddled a single wooden plank and were subject to the wind of karma. For over half a month they drifted until they reached Jianshan Island.

They crawled to the top of the promontory and were disappointed for very long time. [Then the master] said, “Fortunately we escaped [the fate of ending] in a fish stomach. On several occasions we [almost] had our hands torn apart in the jaws of [sea] dragons. My mind is not stone; it can not be rolled back.”

則芥為之舟 置杯焉 膠水淺而舟大也.” The implication here is that, unless favorable conditions are met, it is difficult to realize one’s ambitions. In other words, this is used to indicate MUYOM’s plan to journey to China.

The other shore is a reference for China. “Yearning for one’s native place” (huaitu 懷土) occurs in the Lunyu 論語 Liren Chapter 里仁, and is described as the attribute of the inferior person: “The superior man thinks of virtue; the small man thinks of comfort. 君子懷德 小人懷土.”

A Silla envoy sent to Tang China to congratulate emperor MUZONG 穆宗 (r. 821–824) on his birthday) brought back an auspicious tally 瑞節 (refers to a tally made of jade). The auspicious tally was granted by the emperor to those whom he enfeoffed as feudal lords as a token of confidence. When the feudal lords were directly received in audience by the emperor, or through their envoys, the tally always had to be brought with them.

The term translated as imperial palace is xiangwei 象魏, literally meaning “palace gate” since imperial edicts where suspended there. See the explanation in Chunqiu Zuozhuan, vol. 26, entry for the third year of Aigong 哀公, “李桓子 至御公立 于象魏(象魏門闕)之外 命救火者 傷人則止 財可爲也 命藏象魏(周禮正月 縣法象魏 使萬民觀之故 謂其書爲象魏)曰 舊章不可亡也.”

Jianshan-dao 劍山島 refers to Heishan-dao 黑山島, an island whose shape is similar to that of a sword, hence its name.

This expression is a quote from the Book of Poetry, Odes Of Bei 邶風: “My mind is not a stone;
At the beginning of the Changqing era [821], Court Envoy\(^\text{108}\) prince [Kim] Hún\(^\text{109}\) moored his ship at the inlet of Tang’ün [Tang’en].\(^\text{110}\) [Muyŏm] requested to be taken on board, and his request was granted. Then as they reached the foot of Zhifu-shan,\(^\text{111}\) looking back at his initial hardship and It cannot be rolled about.” 我心匪石，不可轉也. Here it indicates Muyŏm’s determination not to desist from his determination to pursue his journey in China.

\(^{108}\) A Court Envoy (chaozheng 朝正) was sent from Silla to Tang China in order to congratulate the Emperor on the occasion of the lunar new year.

\(^{109}\) Kim Hún 金昕 (801–847) was not really a prince. At that time, among the “envoy sent to pay tribute to the imperial court” (Kr. chogongsa, Ch. chaogongshi 朝貢使) or the “palace guard students” (sukwui hakaeng 宿衛學生, i.e., the students sent by the Silla government to study at the imperial academy in China), there were quite a few individuals designated as “princes” (王子) who actually were not. Kim Hún was the first cousin of Kim Yang 金陽 and the ninth-generation descendant of King Muyŏl. In 822, the second year of the Changjing 長慶 era, he journeyed to Tang China as “chogongsa” and subsequently studied there as a sukwui hakaeng. After his return to Silla, he was appointed as prefect (t’aesu 泰守) of Namwŏn 南原 and as head governor (taedodok 大都督) of Kangju 康州. Finally, he obtained the rank of yich’an 伊飡 and was nominated to the auxiliary post of Counselor-in-chief (sangguk 相國). In 839, the fourth year of the Kaicheng 開城 era, he became general-in-chief (daechanggun 大將軍). However, he was defeated when defending Taegu against an army coming from the Ch’ŏnghae Fortress 清海鎭 and as a result, resigned and retired to Sobaek-san 小白山 where died at the age of forty-seven in 849, the third year of Dazhong 大中 era. (See Samguk Sagi vol. 44, Kim Yang 金陽, Biography of Kim Yang, supplement 金陽傳附; Yi Ki-dong 李基東, “Silla hadae u-ui wangwui kyesu kwa chŏngch’i kwajŏng”, p. 159).

\(^{110}\) The Inlet of Tang’ün (Tang’ün-p’o 唐恩浦) was located in Hwasŏng, Kyŏnggi Province. Samguk Sagi vol. 35, Treatise on Geography 2, “Tang’ün Commandery was originally Tangsŏng Commandery. King Kyŏngdŏk changed its name, but now it has been returned to its old name” 唐恩郡 本高句麗唐城郡 景德王改名 今復故.

\(^{111}\) Zhifu-shan 之罘山 was located in the north-east part of Fushan County 福山縣, Shandong Province 山東省. Zhifu-shan 芝罘山 was commonly known as Zhifu-dao.
later ease, he bowed to the ground to the god of the sea\textsuperscript{112} and said, “We took good care of ourselves amidst raging waves and fought well against the wind demons.” [Then] he went to Zhixiang-si on Nan-shan, near the city of Daxing.\textsuperscript{113} [There] he met someone who explained the Zahua\textsuperscript{-jing}, i.e., the Gandavyūha sūtra\textsuperscript{114}. It was like being at Pusōk[-sa]. At that time, a black-faced old man spoke to him, saying, “If you want to grasp at all things from afar, with what understanding can you become a Buddha?” As soon as these words ended, the great master greatly awakened. From then on, he put down ink and brush and traveled around [until he reached] Foguang-si\textsuperscript{115} where he inquired about the path from [the monk] Ruman. Ruman wore the [mind-] seal [he had obtained] from Jiangxi [i.e., Mazu Daoyi]\textsuperscript{116} and was a friend of [Layman] Xiangshan, the Minister Bai [Ju-yi] Letian,\textsuperscript{117} who himself was a friend of the gate of emptiness [i.e., Buddhism]. Then, while meeting and talking, [Ruman] said with a sign of embarrassment, “I have seen many people. But rarely have I [met] someone like this scion from Silla. If in a future day Chan happens to disappear from China, one will have to inquire about it from the Eastern Barbarians.”\textsuperscript{118}

\textsuperscript{112} The god of the sea (Hairuo 海若) belongs to the same category as Hebo 河伯 (the [Yellow] River god), or Yongyi 永夷. See Fanci 梵辭, Yuanyou (Distant travels) 遠遊, “使湘靈鼓瑟兮 今海若舞馮夷.”

\textsuperscript{113} Zhixiang-si 至相寺 was located on the Zhongnan Mountains outside of Chang’an and was a renowned center of the Huayan school, where its second patriarch, Zhiyan 智儼 (600–668) resided.

\textsuperscript{114} Foguang-si 佛光寺 was a monastery in Luoyang 洛陽, referred to in the Zutangji 祖堂集 (fasc. 17) as Foshuang-si 佛爽寺.

\textsuperscript{115} Mazu Daoyi 馬祖道一 is often referred to as “Jiangxi”, where he was active after having obtained the mind-seal from Nanyue Huairang 南嶽懷讓.

\textsuperscript{116} Minister Bai Letian 白尚書樂天 refers to the mid-Tang poet Bai Ju-yi 白居易 (772–846). His courtesy name 字 was Letian, his style 号 Householder Xiangshan 香山居士. He is referred to as minister Bai because he headed the Ministry of Justice 刑部. Among his representative works are the “Changhen ge” [Song of Everlasting Sorrow] 長恨歌 and the “Pipa xing” [Lute Air] 琵琶行. (See Baishi Changqing ji 白氏長慶集 in 50 vols.)

\textsuperscript{117} Dongyi 東夷, literally: “Eastern ‘Barbarians’” was a collective term for people in eastern China and in lands located to the east of ancient China. The people on the Korean peninsula were commonly referred to as Dongyi.
III. Stele Inscription of Nanghye Muyŏm

[Muyŏm] left and visited the master Magu Baoche. Under Magu’s supervision Muyŏm] practised diligently without discriminating [likes and dislikes]. What others considered difficult, he always considered easy. The monks looked at him and said, “His extraordinary practice makes him the Yu Qianlou of the Chan school.” Master Baoche viewed the austere practice [of Muyŏm] as praiseworthy. Once, one day, he told him, saying: “Formerly, when I took leave from my teacher, Master Ma[zu], he said to me, ‘If the blossoms in the spring are numerous, the fruits in autumn will be few. This is what those climbing the bodhi-tree lament about. Now I bestow the [mind] seal on you.” If one day, there is, among your disciples,
someone of outstanding achievement worthy of being given [the mind-seal],
you should confer it on that person so that there is no interruption [in the
lineage of Chan].’ Again he said, ‘The theory of the eastward flow of [the
transmission of the Dharma]\(^{122}\) originates from the prediction\(^{123}\) that in the
place where the sun rises [i.e., Silla in the east] the spiritual faculties of the
sons of good family are almost matured. If there is a person [coming] from

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\(^{122}\) In general, the eastward flow refers to the transmission of Buddhism from India to China. Here,
it refers to the transmission of Chan from China to Korea. According to Huineng’s biography in
the *Jingde chuanzhuan* 聖德傳燈錄, Huineng made two predictions before passing away. The
first one was that five or six years after his death, someone whose name includes the character man 滿
would steal his skull. The second one was that seventy years later two bodhisattvas from the east
would come to inherit his Dharma-lineage. Concerning the first prediction, in 722, Kim Tae-bi
金大悲 who had traveled to Tang China to study, paid two thousand taels (liang 兩) to Zhang
Jingman 張淨滿 at Kaiyuan-si 開元寺 in Hongzhou 洪州 to steal the skull of Huineng enshrined at
his stūpa in Caoxi-si, which Kim Tae-bi brought back with him to Silla and enshrined it in the “Stūpa
of the Sixth Patriarch’s Vertex” 六祖頂上塔 at Ssanggye-sa. (See *Zutangji* 祖堂集 vol. 18, Entry on
Yangshan 仰山). The second prediction was fulfilled when Muyŏm and Pŏmil inherited Huineng’s
lineage approximately around 850.

\(^{123}\) The term “hook-prediction” (gouchan 鉤讖) is a synonym for *xuanji* 懸記 or *chanji* 讖記, both
meaning “prediction.” The term *gouchan* (Kr., *kuch'am*) in the context of Silla refers to the theory
according to which the Treasury of the Eye of the True Law (*zhengfa yanzang* 正法眼藏) that Buddha
Śākyamuni had entrusted to Mahākaśyapa and had been passed down to Bodhidharma (the twenty-
eight Indian patriarch) and further to the Sixth Patriarch Huineng in China, finally was brought to
Silla, which was interpreted as the restoration of Śākyamuni’s True Dharma [in the world]. Specifically
in this inscription, the “hook-prediction” interprets the role and function of Muyŏm in the eastward
transmission of the Dharma from the viewpoint of Silla’s school of Sŏn, by relying on the authority
of Mazu Daoyi as the founder of Patriarchal Sŏn 祖師禪. The strategy of explaining the Eastward
Transmission of the Dharma by means of the “hook-prediction” as a legacy of Mazu Daoyi preserved
through Magu Baophe 来林傳 which realtes how a
gatha by Prajñādhara predicts the origin of Mazu's lineage's Dharma lineage. The “hook-prediction”
about the Eastward transmission of the Dharma in this stele reflects the viewpoint of Silla's Sŏn
school about Sŏn centered on the figure of Muyŏm. The various gathas of prediction (*chanjie* 讖偈)
occurring in the *Baolin zhuan* 寶林傳 function to legitimize the Dharma-transmission through Mazu
Daoyi and provide the basis for “hook-prediction” and the Eastward spread of the Dharma. (See
Chŏng Sŏng-bon 鄭性本, “Silla Sŏnjong kwa kuch'amsol” 新羅禪宗斗鉤議說, in *Sŏksan Han Chŏng-
the east [i.e., Silla] with whom you can speak [merely] with the eyes [without using spoken words] and you let the path flow to him [i.e., give him the Dharma transmission], so that the water of wisdom greatly covers the corner of the ocean [i.e., Silla], then your merit shall by no means be shallow.’ [My] master’s words are still in my ears. I rejoice that you came. Now I bestow on you the [mind-] seal and make you the crown of the Chan virtuosi in the Eastern Land [i.e., Silla]. Go [back] and be venerated [as a Sôn master]. If [that is the case], I who have been the eldest son of Jiangxi [i.e., Mazu Daoyi] for all these years, shall, in future generations, be regarded as the grandfather [of Chan] in the Country East of the Sea [i.e., Korea] and be without shame in regard to my former teacher.” Soon afterwards, the master [i.e., Baoche] passed away. [Muyŏm] removed the black turban from his head and said: “The raft having already been abandoned, where can the boat be moored?”

自爾浪遊, 飄飄然, 勢不可遏, 志不可奪. 於渡汾水, 登崞山, 跡之古必尋, 僧之眞必詣. 凡所止舍, 遠人煙火, 要在安其危, 甘其苦. 伇四體爲奴虜, 奉一心爲君主. 就是中, 顓以視篤癃, 恤孤獨, 爲己任. 至祁寒酷暑, 且煩暍, 或皸瘃侵, 曾無勌容, 耳名者, 不覺遙禮, 囂作東方大菩薩. 其三十餘年行事也, 其如是.

Henceforth he traveled around, whirling like the wind, his vigor unstoppable, his determination impregnable. He crossed over the Fenshui River and climbed the Guo-Mountains, always seeking ancient traces and always visiting genuine monks. Wherever he stopped, he housed far off from human dwelling places. The important thing to him was to be calm when facing danger and to endure hardships with acceptance. He treated his four limbs [i.e., his body] like slaves, but he served the One Mind like the king. In the midst of this, he carefully looked after the seriously sick and viewed taking care of orphaned children and the lonely elderly as his

124 Fenshui 汾水 is a river in Shanxi Province and a confluent to the Yellow River (Huanghe 黃河).
125 Guoshan (崞山) are two mountains located in Shanxi Province.
126 Ancient traces refer to historic Buddhist sites of pilgrimages, such as mountains or monasteries.
own duty. Even when plagued by cracks and sores from cold in the harsh winters or afflicted by sunstrokes in scorching summers, his countenance never betrayed signs of weariness. Those hearing his name spontaneously expressed their respect from a distance and loudly praised him as the “Great Bodhisattva of the East.” His conduct and feats for over thirty years were just like that.

In the fifth year of the Huichang era [845], he returned [to Silla] on imperial order. In the country [of Silla], the people celebrated together, saying, “The invaluable jade disk of multiple cities has returned. This is a

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127 Huichang refers to the reign of Tang Emperor Wuzong 武宗 (841–846), during which the so-called Huichang abolition of Buddhism was implemented. In 845, the Daoist priest Zhao Guichen 趙歸眞 convinced Wuzong that the financial crisis of the Tang empire had been caused by Buddhism. Subsequently, a severe repression of both Buddhism and Confucianism was carried out, causing the destruction of over forty thousand Buddhist monasteries and the defrocking of two-hundred sixty thousand monks and nuns. Meanwhile foreign monks were ordered by imperial decree to return to their home countries.

128 The term translated as “invaluable jade disk of multiple cities” is *lianchengbi* 連城璧. It is also known as *He shi Bi*. *Bi* is a round flat piece of jade with a hole in it which plays an important part in many historical stories in Ancient China. The piece of jade was discovered as a piece of stone in the hills of Chu by a man named Bian He 卞和, who was so excited about his discovery that he hastened to show it to the ruler, King Li of Chu 楚; yet, King Li did not believe that the stone contained valuable jade, and had the man’s left leg cut off for deceiving the ruler. When King Li died, the throne was then passed on to King Wu, and Bian He presented the stone again; King Wu, again, did not believe the man, and had his right leg amputated as well. Only when the next King, King Wen of Chu, ascended the throne, did he believe Bian He and have his sculptors work on the stone; to their astonishment they found a piece of incomparable white jade, which was made into a jade disk that was named in honour of its discoverer (*He shi bi* literally means “the jade disk of Bian He”). The jade disk was stolen from Chu and eventually sold to Zhao 趙; in 283 BCE, King Zhaoxiang of Qin offered fifteen cities to Zhao in exchange for the jade (this is the origin of the term “jade disk [valued at] multiple cities”). The Zhao Minister Lin Xiangru was dispatched to send the jade to Qin;
reward from Heaven and the favor of the Earth.” Henceforth, wherever he went, those requesting for further instruction were as numerous as rice and hemp. He entered the capital city [of Kyŏngju] and visited his mother who greatly rejoiced, saying, “Looking back, was my former dream not about the sole [rare] appearance of the udumbara [flower]? I wish to be saved in my next life and I will not bother you with my thoughts of awaiting you at the door.” That was all [she said].

Thereupon he headed north to look out for a place to end [his days]. He met Prince Kim Hŭn who had retired from government office and but when it became clear that Qin would not uphold its side of the bargain, he threatened to smash the jade and subsequently stole back to Zhao with the jade intact. This gave birth to another Chinese idiom, “wanbi gui Zhao”完璧歸趙, literally meaning “Returning the jade disk intact to Zhao”, but extended to mean “returning something to its rightful owner.” In 221 BCE, Qin conquered the other six Warring States and founded the Qin Dynasty; the jade disk thus fell into the hands of Qin Shi Huangdi, who ordered it made into his Imperial seal. The words, “Having received the Mandate from Heaven, may (the emperor) lead a long and prosperous life.” (受命於天, 既壽永昌) were written by Prime Minister Li Si, and carved onto the seal by Sun Shou. This seal was to be passed on even as the dynasties rose and fell, but was lost in the Five Dynasties and Ten Kingdoms Period. See, Bian He Chapter卞和篇 in the Hanfeizi 韓非子.

129 The udumbara is a legendary flower which is said to blossom only once in three thousand years. It is a symbol of the rare appearance of a Buddha.

130 “Thoughts of waiting at the door” refers to a mother leaning on the house door longing for the return of her son, and is a metaphor for parental love. See Zbanguocado (Strategems of the Warring States)戰國策, Qice Chapter (The Strategems of Qi 齊策).

131 The original term used for retiring from government office is “to hang up one’s carriage” (xuanche 懸車). The Biography of Xue Guangde 薛廣德 in the Hanshu 漢書 contains the phrase “[Xue Guangde]
[lived like] the Grand Councilor in the Mountains. They met by chance and their aspirations were [mutually] compatible. [Kim Hún] said: “You and I both have the Úlch’an Yongsu [i.e., Yongch’un] as ancestor. And you are on both the domestic and foreign side the grandson of Yongsu. This is truly something to stare at with protuberant eyes and is almost impossible. However, as I have journeyed beyond the blue sea [to China], [our encounter reminds me of] the tale of the [confluence of the] Xiao and Xiang Rivers. Thus our connection as friends is definitely not superficial. There is a monastery located southwest of Ungch’on Prefecture. It is the place my ancestor the Duke of Imhae [i.e., his ancestor Kim In-mun] received as a fief. (His ancestor’s posthumous title was In-mun. As a reward for

renounced [the use of] his comfortable carriage, transferring it [for later use] to his sons and grandsons” 縣其安車傳子孫.

132 A grand councilor [secluded] in the mountains refers to a worthy scholar (賢士) living secluded in the mountains yet providing counsel on state affairs when requested to. According to the Liangshu 梁書 and Nanshi 南史 “Biography of Tao Hongjing” (Tao Hongjing zhuan 陶弘景傳), Tao Hongjing in the Liang dynasty lived secluded on Juqu-shan 句曲山 and, since he repeatedly declined imperial invitations to come to court, the Liang Emperor Wu himself went to seek his advice whenever there was a national crisis. Thus Tao Hongjing was referred to as the “grand councilor in the mountains.”

133 Yongsu is a reference to Yongch’un 龍春, the son of Silla King Chinji 眞智 (r. 576–579). Úlch’an refers to the rank of yich’an 伊飡. Since his father, King Chinji, was deposed after only four years, Yongch’un was not able to succeed to the throne and remained a holder of the rank of yich’an. Only posthumously was he conferred the title of King Munhŭng 文興大王 for his meritorious contributions.

134 Muyŏm is at the same time the tenth generation descendant of Yongsu when referring to Yongch’un and in terms of Dharma-lineage succession, a descendant of Yongsu, this last referring to being a lineage heir of Nāgārjuna (ca. 150–250 CE), the founder of the Mādhyamaka school of Mahāyāna Buddhism.

135 The tale of the Xiao and Xiang Rivers (Xiaoxiang gushi 蕭湘故事) refers to an accidental meeting that occurred while sightseeing these two rivers. The landscape surrounding both rivers is so exquisite that it is referred to as the Eight Views of Xiaoxiang (Xiao Xiang bajing 蕭湘八景).

136 Ungch’on 熊川 corresponds to modern-day Kongju 公州. See Samguk Sagi 三國史記, Treatise on Geography 地理志 下).

137 Duke of Imhae 臨海公 is the title conferred to the second son of King T‘aejong Muyŏl 太宗武烈,
his merit of having led an expedition against the Yemaek, the Tang had enfeoffed him as Duke of Imhae District.) In the meantime, it was plundered and burnt to ashes, the land slid, and half of the monastery was reduced to ashes.\(^{138}\) If not a compassionate and wise [person], who can cause what has been wiped out to flourish again, and continue what has been disrupted? Please assume the abbotship, even if it comes as a burden to you, for the sake this decrepit old man [that I am].” The great master said, “If there is karmic affinity, I shall reside [there].”

大中初始就居, 且賷飭之, 俄而道大行, 寺大成. 絢是四遠問津輩, 視千里猶跬步,其鱗不億, 定繁有徒. 大師, 猶鍾待扣而鏡忘罷, 至者,靡不以慧炤噵其目, 法喜娛其腹, 誘憧憧之躅, 變蚩蚩之俗.

In the beginning of the Dazhong era [847–859],\(^ {139}\) he then went to dwell [there]. Furthermore he restored [the monastery] on a large scale and soon the path was greatly promoted and the monastery was fully completed. Because of this, crowds of people came from the four distant quarters to ask for instruction.\(^ {140}\) They viewed a [journey of a] thousand \(li\) as [merely]

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Kim In-mun 金仁問. For his role in forging the diplomatic alliance between Silla and the Tang empire, which ultimately allowed Silla to unify the Korean peninsula, Kim In-mun was given the rank of t'ae taegakkak 太大角千. Later, when war between Silla and Tang broke out, he ascended the throne instead of King Munmu, but this was nullified not long afterwards when Silla apologized to the Tang. According to the Samguk Sagi 三國史記 vol. 1, entry on T’aejong Ch’unch’ugong 太宗春秋公, he died after his return to Silla.

\(^{138}\) The term translated as reduced to ashes (jiejin 劫燼) refers to the kalpa of destruction (huaijie 坏劫) whose first stage corresponds to the calamity of fire. The second stage consists of destruction by the calamity of water, hence the expression “flowing calamities” (流). The term for monastery used here (jintian 金田), lit. “golden field”, refers to the Jetavana park near Āravasti, which Anāthapindika had obtained from Prince Jeta for the prince of gold covering the entire compound, on which the famous vihāra of the same name was build and donated to Śākyamuni.

\(^{139}\) The Dazhong era refers to the reign of the Tang Emperor Xuanzong 宣宗 (847–859). The first year of this reign approximately corresponds to the ninth year of Silla king Munsŏng’s reign.

\(^{140}\) The term translated as “to ask for instruction” (Ch. wenjin 問津) occurs in the Lunyu and literally means “to inquire for the ford.”
amounting to half a step. Their number was unfathomable and there indeed were many disciples. The Great Master was just like a bell waiting to be struck and like a mirror oblivious of getting tired at reflecting everything. Among those who came [to see him], [without exception] there were none whose eyes he did not open by the torch of wisdom, whose bellies he did not satisfy with the joy of the Dharma. He led those who were hesitating irresolutely, and he changed the ignorant customs.

文聖大王，聆其運為，莫非裨王化，甚㤎之。飛手敎，優勞且多，大師答山相之四言，易寺榜為聖住，仍編錄大興輪寺。大師醻使者曰，“寺以聖住為名，招提固所為榮，至寵，膚僧濫吹高藉，定避風斯媲而隱霧，可慙矣。”

The Great King Munsông heard about his activities. As they all helped the [beneficial] influence of king [on the people], he very much considered him as a model example and swiftly sent him a hand-written missive very much appreciating his excellent hard work. Based on the four words that the great master had used in reply to the [Grand] Councilor in the Mountains [i.e., Kim Hŭn], he [i.e., the king] changed the monastery’s tablet to Sŏngju[-sa] [i.e., “abode of the saint”], and registered the [monastery under the jurisdiction of] Taehŭngnyun-sa. The Great Master replied to the [king’s] envoy, saying, “That the monastery has been named ‘Sŏngju’ definitely is an honor for the four quarters [i.e., the Buddhist community], and is the utmost

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141 Muyŏm was like a monastery bell which emits a loud sound if struck hard and a small sound when struck moderately. The reference for this expression occurs in the Liji 礼記, Xueji Chapter 學記 “The master who skilfully waits to be questioned, may be compared to a bell when it is struck. Struck with a small hammer, it gives a small sound. Struck with a great one, it gives a great sound. But let it be struck leisurely and properly, and it gives out all the sounds of which it is capable.”

142 His being like a mirror reflecting the myriad of things just as they appear is a reference to his teaching the Dharma according to the capacity of whoever is requesting him for instruction.

143 The tablet refers to the name-plaque on which the the monastery’s name was inscribed. Here it was changed from Ohap-sa 烏合寺 to Sŏngju-sa 聖住寺.
favor. For a shallow monk [that I am], to be [undeservedly] placed on a high cushion, is indeed comparable to [a bird] avoiding the wind, and being hidden in the fog is something to be ashamed of.”


At that time, the Great King Hôn’an and his younger brother, the donor and so˘ parhan Wi Hûn became the grand councilors of north
and south.\textsuperscript{149} (Each of them occupied their office, similar to the ministers of the right and left). From far away, they performed the rite of a disciple\textsuperscript{150} and offered gifts of tea and incense. They did not omit doing this for even a single month. As his reputation spread in the Eastern Country [i.e., Silla], scholars considered not knowing the master’s school [of Sŏn] as the greatest disgrace of one’s lifetime. Those who had the opportunity to bow at the master’s feet always sighed upon taking leave, saying, “Having an audience face-to-face is a hundred times better than [just] hearing [about him]. Before I opened my mouth, his mind already had understood me.” Furthermore, those endowed with [the craftiness of] a monkey or [the fierceness of] a tiger,\textsuperscript{151} also extinguished their impetuosity and fierceness, and quickly rushed unto the good path.

\textit{暨, 憲王嗣立, 賜書乞言, 大師畣曰, “周豐對魯公之語, 有旨哉. 著在禮經, 請銘座}

\textsuperscript{149} The exact nature of the post of “grand councilor of north and south” (nambuk sang 南北相) remains unclear. But since Kim Yang was given the rank of sop’an and appointed as Director of the Bureau of Military Personnel before advancing to the post of Director of Chancellery in the years 847–848, it is probable that King Hŏn’an had a post of identical if not of superior rank within the Directorate of Military Personnel. In the eleventh year of King Munsŏng’s reign (849) the ič’an Úi Chong 義正 who had been promoted to extraordinary rank one (sangdaedunɡ 上大等) is considered as identical to Hwŏnjŏng (諠靖, i.e., King Hŏn’an), so nambuk sang 南北相 probably refers to the two posts of sangdaedunɡ and sijung taken together. (李基東,「新羅 下代의 王位繼承叭 政治過程, Yi Ki-dong 李基東, “Silla hadae ŭi wangwi kyesûng kwa chŏngch’i kwajŏng” p. 170–171).

\textsuperscript{150} The rite of a disciple refers to \textit{sbezai 撷齊} (lit. “holding one’s robe with both hands”), the respectful deportment of a disciple in front of his teacher, a term occurring in the \textit{Lunyu 論語 Xiangdang 鄉黨} Chapter, “He ascended the reception hall, holding up his robe with both his hands, and his body bent; holding in his breath also, as if he dared not breathe.” 撷齊升堂鞠躬如也 屏氣似不息者.

\textsuperscript{151} The craftiness of a monkey and the fierceness of a tiger is an expression derived from the \textit{Shiji 史記}, “Basic Annals of Xiang Yu” (Xiang Yu benji 項羽本紀, “The people of Chu wash a monkey and put a cap on it” 楚人沐猴而冠耳. Literally, “capped monkeys and tigers,” not true people, or crafty and fierce people.
And when King Hŏn’an inherited the throne, he gave a letter [to Muyŏm] begging for words [of advice]. The Great Master replied, saying, “There is purpose in the words that Zhou Feng used in reply to the Duke of Lu. These are written in the Book of Rites [Lijing]. Please take them as a maxim at hand.” When the Great Predecessor King [Kyŏngmun], recipient [of the title of] Grand Preceptor[153] acceded to the throne, he admired and respected [Muyŏm] with the same determination as the previous courts [i.e., King Munsŏng and King Hŏn’an]. And as days went by, his [respect] deepened. Whatever action he was about to implement, he did so only after having rushed to consult [Muyŏm]. In autumn of the twelfth year of Xiantong era [871],[154] [Kyŏngmun] sent a ‘swan’s head letter’[155] to summon [Muyŏm], saying, “Why are you close to mountains and forests, but distant from cities and towns?” The Great Master said to his disciples, “[The marquis of Jin has] suddenly invoked Bozong.[156] [I am] deeply shamed by Venerable Huiyuan. [157]

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[152] Zhou Feng 周豊 was a retired scholar living in seclusion (yinshi 隱士) in the country of Lu 魯 during the reign of Ai 哀, better known as Duke of Lu (魯公). He asserted that the ruler has to be endowed with the virtues of propriety and righteousness (liyi 禮義), loyalty and trust (zhongxin 忠信), and honesty and truthfulness (chengshi 誠實) if he wanted to gain and maintain the support of the people. (See Liji 禮記 Tangong Chapter 樑弓下).

[153] Grand Preceptor (taishi 太師), see Hucker 6213. Here this refers to the posthumous title of King Kyŏngmun, the forty-eighth king of Silla and the father of Queen Chinsŏng 眞聖.

[154] Xiantong 咸通 era refers to the reign of the Tang emperor Yizong 懿宗 (r. 860–873).

[155] A swan’s head letter (Ch. hutoushu 鵠頭書) refers to a royal or imperial edict written in purple ink on colored paper and sealed in an envelope upon which the head of a phoenix was pictured and tied together with a five-colored thread. Such a letter was again sealed in a yellow envelope, on which a swan was depicted, and then tied together with a colored thread.

[156] This is a reference to an episode in the Chunqiu Zuozhuan (entry for the fifth year of Chenggong 莊公五年).
But for the prosperity of the Buddhist path, [this] opportune time cannot be missed. Because I am mindful (of the Buddha’s) entrusting\(^{158}\) [of the Dharma], I shall go [to the king].” When he suddenly arrived in the capital and met the Great Predecessor King [Kyŏngmun], [the king wearing] crown and court dress, prostrated to him as his preceptor. The Royal Consort, the Heir Apparent, the younger brother Counselor-in-chief\(^{159}\) posthumously titled Great King Hyesŏng,\(^{160}\) and the sons and grandsons of high officials all surrounded him and looked up to him [with veneration]. This was just like the leaders of the Western regions [i.e., India] who are depicted as attending upon the Buddha on the wall paintings of ancient monasteries (lit. samghārāma).

上曰, “弟子不佞, 小好屬文. 嘗覽劉勰文心, 有語云, ’滯有守無, 徒銳偏解. 欲詣真源, 其般若之絶境.’ 則境之絶者, 或可聞乎.” 大師對曰, “境旣絶矣, 理無矣, 斯印也, 黙行爾.” 上曰, “寡人, 固請少進.” 爰命徒中錚錚者, 更手撞擊, 舂容盡聲, 剖成公) where, upon the fall of Liangshan 梁山, the Marquis of Jin (晉侯) urgently called for Bozong 伯宗 to manage the situation.

\(^{157}\) Lushan Huiyuan 廬山慧遠 (334–416) was an eminent monk and scholar in the Eastern Jin dynasty. Among other things, he is known for having spent the last thirty years of his life at Donglin-sa 東林寺 on Lushan 廬山, and not leaving the mountain monastery even though the emperor had summoned him three times to come to court in the capital. Here, Muyŏm expresses a sense of shame for he does not follow Huiyuan’s example and is about to acquiesce to the king’s request to come to court. On Huiyuan’s refusal to leave his mountain, See Liang gaoseng zhuan 梁高僧傳 vol. 6, “Biography of Shi Huiyuan” (Shi Huiyuan zhuan 釋慧遠傳), quoted in Fozu lidai tongzai 佛祖歷代通載 vol. 7. (Huiyuan divined a place to dwell on Lu Mount, his shadow not leaving the mountain, his tracks not entering the secular world. “慧遠卜居廬阜影不出山 迹不入俗”).

\(^{158}\) Fuzhu 付囑 is an often-recurring term in Chan texts which refers to the Buddha entrusting someone among his audience to spread the Dharma he just preached. Similar terms with the same meaning are zhulei 嘗累 and leijiao 累敎. In Buddhist sūtras, the section dealing with the entrusting of the Dharma is often referred to as Zhulei pin 嘗累品 or zhubuan 嘗段.

\(^{159}\) Hucker 2337.

\(^{160}\) “Younger brother Counselor-in-chief” (t’aeje sangguk 太弟相國) refers to King Kyŏngmun’s younger brother and grand councilor Kim Wi-hong 金魏弘 who was posthumously granted the title of “great King Hyesŏng” (惠成大王).
滞祛煩，若商飆之劃陰靄然。於是上大喜，懊見大師晚曰，“恭已南面，司南山宗，舜何人哉，余何人也。”

The king said, “I, your disciple, have nothing to be proud of, but I somewhat like to write prose. Once when I read Liu Xie’s *The Literary Mind and the Carving of Dragons*[^161] I came across the saying that ‘To be obstructed in existence or to maintain nothingness is to be uselessly inclined towards a one-sided understanding. If you wish to progress towards the true source, it is the absolute state of *prajñā.*’ Can you perhaps let us hear about this absolute state?” The Great Master replied, saying, “If the state is already absolute [i.e., cut-off], the principle is nonexistent. This is the seal [of the mind]. It is practiced in silence, like that.” The king said, “We, the king, insistently request [for further guidance as we want to] progress [on the Buddhist path] a little.” Thereupon [Muyŏm] ordered, among his disciples, those with a clear voice to [in his stead lecture on the Dharma to the king] with the cadence of clapping hands and the fading sound of grinding a mortar,[^162] cutting through [the king and the audience’s] obstructions and removing defilements, like the autumn whirlwind clearing up thick clouds. Thereupon the king greatly rejoiced and, regretting that he had met the Great Master so late, said, “To me [the king] who reverently faces south, you provided instructions in the

[^161]: Liu Xie 劉勰 (fl. 5th c.), courtesy name Yanhe (彥和), was a writer and the author of *Wenxin diaolong* (*The Literary Mind and the Carving of Dragons*) 文心雕龍, which is considered as China's greatest work of literary aesthetics. Liu Xie was orphaned in his youth and chose not to marry, either because of poverty or conviction (or both). Liu studied Buddhism with Sengyou 僧祐 (445–518) and helped edit sūtras at Dinglin-sa 定林寺 until his death during the Liang Dynasty. His biography is included in the *Liangshu* 梁書 (vol. 50). See also Victor H. Mair, “Buddhism in The Literary Mind and Ornate Rhetoric”, in *A Life Journey to the East: Sinological Studies in Memory of Guiliano Bertuciali* (1923–2001), edited by Antonino Forte and Federico Masini, Kyoto: Scuola Italiana di Studi sull’Asia Orientale, 2002.

[^162]: When Muyŏm was requested by the king to preach the Dharma, he delegated the task to one of his disciples. The disciple replied to the king’s questions about the Dharma in a prompt fashion that questions and answers succeeded one another like the sound of alternatively struck bells. See *Liji* 禮記 Xueji 學記, “侍其從容(注)從，讀如寄父以伐春喉之舂 謂重撞擊也 (疏) 言鍾之為體 必待其擊 毎一舂而為一容 然後盡其聲 言善答者 亦待一問 然後一答.”
Southern School [of Chan]. What kind of person was [king] Shun, what kind of person am I?"¹⁶³

After [the king] left, the gentlemen ministers successively went to meet him and as they consulted with him, there was no spare time left. As scholars and common people consecutively rushed to revere him, he was not able to leave even if he wanted to. From then on, all people in the country realized that they had a pearl woven in their clothing. The neighboring old man stopped to peep for the jade hidden beneath the veranda.¹⁶⁴ Soon he suffered from being like inside a bird-cage¹⁶⁵ and promptly fled running away. As the king realized that he could not compel him [to stay], he issued a directive¹⁶⁶

¹⁶³ This sentence occurs in the Mengzi 孟子, Tengwen gong Chapter 滕文公 上: “Yan Yuan said, ‘What kind of man was Shun? What kind of man am I? He who exerts himself will also become such as he was.’” 顏淵曰: 舜何人也? 予何人也? 有為者亦若是. Its meaning is that anybody can become like the legendary king Shun and attain the state of a sage.

¹⁶⁴ This is a reference to a gem hidden beneath the floor a house, the existence of which the residents are ignorant until a neighbor comes and discovers it. The story occurs in the Yinwenzi 尹文子 Dadao 第, “It is said that Wei Sou obtained a jade a foot around. His neighbor said, ‘This is a very uncanny stone.’ So he threw it under his verandah. At night its light lit up the whole house, and he was even more terrified. So he discarded it in the wilds. The neighbor presented it to the king. The king gave the presenter of the jade a thousand gold coins, and (appointed him) Honorary Gentleman with Emoluments of Changshi 云 魏叟得經尺玉 隣人曰 此至怪石也 抛置廡下 夜間光照一室 益大駭 棄之野 隣人獻之王 王賜獻玉者 千金 長食上大夫祿. In a Buddhist context, sentient beings are unaware that their own nature is like a precious gem, that is: because of ignorance sentient beings don’t know that their mind is the Buddha. Here, as Muyōm already has preached the Dharma, there is no further need for someone else to come and fulfill the role of an old neighbor.

¹⁶⁵ Being inside a bird-cage is a reference to Muyōm’s being entangled in the royal palace as a result of the king’s request.

¹⁶⁶ The word for the king’s directive used here is zhijian 芝檢, referring to a hand-written note. See Ruimingji 瑞命記, “If a king is virtuous and humane a purple fungus [of longevity] will grow. Therefore
III. Stele Inscription of Nanghye Muyŏm

[to have Muyŏm reside] at Simwŏn-sa in Sangju, not far from the capital, and requested that a separate building [be provided] for [the practice of] dhyāna [meditation]. [Muyŏm] declined, but as he no longer could disobey [the king], he went to dwell there. Within a single day, he managed to repair [that monastery], it was majestic like a city conjured up by magic.\(^{167}\)


In the spring of the third year of the Qianfu era [876],\(^{168}\) the Great Predecessor King did not feel well and ordered his court attendant, saying “Immediately go and come with my great physician king [i.e., Muyŏm].” When the envoy arrived, the Great Master said, “For my feet to have touched the king’s [palace’s] gate once was already too much. Those who know me will say that ‘Sŏngju’ [“abode of the saint”] has become ‘Muju’ [“nonabiding”]. Those who do not know me will say that Muyŏm [“not tainted”] has become Yuyŏm [“tainted”]. But thinking about it, our king has a karmic connection with incense fire [i.e., Buddhism] and he is bound for the journey to the Heaven of the Thirty-three [gods; after his demise].\(^{169}\) Why should I not go

\(^{167}\) A city conjured up by magic (huacheng 化城). For a description thereof see the Chapter of the Parable of the Conjured City 化城喩品 in the Lotus Sūtra.

\(^{168}\) The Qianfu 乾符 era refers to the reign of the Tang Emperor Xizong 僖宗 (874–879), and corresponds to Silla’s King Hŏn’gang’s reign.

\(^{169}\) The Heaven of the Thirty-three (gods) (S. Trāyastrimśa) in Buddhist cosmology is located on the top of Mount Sumeru and corresponds to the second of the six heavens within the realm of desire. Here, it is used to describe the king’s death as an ascension to Heaven.
and bade him farewell one [last time]?” Thus he went once again to dwell
[in] the royal palace. As he bestowed words of healing and gave admonitions,
[the king] unconsciously was healed. The whole country was suprised about
it. Then the following month [King Kyŏngmun passed away and] the
Great King Hŏn’gang dwelled in the adjacent room [as main mourner].
In tears, King [Hŏn’gang] ordered the royal grandson Hunyŏng, saying,
“I the king, have met in my youth with the death of my parents and was
not able to know how to govern. Now that I am the ruler, I shall revere the
Buddha and assist the saving of many people. This is not the same as being
solely concerned with cultivating one’s moral character. I hope that you,
Great Master [Muyŏm], do not go far away and reside at a place of your own
choosing.” [Muyŏm] replied, saying, “Since the ancient past, you have the Six
Classics as your teacher. Nowadays, you have the Three Ministers as your
advisors. What can I, an old mountain monk, do besides [idly] sitting [like] a
locust or a moth eating firewood and grain! [Your father the king] already
gave you three words of advice. What more can I say? The saying goes
‘employ capable officials’!”

170 The Samguk Sagi vol. 11, entry on King Kyŏngmun’s reign, gives the date for the king’s death
as the eight day of the seventh month in the second year of the Qianfu era, a year earlier than the
record of this inscription.

171 Hunyŏng 勛榮 also written 勛榮. See “Changnim-sa Mugu chŏngt’ap wŏngi” 昌林寺無垢淨塔願記，“監修造使從叔新授康州泗受縣令金勛榮.”

172 The Six Classics refers to the Book of Songs/Odes (Shijing 詩經), the Book of Documents (Shangshu 尚書), the Book of Rites (Yili 儀禮), the Book of Music (Yuejing 樂經), the Book of Changes (Zhouyi 周易), and the Spring and Autumn Annals (Chunqiu 春秋).

173 Huang 蝗 is a kind of locust eating the bud of grain, tan 蠀 corresponds to a moth, guiyu 桂玉 refers to firewood and victuals. See Zhanguoce (Strategems of the Warring States) 戰國策, “Strategems of Chu” (Chuce 楚策), “Su Qin in speaking of Chu said, ‘They value grain more than jade, firewood more than cassia” 蘇秦說楚日 米貴於玉 薪貴於桂.

174 This refers to the three characters 能, 官, 人 meaning “to employ capable officials.”

175 The saying “employ capable officials” here refers to employing capable individuals in a Confucian
sense, that is, irrespective of social class. Therefore, it seems that Nanghye, who himself belonged to
the head-rank six class, argued that in employing officials, individual capacity was to be prioritized
The next day [Muyŏm] took his gear to return to the mountains and left like a bird. Henceforth, the shadows cast by mounted couriers transmitting [the king’s] inquiries [to Muyŏm] were connected like cliffs and brooks. As soon as the messengers knew that were heading for Sŏngju-sa, they all jumped [joyfully] like sparrows and gathered [both] hands to pull on the reins, worrying that their journey for the king might be obstructed even for an inch. Because of this, the regular mounted attendants who had received the [king’s] urgent proclamation were able to deliver it rapidly [to Muyŏm]. In the year the Qianfu Emperor [i.e., Emperor Xizong of the Tang] invested [King Hŏn’gang] [878], [the king] decreed that those in the country [of Silla] having an eloquent tongue and able to explain the [Buddhist] path, should contribute to promoting the benefits and removing affliction, by separately using mugwort writing paper (manjŏn 螨牋) to write a memorandum saying “receiving a favor from heaven is because there is a reason for it.” When a question regarding the benefit of the country was handed down [to him], the Great Master [Muyŏm] replied by quoting [the minister] He Shang-zhi voicing his thoughts to persuade Emperor


176 Hucker 264.

177 “Barbarian paper” (manjŏn 螨牋) was paper produced from mugwort since the Koguryŏ dynasty. It is also referred to as soji 萧纸 (lit. “mugwort paper”). Man “barbarian” refers to Korea or Sichuan.

178 He Shangzhi 何尚之 from the Liu Song Dynasty (420–479 CE). His courtesy name 字 was Yande 彦德 and his posthumous name (shi 諡) Jianmu 紹穆. He held the office of Director of the Imperial Secretariat, Vice Minister in the Court of Imperial Entertainment and Commander Unequalled in Honor 尚書令 左光祿 開府儀同三司. See Songshu 宋書 vol. 66, and Nanshi 南史 vol. 30.
Wen of [Liu] Song to do good and avoid evil.\(^{180}\) The Grand Mentor King [i.e., King Hön’gang],\(^{181}\) having seen this, said to his eldest younger brother, the Minister of the Southern Palace [i.e., the Director of the Ministry of Rites],\(^{182}\) “The Three Anxieties\(^{183}\) are comparable to the Three Refuges,\(^{184}\) the Five Constant Virtues\(^{185}\) equal the Five Precepts.\(^{186}\) To practice the royal path is to conform to the Buddha’s mind. As the Great Master’s words are of the utmost pertinence, I and you should apply ourselves sincerely.”

\(^{179}\) The term rendered as thoughts here is *xinsheng* 心聲, literally “mind-sound.” It occurs in the *Mengzi* 孟子.

\(^{180}\) The term for “doing good and eschewing evil” is *xianti* 献替, an abbreviation of *xianke tifou* 献可替否, “to persuade somebody to do good and dissuade him from doing evil.” When a subject submits a memorial to the king in which he expresses his opinion concerning political issues, the king should integrate whatever part thereof he deems useful in his policies, and discard whatever part he considers to be inappropriate. This sentence occurs in the *Houbanshu* 後漢書, “Biography of Hu Guang” (*Hu Guang zhuan* 胡廣傳), “I have heard that a ruler regards wide reading/observation and broad reflection as a virtue, and the minister regards persuading [the ruler] to do good and dissuade him from doing evil” 臣聞 君以兼覽博照為德 臣以獻可替否為忠.

\(^{181}\) Grand Mentor King (*taifuwang* 太傅王) refers to a posthumous title conferred on King Hön’gang. See Hucker 6158. Also see Ch’oe Ch’i-wôn 崔致遠, “Sa ch'u ch'ung pyo” (Memorial in Thanks for the Granting of a Posthumous Title) 謹謝聖表, “臣坦言 伏奉制旨 追贈亡父臣凝為太師 亡兄臣晸為太傅”, and *Samguk Sagi* 三國史記 vol. 11, “Basic Annals of Silla” (*Silla pongi 新羅本紀*) vol. 11, entry on the accession to the throne of Queen Chinsōng 眞聖王即位.

\(^{182}\) The Southern Palace is an unofficial reference to the Ministry of Rites (*Libu* 禮部). See Hucker 4102.

\(^{183}\) The Three Anxieties (*san wei* 三畏) refers to three things that a superior man (*junzi* 君子) should be anxious about, namely: the mandate of heaven (*tianming* 天命), great men (*daren* 大人), and sages (*shengren* 聖人). See Lunyu 論語 Lishi Chapter: “There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages.” 季氏, “君子有三畏 畏天命 畏大人 畏聖人之言”

\(^{184}\) The three refuges refer to the Buddha, the Dharma, and the Samgha.

\(^{185}\) The five constant virtues (*wu chang* 五常) of Confucianism: humaneness (*ren* 仁), righteousness (*yi* 義), propriety (*li* 禮), wisdom (*zhi* 智), and trust (*xin* 信).

\(^{186}\) The “five precepts” *wu jie* (五戒) of Buddhism consists in abstaining from killing, stealing, adultery, lying, and intoxicating substances.

In autumn of the year of the Xishou [incident in] the Zhonghe era [881], the king said to his attendant, “There is a precious pearl in [our] country, can it be kept hidden away in a box for his entire lifetime? [The attendant] said, “It is not possible. Far better is it to take it out at once so that it opens the eyes of a myriad of households and inebriates the minds of [those in] the four neighborhoods [i.e., those in the four directions].” [The king] said, “I have a gem [lit. mani] of the utmost rarity. It conceals its brilliance on Sung’om-san. If it’s secret storage place is opened, it will shine through the trichiliocosm. How could the whole realm suffice to describe [its range of illumination]? My late father [King Kyŏngmun, cordially had welcomed him [i.e., Muyŏm] and [thus] once again displayed [the gem]. In ancient times, the Marquis of Zan [i.e., Xiao He] ridiculed

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187 This incident refers to Huang Chao’s 黃巢 capture of Chang’an in autumn of 881, which forced the Tang Emperor Xizong 僖宗 to flee to Shu 蜀 (Sichuan). This incident is one episode in during Huang Chao’s Revolt (875–884).

188 Sung’om-san 嵩嚴山 (lit. “lofty and majestic mountain”) is another name for Sŏngju-san.

189 Lit. the realm circumscribed by twelve war-chariots (shier sheng 十二乘). This term occurs in the Shiji 史記, Tianjing zhongwan shijia “Biographies of the houses of Tian, Jing, Zhong, and Wan” 四敬仲完世家, “Still he had ten gems an inch round that illuminated fore and aft of the twelve war-chariots” 尚有經寸之珠 照車前後十二乘者十枚.

190 The Marquis of Zan (酇侯) refers to Xiao He 蕭何 (?–193 BCE) who was a Chinese statesman who lived during the early Han Dynasty. He served Liu Bang (later Emperor Gaozu of Han) during the insurrection against the Qin Dynasty, and fought on Liu’s side in the Chu–Han contention against Xiang Yu. After the founding of the Han Dynasty, Xiao He became chancellor and held office until his death. For his contributions, he is also known as one of the “Three Heroes of the early Han Dynasty” (漢初三傑), along with Han Xin and Zhang Liang. He was also granted the title of Dynasty-founding meritorious subject (kaiguo gongshen 開國功臣). See Shiji 史記, Xiaoyin hou zhuan [Biography of the Duke Xiaoyin] 消陰侯傳.
the King of Han [i.e., Liu Bang] for appointing generals and summoning them like little children. Because of this [Liu Bang] was unable to invite the Four Elders on Shang-shan into his service. Now as I hear that the Son of Heaven [i.e., Tang Emperor Xizong] was forced to flee the capital, I have to quickly console the officials on duty. The most sincere [way] to attend the king consists firstly in taking refuge in the Buddha. As I am about to welcome the Great Master [Muyŏm], I most certainly shall agree to external consultations. How can I dare to depend on the first [i.e., my will] and neglect the second [i.e., Muyŏm’s virtue]?

乃重其使, 卑其辭徵之。大師云, “孤雲出岫, 寧有心哉, 有緣乎大王之風, 無固, 乃上士之道。”遂來見。見如先朝禮, 礼之加焯然。可屈指者, 面供饌, 一也, 手傳

191 King of Han (漢王) was the title of Liu Bang (256 BCE or 247 BCE–195 BCE) before he became Emperor Gaozu (高祖) (r. 202 BCE–195 BCE) of the Han dynasty. Liu Bang, was the first emperor of the Han Dynasty and one of the few dynasty founders in Chinese history who emerged from the peasant class (another prominent example being Zhu Yuanzhang, founder of the Ming Dynasty).

192 The Four Elders on Shang-shan, commonly referred to as the “Four Haos of Mount Shang” (商山四皓), refer to four reclusive wise men recommended by Zhang Liang to Liu Ying, Liu Bang’s oldest son and heir to the throne, in the succession dispute. These four men were Dongyuan Gong, Xiahuang Gong, Jiaoli Xiansheng, and Qi Lixiao. See Shiji, Liuhou shijia.

193 A reference to the Tang Emperor Xizong (r. 873–888) abandoning the capital of Chang’an and fleeing toward Chengdu during the Huang Chao Rebellion.

194 For the term 奔問官守 “I have to quickly console the officials on duty”, see the Chunqiu Zuozhuan, Xigong entry for the twenty-fourth year.

195 The first item refers to the title of nobility (爵), the second item of Muyŏm’s virtue; literally age and virtue (齒 and 德). The meaning here is that although the king possesses a title of nobility he cannot dare to be negligent of Muyŏm’s virtue. The origin of this expression is found in Mengzi, Gongsunchou Chapter 公孫丑 下, “The world has three things that are highly respected: nobility, age, and virtue. For the court there is nothing equal to noble rank; for the villages there is nothing equal to age, and for those aiding the world and looking after the people there is nothing equal to virtue. How can I have one of them and neglect the second?” “天下有達尊三 爵一齒一德一 朝廷莫如爵 鄕黨莫如齒 輔世長民莫如德 惡得有其一以慢二哉.”
Then he courteously had his envoy humbly [transmit] his words [to Muyŏm] and summon him. The Great Master said, “If a lonely cloud emerges from a mountain cave, how could this be because it itself has a mind to? It is because there is a karmic affinity with the Great King’s nobility of character. Lacking stubbornness\(^{196}\) is the path of the superior scholar [or bodhisattva].”\(^{197}\) Thereupon he went to have an audition [with the king]. [The king] met [with Muyŏm] according to the rite [performed by his father during] the previous reign, but his [performance of the] rite was on a [even] more magnificent [scale]. [The audience’s characteristics] worthy of being enumerated were: first, the offering of delicacies during the meeting face-to-face; second, the personal handing over of incense [by the king]; third, [the king] performing the triple bow three times; fourth, the forming of karmic affinities [between the king and Muyŏm] for continuous generations [through numberless eons] by [the king’s] holding up the magpie’s tail-shaped incense burner; fifth, the granting [to Muyŏm] of the Dharma name Kwangjong [“Extensive Teaching”]; sixth, ordering the next day a display of flocks of herons, trees full of phoenixes, and rows of geese to congratulate\(^{198}\) [Muyŏm];

\(^{196}\) The term “without stubbornness” is \textit{wugu 無固} and is one of the four items lacking in Confucius 孔子絶四中, the other three being \textit{wuyi 無意}, \textit{wubi 無必}, \textit{wuwo 無我}. See \textit{Lunyu 論語}, Zihan Chapter 子罕.

\(^{197}\) Note that the term superior scholar (Ch. \textit{shangshi 上士}) in Buddhism refers to a bodhisattva.

\(^{198}\) Lit. \textit{zhenlu 振鷺} referring to flocks of herons flying. See \textit{Shijing 詩經}, “Eulogies of Zhou” (Zhousong 周頌), \textit{zhenlu 振鷺}, “振鷺于飛 于彼西雝,” where flocks of herons refers to noble visitors.

\begin{verbatim}
振鷺：
振鷺于飛，于彼西雝.
我客戾止，亦有斯容.
在彼無惡，在此無數.
庶幾夙夜，以永終譽.
\end{verbatim}
seventh, instructing that those in the country proficient in crafting the six genres of poetry\(^{199}\) compose poems to see off [Muyŏm] returning [to the mountains]. The lay disciple and royal grandson, the sop’an ᄂ kayŏng was the first [to compose and] recite [a poem]. The poems were collected into a scroll, for which the Royal Tutor and Hanlin Academician and gifted scholar Pak Ong wrote a preface. These were offered [to Muyŏm] as he left. Eight, ordering the Tent Handler\(^{200}\) to set up a “pure room” for the [ceremony of] taking leave [of Muyŏm].

As the time to bid farewell drew near, [the king] sought a subtle instruction. [Muyŏm] dazzled his followers by providing [an explanation of] the true essentials [of the Buddhist teachings]. The [monks] Sun’ye, Wŏnjang, Hŏwŏn, and Hyŏn’yŏng, who had obtained purity in [the practice

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Zhen Lu:
A flock of herons is flying,
About the marsh there in the west.
My visitors came,
With an [elegant] carriage like those birds.
There, [in their States], not disliked;
Here, [in Zhou], never tired of; -
They are sure, day and night,
To perpetuate their fame.

\(^{199}\) The six genres of poetry (liu yi 六義 or liu shi 六詩) are folk songs (feng 風), festal songs (ya 雅), eulogies (song 歡), straightforward narrative (fu 賦), explicit comparisons (bi 比), and implied comparisons (xing 興).

\(^{200}\) Hucker 207.
of] the four dhyānas,201 extracted the thread [of Muyŏm’s] wisdom so as to display its detailed meaning. They concentrated their thoughts [on that task] without being negligent, which was more than enough to soak the mind [of the king]. Very pleased, the king bowed and said, “In the past, my late father [King Kyŏng]mun was a worthy who put aside the lute.”202 Now, [as for me] I, the king, am a disciple who disgraces himself avoiding the seat.203 Having succeeded to the throne and asked [about the path like the Yellow Emperor had done on Mt.] Kongtong,204 I shall comply with it and bear it in mind as the source of primal chaos. That old man on the shore of the Wei River [i.e., Jiang Ziya] truly fished fame.205 The child on the bridge [i.e., Zhang

201 The term sasō 四禪 (S. catur-dhyāna) refers to four progressive states of types of meditative concentration (dhyāna), which lead one out from the desire realm into rebirth in the four meditation heavens. In the first dhyāna, the practitioner experiences the joy and pleasure of abandoning coarse desires. This is gained through the five mental functions of investigation 觉 (vitarka), observation (vicāra) 觀, joy 喜 (prīti), bliss 楽 (sukha), and concentration 一心 (samādhi). In the second dhyāna, one dwells solely in the joy and pleasure produced by meditation. This is achieved through calmness 内浄, joy 喜, bliss 楽, and concentration 一心. In the third, one attains sublime pleasure that transcends ordinary joy. In the fourth, one dwells in a state of mental stability free from various sensations of pain and pleasure.

202 “Putting aside the lute” refers to an individual of high ideals who is ready to abandon his wife; the term “lute” referring to one’s spouse; for the sake of his country. See Lunyu 論語, Xianjin Chapter 先進.

203 Avoiding the seat (bixi 避席) refers to Zengzi 曾子 who stood up from his mat when addressing Confucius. Thus avoiding the seat, that is, standing up in the presence of one’s teacher, was considered a gesture of respect.

204 Kongtong-shan 崆峒山 is located in Gansu Province, China. It is the mythical meeting site between Huangdi 黄帝 (the Yellow Emperor) and the Daoist immortal Guangchengzi 廣成子. Huangdi asked Guangchengzi about the path. Mention of this meeting occurs in the Zhuangzi, Zaiyou Chapter 在宥篇.

205 Jiang Ziya 姜子牙 (d.u.) was a Chinese historical and legendary figure who resided next to the Weishui River. A sage and military strategist, Jiang Ziya was called upon by King Wen of Zhou to serve as prime minister and thus became instrumental in Zhou affairs. It is said that, while in exile, he continued to wait placidly, fishing in a tributary of the Wei River using a barbless hook or even no hook at all, on the theory that the fish would come to him of their own volition when they were ready. See Shiji 史記, Qi taigong shijia “Biographies of the House of Qi Taigong” 齊太公世家.
This refers to the meeting of Zhang Liang (張良) with Huang Shigong (黃石公; lit.: “Yellow Rock Old Man”) one of the legendary “Four Haos of Mount Shang” (商山四皓). As a wanted man, Zhang Liang travelled to Xiapi (下邳) and stayed there for some time, using fake identities to evade the authorities. One day, Zhang Liang took a stroll at Yishui Bridge and met an old man there. The man walked towards Zhang Liang and chucked his shoe down on the bridge on purpose, after which he yelled at Zhang, “Hey boy, go down and fetch me my shoe!” Zhang Liang was astonished and unhappy but obeyed silently. The old man then lifted his foot and ordered Zhang Liang to put on the shoe for him. Zhang Liang was furious but he controlled his temper and meekly obliged. The man did not show any sign of gratitude and walked away laughing. The old man came back after walking a distance and praised Zhang Liang, “This child can be taught!” and asked Zhang Liang to meet him at the bridge again at dawn five days later. Zhang Liang was confused but agreed. Five days later, Zhang Liang rushed to the bridge at the stroke of dawn but the old man was already waiting for him there. The old man chided him, “How can you be late for a meeting with an elderly man? Come back again five days later!” Zhang Liang tried his best to be punctual the second time but the old man still arrived earlier than him, and he was scorned by the old man once more and told to return again five days later. The third time, Zhang Liang went to the bridge at midnight and waited until the old man appeared. This time, the old man was impressed with Zhang Liang’s fortitude and humility that he presented Zhang with a book, saying, “You can become the tutor of a ruler after reading this book. Within ten years, the world will become chaotic. You can then use your knowledge from this book to bring peace and prosperity to the empire.” The book was titled The Art of War by Taigong (太公兵法).

couplets [verses] as if their structure had been premeditated beforehand. After the Great Master had withdrawn [to the mountains], he received the royal grandson, the sop’an II, and as they exchanged a few words, he [i.e., Muyŏm] exclaimed once more, saying, “Among former sovereigns, some inherited the body while not inheriting the spirit. But [now] our lord is endowed [with both]. Among the subjects, some had the talent but lacked the reputation for becoming ministers. But [now as you] our [king’s grandson] [are] completely [endowed with both talent and reputation] the country will nearly [become good]. It [thus] appropriate that you be inclined to virtue and self-respect.” Thereupon he took leave and returned back.

於是，遣輶軒標放生場界，則鳥獸悅。紐銀鉤札聖住寺題，則龍虵活。盛事畢矣，昌期忽兮。定康大王莅作，兩朝寵遇師而行之。使緇素重使迎之，辭以老且病。

Thereupon [King Hŏn’gang] dispatched a Royal Commissioner\textsuperscript{207} to [Muyŏm’s monastery to] mark the precincts of the place for releasing life in [the monastery’s] grounds,\textsuperscript{208} and then the birds and beasts rejoiced. He also had a name plaque engraved in silver characters titled ‘Sŏngju-sa’ [which the king himself wrote in a dynamic calligraphy] with the vitality of dragons and serpents. On the completion of this great event, [Hŏn’gang’s reign of] prosperity suddenly [ended as the king died]. The Great King Chŏnggang ascended the throne. He followed the [precedent of] both reigns [i.e., those of Kyŏngmun and Hŏn’gang] who favored the master [Muyŏm]. He ordered monks and laymen,\textsuperscript{209} and [his] emissaries, to accompany [Muyŏm to the capital], but he declined because of old age and illness.

\textsuperscript{207} The term literally means “commissioner in a light chariot (youxuanshi 輶軒使), See Hucker 8053.

\textsuperscript{208} This refers to marking with signposts the boundary of the monastery’s precincts, in which no living being was to be harmed or killed: hence the term “releasing life” (Ch. fangsheng 放生). These were similar to the “signposts of longevity” (長生標柱) already mentioned above.

\textsuperscript{209} The term rendered as “monks and laymen” is zisu 緇素, literally “black and white (robes).” Black refers to the robe of a monk or nun (ziyi 緇衣), white refers to the clothes of a layman.
The title of Defender-in-chief (Ch. taiwei 太尉) was instituted in the Qin 秦 dynasty and refers to the commander of the empire’s armed forces, and was one of the Three Dukes (sangong 三公) among whom major responsibilities in the central government were divided. From 119 BCE to 51 CE, in the Han dynasty, the title taiwei was replaced by dasima 大司馬 (Commander-in-chief). In the Later Han, Emperor Guangwu reverted to the designation taiwei which was preserved until its abolition in the early Ming. See, Hucker 6260. The Jiu Tangshu’s “Treatise on Silla” (Xinluo zhuan 新羅傳) provides numerous examples of Silla kings receiving their royal titles from Tang emperors. In Middle and Late Silla, kings concurrently received the title of “assistant defender-in-chief” (jianxiao 檢校, Kr. kŏmgyo taewei). In Muyŏm’s stele inscription, there is no clear indication as to whom the titles of “king” and Defender-in-chief concretely refer to, but the context suggests that it refers to the ruler of Silla at the time of Muyŏm’s death (888), corresponding to the first year of Queen Chinsŏng’s rule, who ascended the throne in 887.

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211 The two times (Ch. ershi 二時, S. dvi-kāla) refers to the two periods of the day (morning and evening). A Buddhist monk was supposed to eat meals only at two fixed times a day.

212 As Muyŏm only started to eat his meals after having heard the sound of the bell and drum
announcing mealtime (yunji zhong 雲集鐘), his disciples purposely had requested the monk on charge to beat the drum ahead of time. However, Muyŏm, detected the anomaly and looking outside, realized that it was not yet noon time and declined to eat in advance, thus remaining faithful to the food-time regulations.

213 The expressions for the age used here are from the Zhuangzi 庄子, “Robber Zhi” (Daozhi 章跖 Chapter): shangshou 上壽 is hundred, zhongshou 中壽 eighty, and xiashou 六十 years. As Muyŏm lived eighty-eight years, the expression “he went beyond the zhongshou 中壽” is used.

214 A reference to being humble and circumspect in dealing with people and objects, as well as being reticent in speaking. See Liji 禮記, Tan Gong Chapter II (檀弓下): “Wen-zi knew men. He carried himself in a retiring way, as if he could not bear even his clothes. His speech was low and stuttering, as if he could not get his words out. 文子其中退然如不勝衣, 其言吶吶然如不出諸其口.”
a time frame of five days so that those coming to seek [the Dharma] could question him [about their doubts].

In instructing his disciples he said, “Although the mind is the master of the body, the body must take the mind as its master. Worry about yourselves not thinking about the path, how could it [i.e, the path] keep away from you? Even if you are farmers, you still can extricate yourself from the fetters of the secular world. If I go swiftly then [likewise the mind also] must go swiftly. What [difference of] kind is there between masters of the path [i.e., teachers of Sôn] and patriarchs of Kyo?” Moreover, he said, “What is drunk by someone else does not relieve my thirst, what is chewed by someone else does not relieve my hunger. Why not make an effort to drink and eat for oneself? Someone said that Kyo and Sôn are not the same, but I yet have to see such a doctrine. There are originally many words [about this issue], [but that] is not something I [have to] know [about]. Relatively speaking, even if [Kyo and Sôn] are the same, this is not to be assented to if [Kyo and Sôn] differ, this is not wrong [either]. Sitting peacefully and stopping the [discriminative] faculties [of the mind] is close to being [a sage] clad in coarse clothes [hiding a jade jewel].” His [i.e., Muyõm’s] words were clear and reasonable, their meaning profound and true. Therefore they made those seeking form [realize] that which has no form. Practitioners of the path [i.e, of Sôn] diligently put [his words] into practice and did not see that within a forked road there was

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215 Here, advocates of Sôn and proponents of Kyo are viewed as being equal.

216 The Daodejing says that “It is thus that the sage wears (a poor garb of) hair cloth, while he carries his (signet of) jade in his bosom.” Daodejing Chapter 70, 以聖人被褐懷玉.” In this context, this is a metaphor for the Sôn practitioner who wears monastic robes and hides his Buddha-nature inside.
yet another forked road.

From the prime of his life up to the decrepitude of his old age, [Muyŏm] took self-deprecation as [his] basis. He did not vary his diet and always donned the same clothes [robes]. When building or repairing monasteries, he was the first to perform labor, preceding the assembly [of monks]. He always mentioned that “The Buddha once used to step on mud. How can I rest at ease even for a moment?” Sometimes he went so far as carrying water and shouldering firewood himself. Furthermore, he said, “As the mountains turns into dust for my sake, how can I be at rest in my body?” The ways in which he subdued [himself] and encouraged [sentient] beings [to practice] were all like this.

In his childhood, the Great Master had read the writings of Confucian scholars and as the remaining taste of them was on his lips, he often used rhymed language in his conversations. Among his disciples whose names are worth mentioning there were almost two thousand persons. Among those [disciples] who dwelled alone [ie., separately] and were appointed to supervise

217 Literally “Buddha ancestor”, (puljo佛祖), a reference to Buddha Śākyamuni as the founding patriarch, or ancestor, of Buddhism.

218 This is a reference to the story of the building of the Jetavana vihāra, when the Buddha stepped on mud together with Śāriputra and Mahākāśyapa.

219 The implication is that the mountains turn into dust for the sake of Muyŏm, but as Muyŏm also turns into dust after dying, his ashes will be enshrined in the mountains and as such he pollutes the mountains by “dwelling” there.
monasteries\textsuperscript{220} figured [the monks] Súngnyang, Posin, Sun’ye, and Simgwang. The grandson-disciples [i.e., second-generation disciples] were numerous and as a group they displayed a dignified and honest behavior.\textsuperscript{221} One might say that Mazu [Daoyi] reared the son of the dragon [i.e., Muyōm] and that the Eastern Sea [i.e., Silla] covered the West River [i.e., China].\textsuperscript{222}

\textsuperscript{220} The term for monastery is “seat of enlightenment” (Ch. \textit{daochang} 道場, S. \textit{bodhi-manda}), which initially referred to the ground under the bodhi tree, where the Buddha was seated at the time of achieving awakening (S. \textit{bodhi}). In China and Korea, the term came to refer to a Buddhist monastery, the place where religious practice was carried out.

\textsuperscript{221} The term “dignified behavior” (\textit{jiji} 濟濟) refers to the collective behavior in dignity. See “Also numerous and grand, the appearance of much prosperity; some say very dignified” 又濟濟, \textit{眾盛之貌}. 一日多威儀也, from \textit{Guangyuji}.

\textsuperscript{222} Tian Zifang 田子方 was a disciple of Zi Gong 子貢, who was himself a notable disciple of Confucius. Tian Zifang used to teach several thousand disciples near the West River (Xihe 西河). Here, Muyōm’s second-generation disciples are compared to Confucius’ second-generation disciple Tian Zifang. As the number of Muyōm’s second-generation disciples was greater than those of Tian Zifang, the Son tradition of the Eastern Sea [i.e., Silla] is said to cover that of the Western River [i.e., China].

\textsuperscript{223} The \textit{Spring and Autumn Annals} are referred to by the term \textit{Linsbi} 輝史, which occurs it the text itself as \textit{Linjing} 輝經.
of their ancestors].”\(^{224}\) Formerly, when the Great King Muyŏl\(^{225}\) was still a úlch’an,\(^{226}\) to carry out the plan to request [Tang China for] an army to slaughter the Yemaek,\(^{227}\) [by order of] Queen Chindŏk, he went to [China] to have an audience with [Tang] Emperor Zhaoling [i.e., Taizong].\(^{228}\) Pleading his wish [in an audience] face-to-face [with the emperor], [Kim Ch’un-ch’u] paid his respect [on the occasion of] the first day of the lunar year and [pleaded his intention] to change the [system of official] attires [of Silla to match those of Tang]. The Son of Heaven gave his ready permission and in the courtyard [of the imperial palace] bestowed on him a Chinese dress and the title of ‘Lord Specially Advanced.’\(^{229}\) One day, the emperor

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\(^{224}\) A quote from *Chunqiu Zuozhuan*, Entry for the first year of Mingong 閔公 元年條.

\(^{225}\) T’aejong 太宗 Muyŏl 武烈 (602–661), born Kim Ch’un-ch’u 金春秋, was the twenty-ninth king of Silla (r. 654–661). He is credited for leading the unification of the Three Kingdoms (i.e., Koguryŏ, Paekche, and Silla).

\(^{226}\) úlch’an 乙粲 is the second highest of Silla’s seventeen ranks and synonymous with ich’an 伊飡.

\(^{227}\) The Yemaek 猩貊 were an ethnic group who dwelt in Manchuria and the Korean Peninsula.

\(^{228}\) Taizong 太宗 (599–649), was the second emperor (r. 626–649) of the Tang Dynasty. Zhaoling 昭陵 refers to his mausoleum.

In 643, Silla’s Queen Sŏndŏk submitted a report claiming that her state was under heavy attack by Paekche, allied with Koguryŏ. She requested aid from Tang. Emperor Taizong sent the official Xiangli Xuanjiang (相里玄獎) to Koguryŏ to order both it and Paekche to stop attacking Silla. When Xiangli arrived in the Koguryŏ capital P’yŏngyang, Yŏn, who was attacking Silla at that time, returned to P’yŏngyang to meet with Xiangli, but refused to follow Emperor Taizong’s order. When Xiangli returned to Chang’an and reported this to Emperor Taizong, Emperor Taizong resolved to attack Koguryŏ, stating: “Tang Emperor Taizong 太宗. The ich’an Kim Ch’un-ch’u traveled as an envoy of Queen Chindŏk to Tang China and had an audience with Emperor Taizong.” See *Samguk Sagi* 三國史記 vol. 5, “Basic Annals of Silla” (Silla pongi 新羅本紀) 5, entry for the second year of Queen Chindŏk 奉德王 2; see also *Jiu Tang shu* 舊唐書 vol. 199, “Biographies” (Liezhuan 列傳) 145, Treatise on Dongyi 東夷 Xinluo zhuan 新羅傳.

\(^{229}\) Kim Ch’un-ch’u went to Tang China On behalf of Queen Chindŏk to request Taizong for military support against Paekche. The emperor also acquiesced to Kim Ch’un-ch’u’s request to adopt the Tang official dress code, and granted him the title of “Lord Specially Advanced” (tejin 特進). See Hucker 6335.
summoned the princes of foreign countries to a banquet at which much wine was provided and rare products were piled up, so that [they all] indulged and were satisfied as they wished. The prince [i.e., Kim Ch’ün-ch’u] [used] his wine cup [in moderation] and [observed] propriety to prevent [drunken] disorder.230 For his wisdom he obtained many varicolored silk fabrics. And when he bide farewell to leave, [Emperor] Wen [i.e., Taizong]231 saw him off and sighed, saying, “What a utensil [i.e., talented individual] for the state, and what a [virtuous] conduct!” The emperor gave him two inscriptions he himself had composed, those of Wentang and Jinci,232 and one copy of the History of the Jin dynasty which he had compiled himself as well.233 At that time, the emperor had copied these writings in the Palace Library234 and made two copies, one of which the emperor granted to the crown prince, and the other one he bestowed on our [prince Kim Ch’ün-ch’u]. Furthermore, [the emperor] ordered the palace assistants to escort him outside of the

230 This is a reference of drinking in moderation and in accordance with propriety. When a prince received a cup of wine from the emperor, he would perform a hundred prostrations to it, thereby avoiding getting drunk. See Rizhilu 日知錄, “Miscellaneous (zashi 杂事) entry on prohibition of wine (jiujin 酒禁)”: “At the ceremony of offerings, the guest and hosts bow a hundred times, drinking wine all day but one should not get drunk there.”

231 Emperor Wen 文 was the posthumous name of Emperor Taizong.

232 The “Inscription of Wen Tang” 溫湯 (lit. “warm hot spring water”) had been compiled by Taizong’s father, Emperor Gaozu 高祖, when he traveled to the hot springs of Li-shan 驪山. The “Inscription of Jinci” 晉祠 (lit. “ancestral temple of the Jin dynasty”), was composed by Taizong himself on the occasion of his visit to his ancestral temple in Taiyuan 太原 Prefecture.

233 The History of the Jin dynasty (Jinshu 晉書) was compiled by Fang Xuanling 房玄齡 and Li Tingshou 李廷壽 on Taizong’s order. It consists of 130 fascicles recording the history of the Western and Eastern Jin dynasty.

234 The Peng Pavilion (peng ge 蓬閣, lit. “Peng Lai Pavilion”) refers to the Palace Library or to the Directorate of the Palace Library (bishujian 秘書監). See, Hucker 4588. In Chinese mythology, Penglai 蓬萊 refers to a mountain or an island considered to be the abode of the Eight Immortals. Supposedly, there are magical fruits growing on it that can heal any disease and grant eternal youth. Historically, Qin Shi Huang (the first emperor of Qin), in search of the elixir of life, made several attempts to find the island where the mountain is located, to no avail.
III. Stele Inscription of Nanghye Muyŏm

Blue Gate. The excellence of [the emperor’s] favors and the magnanimity of his courtesy were enough to astonish the ears and eyes of those whose intelligence was deaf and blind. Henceforth, by one change our land became [a civilized country] like [the state of] Lu.235 Eight generations later [following Kim Ch’un-ch’u’s example], the Great Master [Muyŏm] went to study in the West [i.e., in China] and then changed the East [i.e., Silla] by imposing one change, causing [the country] to conform to the [Buddhist] path.236 As there is nothing more lofty than this, if we discard our [master Muyŏm] who [else] is to be called great?

先祖, 千二敵國, 僑人變外鎬, 大師降六僞賊, 俾人修內德. 故得千乘主, 雙朝拜起四方民, 萬里奔趨, 動必頤使之, 靜無腹非者. 序訥非應半, 千而顚大千者歟, 復其始之說, 亦何懈乎哉. 彼文成侯為師漢祖, 大誇封萬戶位列侯, 爲韓相子孫

235 The State of Lu, (Ch. Luguo 魯國) was a Zhou 周 Dynasty (1046–256 BCE) ducal vassal state in the alluvial plain of the Yellow River and the Shandong Peninsula. Confucius was born in the State of Lu, in or near the city of Qufu (曲阜). At the age of fifty-three, Confucius is said to have risen to the position of Justice Minister. According to the Records of the Grand Historian (Shiji), the neighboring state of Qi (齊) was worried that Lu was becoming too powerful. Qi decided to sabotage Lu’s reforms by sending horses and beautiful dancing girls to the Duke of Lu. The Duke indulged himself in pleasure and did not attend to official duties. Confucius was deeply disappointed and resolved to leave both his post and the state of Lu. He began a long journey (or set of journeys) around the small kingdoms of northeast and central China, including the states of Wei (衞), Song (宋), Chen (陳) and Cai (蔡). At the courts of these states, he expounded his political beliefs but did not see them implemented. According to the Zuo Commentary to the Spring and Autumn Annals (Chunqiu Zuozhuan), Confucius returned home when he was 68. The Analects (Lunyu) depict him spending his last years teaching disciples and transmitting the old wisdom via a set of texts called the Five Classics. Thus, the State of Lu was closely associated with Confucius and his teachings. The stele inscription refers to Silla becoming a civilized country like the State of Lu by its adoption of the Tang system. This expression occurs in the Lunyu 論語, Yongye Chapter 雍也: “[The Master] said, ‘Qi, by one change, would become like the State of Lu. Lu, by one change, would become a State conforming to the Path.’” 日 齊一變 至於魯, 魯一變 至於道.

236 Here again, the expression “to conform to the path” (zhiyu dao 至於道) is taken from the aforementioned passage of the Lunyu, but here “path” is to be understood as referring to the Buddhist path.
Our ancestor [King Muyŏl] pacified the two enemy countries [of Koguryŏ and Paekche] so that the people changed [and adopted] the foreign [i.e., Chinese] dress code. The Great Master [Muyŏm] subdued the six thieves headed by Māra [i.e., the six sense objects] so that the people [can] cultivate the inner virtue [of the mind]. Therefore he obtained the veneration from the kings of two [successive] courts, and the people from the four quarters rushed toward him from afar [lit. from ten thousand li]. When he [i.e., Muyŏm] moved, it was always to [silently] use people with his chin, when he was motionless, nobody entertained grudges against him. How could he not be the one who manifest himself in the chiliocosm as a response to half a millenium [in the age of the decline of the Dharma]? What dissatisfaction can there possibly be regarding the explanation of returning to the beginning [referred to above]? The Marquis Wencheng [of

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237 This is a reference to Silla’s unification of the Korean peninsula by subduing and integrating the states of Koguryŏ and Paekche.

238 The six thieves headed by Māra (liu mozei 六魔賊) is a metaphor for the six sense objects (liu jing 六境), namely form 色, sound 聲, scent 香, taste 味, touch 触, dharma 法, of a sentient being.

239 The term translated as “king” is literally “lord of a thousand [war] chariots” (qianshengzhu 千乘主), referring to the feudal lord of the realm. In the system of the Zhou dynasty, when the Son of Heaven had to engage in warfare within his territory, he mobilized ten thousand war chariots whereas the princes or feudal lords mobilized a thousand chariots. Therefore a prince or feudal lord was referred to as “lord of a thousand chariots” (qiansheng zhu). “One chariot” (yisheng 一乘) was also a military unit consisting of three elite soldiers (jiashi 甲士), seventy-two foot soldiers (buzu 步卒), and twenty-five charioteers (cheshi 車士).

240 To “use people with one’s chin” means to manipulate or use people as one wishes. See, Hanshu, “Biography of Jia Yi.”

241 “What dissatisfaction could there possibly be?” is an expression occurring in the Mengzi 孟子, Gongsunchou Chapter 公孫丑 下, “吾何以慊乎哉.”
Liu; i.e., Zhang Liang]242 became the teacher of Emperor Gaozu of Han [i.e., Liu Bang]243 and greatly boasted about being raised to the rank of Marquis of Ten Thousand Households. But as the last descendant of Han chancellors, [Zhang Liang] indeed did very poorly.244 Supposing that there is consistency in learning to become a [Daoist] immortal and as a result to be able to ascend to heaven in broad daylight: if one stops ascending on the back of a crane, this just [amounts to preserving] one’s illusory body.245 Moreover, how can this be equal with our Great Master [Muyŏm] who first rose far above the secular world, then saved sentient beings, and preserved his purity to the end? Since the ancient past, eulogy has been the form used to praise splendid virtue. This is a kind of gāthā.246 To break the silence, I composed this eulogy, whose lyrics are as follows:

可道為常道, 如穿草上露,
卽佛為真佛, 如攬水中月.
道常得佛真, 海東金上人,
本枝根聖骨, 瑞蓮資報身.
五百年擇地, 十三歲離塵,
雜花引鵬路, 寥木浮鯨津.[其一]

[To view] the path that can be named as being the eternal path is like

242 “Marquis Wencheng of Liu” (留文成侯) was the title conferred by Emperor Gaozu of Han to Zhang Liang in recognition of his contributions to the founding of the Han Dynasty.

243 Emperor Gaozu, personal name Liu Bang, was the first emperor of the Han Dynasty.

244 Zhang Liang came from an aristocratic family of successive chancellors. His grandfather served three generations of the Han rulers as chancellors while his father served for two generations. Zhang Liang missed the opportunity to inherit his family’s legacy as the Han state was annexed by the Qin state in 230 BCE as part of Qin’s wars of unification.

245 This is a reference to Zhang Liang learning the art of becoming a divine immortal (shenxianshu 神仙術) from Huang Shigong.

246 The component jie 偈 in the Chinese term jiesong 偈頌 is a transliteration of the Sanskrit term gāthā, meaning verse.
[trying to] pierce the dew on top of the grass.

[To view the progress on the path to becoming a] Buddha as being the real Buddha is like grasping at the moon [reflected] in the water.

The one who obtained the eternity of the path and the reality of the Buddha is [none other than] his eminence\textsuperscript{247} [from the] Kim [clan] in Haedong. His ancestral lineage is rooted in the “sacred bone”\textsuperscript{248}, the auspicious lotus\textsuperscript{249} assisted the [birth of Muyŏm’s] reward body.\textsuperscript{250} After five hundred years, he selected [Haedong as] the place [of his rebirth]. At the age of thirteen, he left the dust of the secular world.

He [studied] the \textit{Gandavyūha Sūtra} and following the trail of the Peng bird, he [crossed the sea] on a floating hollow tree [reaching] the whale-ford [i.e., Heishan Island].\textsuperscript{251}

\begin{center}
観光毘日下, 巨筏悉能捨,
先達皆歎云, 苦行無及者。
沙之復汰之, 東流是天假。
心珠瑩麻谷, 目鏡燭桃野.[其二]
\end{center}

\textsuperscript{247} The term rendered here as “his eminence” is a translation of \textit{sang’in} (Ch. \textit{shangren 上人}), a term applied to Buddhist monks since the Tang dynasty. A monk ideally was a man of superior wisdom, virtue, and conduct.

\textsuperscript{248} The “sacred bone” or \textit{sŏnggol} 聖骨 was the highest level of the aristocratic rank system used in Silla. Sacred bone consisted only of a portion of the royal Kim family, possibly those considered to have royal blood on both sides. Until the “sacred bone” rank was abolished with the ascension of King Muyŏl in 654, only those holding sacred bone rank were permitted to assume the throne. This led to the crowning of Queen Sŏndŏk in 632 and Queen Chindŏk in 647, because no males of the sacred bone rank were available. This situation may have led to its subsequent abolition. See, Lee, Ki-baik, \textit{A New History of Korea}, translated by Edward W. Wagner with Edward J. Shultz (Cambridge, MA: Harvard University Press, 1984), pp. 50–51.

\textsuperscript{249} The auspicious lotus (\textit{ruilian} 瑞蓮) refers to the lotus flower that Muyŏm’s mother had received from the thousand-armed deity in her conception dream (Kr. \textit{t’aemong} 胎夢).

\textsuperscript{250} The reward body (Ch. \textit{baoshen} 報身, S. \textit{sambhogakāya}: “body of enjoyment”) refers to the body that practitioners and bodhisattvas attain upon reaching the highest dimensions of practice.

\textsuperscript{251} The whale-ford (\textit{jing jin} 鯨津) is a reference to Heishan-dao (island).
He toured through the whole of China\textsuperscript{252} and [having visited all great masters] he was able to abandon all great rafts.\textsuperscript{253} Those who preceded him in achieving [the path] all praised him saying that no one came close to him in [the practice of] austerities. As persecution followed upon persecution,\textsuperscript{254} his flow eastward\textsuperscript{255} was [merely] due to Heaven’s providence. The jewel of his mind\textsuperscript{256} brightly shone on Magu [Baoche], the mirror of his eyes illuminated the plain of peaches.\textsuperscript{257}

\begin{quote}
既得鳳來儀，衆翼爭追隨，
試觀龍變化，凡情那測知。
仁方示方便，聖住強住持，
松門通掛錫，巖徑難容錐。[其三]
\end{quote}

Since the return of the phoenix [i.e., Muyŏm], the multitude of birds vied with each other to follow him.

\textsuperscript{252} The term rendered as “China” is Yaori 兪日 (lit. “Yao’s sun”), which is a contraction of the term Yaotian Shunri 兪天舜日 (lit. “Yao’s heaven and Shun’s day”), a reference to China as a harmonious society ruled by the two legendary emperors Yao and Shun.

\textsuperscript{253} A great raft (Ch. \textit{jufa} 巨筏) is a metaphor for a great teacher. The Buddha’s teaching is often compared to a raft that should be abandoned once the river is crossed. Here, “great raft” also refers to Magu Baoche, upon whose death, Muyŏm left.

\textsuperscript{254} The successive persecutions refer to the anti-Buddhist measures decreed and implemented during the Huichang era, which included the \textit{order for foreign monks to leave the Tang and return to their country of origin}.\textsuperscript{255}

\textsuperscript{255} I.e., return back to the East, that is to Haedong.

\textsuperscript{256} The mind-jewel (Ch. \textit{xinzhu} 心珠) is a metaphor for the Buddha-nature being pure and translucent like a gem.

\textsuperscript{257} The plain of peaches (Ch. \textit{taoye} 桃野) refers to Silla, the “Eastern Country” where peaches grow in abundance. See \textit{Gaoshoubenji} 高受本記, “The spine of Tosak-san in Haedong winds for five thousand \textit{li}, and each of the branches north, south, east, and west are each three thousand \textit{li} long. Therefore the eastern land is called peach” 東海桃索山 根盤五千里 東西南北枝 長各三千里 是以 東上謂之桃也.
As a test, he displayed the [magic feat of] transforming himself into a dragon, but how could ordinary sentient beings discern and know this?

In the benevolently reigned land, he displayed skillful means, [and the king] forcefully had him assume the abbotship of Sŏngju[-sa].

He suspended his walking staff on the pine-gate terrace, the narrow path on the mountain cliffs [to the monastery was so crowded with royal emissaries and visitors] that it was difficult even to place a gimlet onto it.

Our [master] did not await the triple visit [of the king’s envoys inviting him to the royal palace], and our [master] did not [bother to] make seven steps [to travel to the capital and] to welcome [the king].

When the time was opportune to go he went [to see the king]. This was because [he was mindful] of the karmic affinity he had been entrusted with.

Two [successive] kings prostrated to his teaching, the whole country

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258 I.e., the realm under the king’s benevolent rule.

259 Skillful means (Ch. fangbian 方便, S. upāya, upāya-kauśalya) refers to teaching methods of Buddhism convenient and appropriate to a specific place or situation, and to the capacity of the audience.

260 The pine gate here refers to the monastery.

261 That Muyŏm did not make seven steps out of his hermitage to welcome the king is a reference to Muyŏm’s visit on three occasions of the royal palace, which was solely for the sake of spreading the Dharma and as such for sentient beings, not an adulation of the king. “King Wenxuan of Northern Qi visited Sengchou. Sengchou sat cross-legged and did not (rise) to welcome him. His followers urged him to welcome (the king), but Sengchou said, ‘In the past the venerable Pindola welcomed King Ašoka, rising and walking seven paces so that the king lost his kingdom for seven years. Although I have little virtue I hope to gain blessings.”

Our [master] did not await the triple visit [of the king’s envoys inviting him to the royal palace], and our [master] did not [bother to] make seven steps [to travel to the capital and] to welcome [the king].

When the time was opportune to go he went [to see the king]. This was because [he was mindful] of the karmic affinity he had been entrusted with.

Two [successive] kings prostrated to his teaching, the whole country

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我非待三顧, 我非迎七步,
時行則且行, 爲緣付囑故.
二王拜下風, 一國滋甘露,
鶴出洞天秋, 雲歸海山暮.[其四]

Our [master] did not await the triple visit [of the king’s envoys inviting him to the royal palace], and our [master] did not [bother to] make seven steps [to travel to the capital and] to welcome [the king].

When the time was opportune to go he went [to see the king]. This was because [he was mindful] of the karmic affinity he had been entrusted with.

Two [successive] kings prostrated to his teaching, the whole country
tasted his sweet dew.\textsuperscript{262}

He was like the crane’s appearance from his grotto-heaven\textsuperscript{263} in autumn or like the return of the clouds to the mountains and the sea at sunset.

The rarity of his coming was like that of dragon scales, the loftiness of his departure was like that of the swan at night. In crossing the river, he made Chao Fu\textsuperscript{264} look more narrow, in entering the mountain valleys, he surpassed [i.e., was more aloof] than Senglang.\textsuperscript{265} Ever since his return to the Outside Island,\textsuperscript{266} he traveled to the royal palace\textsuperscript{267} three times.

\textsuperscript{262} Sweet dew (Ch. \textit{ganlu} 甘露) is a translation for the Sanskrit word \textit{amrta} (lit. “no-death”) the nectar, or ambrosia of the Vedic gods, which wards off old age and death. In Buddhism, it is used as a metaphor for the teaching of the Buddha. In pre-Buddhist China, the term “sweet dew” referred to the delicious dew that pervaded the realm during the rulership of a benevolent sage-king.

\textsuperscript{263} Grotto-heavens (Ch. \textit{dongtian} 洞天) are a type of sacred Daoist site, usually caves, mountain hollows, or other underground spaces. See, Livia Kohn, ed. \textit{Daoism Handbook} (Leiden: Brill, 2000). pp. 695–696.

\textsuperscript{264} Chao Fu 巢父 was a gentleman (\textit{gaoshi} 高士) of the time of Emperor Yao 尧. He became a recluse in his old age, nesting in a tree. “陶唐高士, 山居不出, 年老以樹為巢. Emperor Yao was so impressed by Chao Fu’s virtue as a recluse that he tried to offer him the throne. Declining this, Chao Fu not only also washed out his ears in the river, but also, hearing that Xu You had washed out his own ears for the same reason upstream, refused to water his cattle in the stream.

\textsuperscript{265} Senglang (Ch. Senglang 僧朗; d.u.) was a monk active in China, (\textit{Gaosengzhuang 高僧傳} T. 2059.50. 354b). Muyŏm retired and lived secluded in mountains, which the stele extolls as being an example of transcending the world greater than Senglang, who also lived on mountains, but in the vicinity of the metropolis of Chang’an. ”釋僧朗 常在京洛 乞飯饋 未嘗入山 今師則 還山故超也.”

\textsuperscript{266} “Outside island” (Ch. \textit{daowai} 島外) is a reference to Silla, or the Korean peninsula as a whole.

\textsuperscript{267} The term for royal palace here is “Center of the jar” (Ch. \textit{buzhong} 壺中). The term occurs in the
Sentient beings are mired in passing judgement about what is right and wrong, but when one has reached the ultimate [state], what differences or identities could there be?

是道澹無味, 然須强飲食,
他酌不吾醉, 他飱不吾飽.
誠衆點心何, 紋名復矜利,
勸俗飾身何, 甲仁復冑義.[其六]

This path is tranquil and insipid, but one must be compelled to drink and eat from it.
I am not intoxicated by what others drink; I am not satiated by what others eat.
He admonished the assembly [of monks], but what did he expel from their mind? -[Worldly] fame is like chaff, [material] profit is like the husks.
How did he exhort mundane lay people to cultivate their conduct? [By telling them to] take humaneness as their armor and to take righteousness as their helmet.

汲引無棄遺, 其實天人師.
昔在世間時, 堆國成瑤璃,
自寂滅歸後, 護地生蒺藜,
泥洹一何早, 今古所共悲.[其七]

In drawing out and leading [sentient beings] he did not abandon anyone, he was truly a teacher of gods and men.²⁶⁸
Formerly, when he dwelled in the world, the whole country was

²⁶⁸ Teacher of gods and men (Ch. tianren shi 天人師; S. śāstā deva-manusyaṇām) is one of the ten epithets of the Buddha.
transformed into [a pure realm of] lapis lazuli.269
Ever after his return to quiescent extinction [i.e., nirvāna], wherever one touches the earth, there thorny bushes grow.
Why was his nirvāna so soon? At the present as in the past he is grieved by all.

His stūpa has been built and its inscription established, his bodily form is concealed and [yet] his traces270 are displayed.
A swan tops his stūpa ion a green mountain, a turtle supports his stele on a jade-green wall.
How could this longing mind be glimpsed through futile written words?
I wish to make later generations to know the present, just like to show the past to those of the present.

The favor of the ruler shall be profound [i.e., endure] for a thousand years, the transformation [i.e., teaching] of the master [i.e., Muyŏm] shall be admired for ten thousand generations.

269 The text has only “lapis lazuli” 瑠璃, but this probably refers to the pure realm of lapis lazuli in the East (Ch. dongfang jingliuli shijie 東方淨瑠璃世界), the paradise of Bhaisajyaguru (Yaoshi rulai 藥師如來), the medicine Buddha. Here, by implication, Silla is identified with a Buddha-land and Muyo˘m with a Buddha.

270 “Traces” (Ch. ji 跡) refers to his feats or biography (Ch. xingji 行跡) recorded on his stele inscription.
Who possesses an axe-handle, who relies on a lute without strings?

Although the realm of Sōn is not something to be guarded, how could adventitious defilements be permitted to invade [the mind]?

Awaiting Maitreya['s coming] on Cock's Foot Mountain [Kyebong], [that] place shall be in the Rooster Forest [i.e., Kyerim] in the East!

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271 Reference to the axe-handle occurs in the Shi Jing and is explained in the Zhong Yong 中庸 as follows: “The Master said ‘The path is not far from man. When men try to pursue a course, which is far from the common indications of consciousness, this course cannot be considered the Path. In the Book of Poetry, it is said, “In hewing an ax handle, in hewing an ax handle, the pattern is not far off.” We grasp one ax handle to hew the other; and yet, if we look askance from the one to the other, we may consider them as apart. Therefore, the superior man governs men, according to their nature, with what is proper to them, and as soon as they change what is wrong, he stops.’ 子曰: 道不遠人. 人之為道而遠人, 不可以為道. 《詩》 云: 『伐柯伐柯, 其則不遠.』 執柯以伐柯, 睨而視之, 猶以為遠. 故君子以人治人, 改而止.

272 To understand the depth of Muyōm’s achievement, one needs an axe-handle or a lute without strings.

273 Adventitious defilements (Ch. kechen 客塵, or fully: kechen fannao 客塵煩惱) refers to the adventitious or external nature of defilements. That is, the mind or Buddha-nature is originally and inherently pure and devoid of defilements. Defilements are produced by discriminatory thought. These are understood to be temporary and cleaned away by wisdom (prajñā), therefore the logograph for “guest” (Ch. ke 客) is used; the defilements are subtle and numerous, thus the logograph “dust” (Ch. chen 塵) is used.

274 Cock’s Foot Mountain, here Jifeng 鷄峯, but usually referred to as Jizu-shan 雞足山 (S. Kukkuṭapāḍa-giri) is a mountain in Magadhā, Central India, on which Mahākāśyapa is said to have entered into nirvana, but where he is still supposed to be living and waiting for the coming of the next Buddha, Maitreya. The Fu fazang zhuan says, “Kāśyapa, after he conferred the Dharma at the assembly [samgiti], took his bowl and robe and entered Cock’s Foot Mountain, and its three peaks united into one, and only after Maitreya appears in the world would he come out of samādhi and offer these to him. After the final meeting he will climb the mountain with the great assembly, and he will snap his fingers and depart the world.” 付法藏傳云 迦葉結集付法已 持應器與僧伽梨 入雞足山 三峯合為一 乃至彌勒出世後 出定而奉獻也 末會後與大衆登山 彈指則方出世也

275 Rooster Grove (Kr. Kyerim 鷄林) was located near the royal palace of Silla inKyŏngju. Kyerim also became a name for Silla itself. The original name of Kyerim was Sirim 始林. However, according to the Samguk sagi, Sirim was the site where the child Kim Alji, founder of the Kyŏngju Kim clan, was discovered. Found in a golden box accompanied by a rooster, he was adopted by the royal family.
His descendants became the later kings of Silla and the grove where he was found was renamed Kyerim, “Rooster Grove.” The *Samguk yusa* gives a different origin of the term Kyerim. According to that text, the founder of Silla, Pak Hyŏkkŏse, was born at a stream called Kyejong 鷄井, “Rooster Well.” It says that his future consort was born from a dragon that came to earth at another place called Kyeryongsŏ 鷄龍瑞, and for this reason the area was renamed Kyerim. The earliest recorded reference of Kyerim being used to designate Silla is from the Chinese histories. The *Tangshu* records that in 663 Tang Gaozong designated Silla as Kyerim Territory Area Command (鷄林州都督府) and Silla’s King Munmu the Kyerimju Todok, Commander-in-chief of Kyerim Territory.
IV

STELE INSCRIPTION OF Pŏpyŏng Hyŏnhui

(忠州浄土寺法鏡大師慈燈塔碑文)
Stele Inscription of the Chadu˘ng Stupa for the Great Master Pŏpkyŏng at Chŏngt'o-sa in Ch’ungju.

有晉, 高麗國, 中原府, 故開天山, 淨土寺, 敎諡法鏡大師, 慈燈之塔碑銘, 幷序.

Stele Inscription with preface to the Chadu˘ng [“Lamp of Compassion”] stūpa for the posthumously titled Great Master Pŏpkyŏng [“Dharma-Mirror”], formerly [abbot] at Chŏngt'o-sa on Kaechŏn-san, Koryŏ country, Chungwŏn superior prefecture, in the period of the [Later] Jin [Dynasty].

Composed upon royal order by the subject Ch’oe Ôn-hui, grand councilor,

1 The Later Jin 晉 Dynasty (936–947) was one of the Five Dynasties during the Five Dynasties and Ten Kingdoms Period in China. It was founded by Shi Jingtang 石敬塘.

2 Ch’oe Ôn-hui 崔彦撝 (868–944) was a scholar official in the Late Silla and Early Koryŏ period, renowned for his writing skills and calligraphy. He studied in Tang China (from 885 to 909) and passed the Tang imperial examination, before returning to Silla and assuming office.

3 The grand councilor (taixiang 太相) corresponds to the third of the nine degrees of official ranks of Taebong 泰封 (state of Kungye), which was reorganized into the fourth rank of provincial assignment (xiangzhi 鄉職) during the rule of Sŏngjong in the Koryŏ dynasty. The official system (官制) of the Early Koryŏ inherited that of Taebong 泰封.
proofreader, royal secretary, Vice Director of the Left, former acting Vice Director in the Bureau of Military Personnel, and administrator of the Hanlin Academy.

Written out upon royal order by the subject Ku Chok-taL,\(^4\) sach’an,\(^5\) former acting Minister of the Directorate for Promoting Literature,\(^6\) and Recipient of the Crimson-and-Silver Fish-Pouch.\(^7\)

The moon at dawn rises afar and shines over the snow outside of the four quarters. The spring wind [blows] far and wide, scattering the dust at the edge of a thousand mountain ridges. Then the Wood Star [i.e., Jupiter]\(^8\)

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\(^4\) Ku Chok-taL 具足達 (d.u.) was a renowned calligrapher in the Late Silla and Early Koryo period. Along with Han Yun 韓允 and Min Sang-je閔賞濟, he was considered as one of the Three Great Calligraphers of the Early Koryo dynasty. He inscribed the stele of Nangwŏn Kaech'ŏng 郎園開淸 (854–930) at Pohyo˘n-sa 普賢寺 in 940, and that of Pŏpkyŏng Kyŏngyu 異鏡慶猷 (871–921) at Chŏngt'o-sa 淨土寺. His style of calligraphy followed that of the famous early Tang calligrapher Ouyang Xun 欧陽詢 (557–641).

\(^5\) Sach’an 沙粲 was the eight of the seventeen official ranks in Silla and seems to have been in use in the early Koryo dynasty as well.

\(^6\) The minister of the Directorate for Promoting Literature (Hungmun kamgyŏng 興文監卿) is mentioned in the Samguk Sagi 三國史記 vol. 40, “Treatise on Official Posts” (chikwan chi 職官志 下) but is not explained in detail. It can be inferred to refer to a position subordinated to the literary institution of the Hanlin Academy that had been established since the Late Silla period.

\(^7\) Crimson-and-Silver Fish-Pouch (feiyin yudai 緋銀魚袋) refers to the color of the dresses and belts that Tang officials wore to indicate the rank of their office.

\(^8\) In Chinese cosmology, Jupiter is referred to as the “Wood Star” (Ch. muxing 木星) based on the Five Elements theory. In Indian cosmology, the planet is referred to as Brhaspati, the “Lord of increase.”
shines brightly and scatters away the arising dark mist.\textsuperscript{9} The blue halo [of the sun]\textsuperscript{10} shines afar and causes the unfolding fragrance of the Dharma-cloud to float. Sometimes the landscape is frozen, sometimes the warm weather thaws the frost. Gathering the beauty of this peaceful [sight] causes the effulgence of the radiance of Revata.\textsuperscript{11} Therefore, the two forces [of yin and yang]\textsuperscript{12} complement each other. The three luminaries [i.e., sun, moon, and stars]\textsuperscript{13} assist [each other] in transformation. It could even be said that the reflection of the magnificent heaven [i.e., the celestial bodies]\textsuperscript{14} is the principle to which everything looks. Then as expanding on that [truth] is [found expressed] in words, one has to pick up these [words in order] to access the real. Attempting to discuss it, [it is like the sayings] “a foot of jade is not a treasure”\textsuperscript{15} [or] “[many pathways cause one] to loose a sheep.”\textsuperscript{16} These

\textsuperscript{9} Dark mist (\textit{xuan wu} 玄霧) is a metaphor for unauspicious signs.

\textsuperscript{10} The blue halo of the sun (\textit{qing yun} 青暈) is a metaphor for an auspicious presage.

\textsuperscript{11} Revata (\textit{Liyue} 禦曰) was one of the ten principal disciples of Śākyamuni, said to be a younger brother of Śāriputra, who was known for the intensity of his meditation practice and thus referred to as “foremost disciple in the practice of dhyana.” Revata also refers to one of the twenty-eight Indian constellations, corresponding with the “house” (\textit{shi} or \textit{shixing} 室星), namely the Mekā (Ch. \textit{douniuniu} 斗牛女 or Vega. Mekā (Ch. \textit{douniuniu} 斗牛女), lit. “woman with the face of a cow”) was born because her parents had prayed for the birth of a child to that star.

\textsuperscript{12} The two energies (\textit{er qi} 二氣) refers to yin and yang. The \textit{Hainanzi} 淮南子 states that “Heaven has two energies forming the rainbow. Moreover, as these two energies intermingle, they evolve into the myriad of things.”

\textsuperscript{13} The three luminaries (Ch. \textit{san guang} 三光) refer to the sun, moon, and stars. See \textit{Zhuangzi} 莊子, Shuojian Chapter 說劒篇: “Above, its law is taken from the round heaven, and is in accordance with the three luminaries; below, its law is taken from the square earth, and is in accordance with the four seasons; between, it is in harmony with the minds of the people, and in all the parts of the state there is peace.” 上法圓天以順三光, 下法方地以順四時, 中和民意以安四緯

\textsuperscript{14} The reflection of the majestic sky refers to reflection of the sun, moon, and stars. See Chengguan’s \textit{Huayanjing wangfuxu} 華嚴經往復序: “In searching for this profound teaching, having surveyed the other sutras, this is just like the shining of Revata in the heavens, stealing the brilliance of the many luminaries, or like [Mt.] Sumeru that straddles the oceans and subtracts from the height of all peaks” 寻斯玄旨 却览餘經 其猶杲日 麗天 奪衆景之耀 須彌橫海 落群峯之高.

\textsuperscript{15} “A foot of jade is not a treasure” (\textit{chibi feibao} 尺璧非寶) originates from the expression “Jade has a
indicate that the only precious commodity is time. The black pearl is precious and Wang Xiang truly searched for it in the autumn dew.

Therefore know that the teaching of Confucianism consists in merely three hundred verses and that the teaching of Laozi is in the five thousand characters of the [Daode]jing. Confucius talked about the origin of humaneness and righteousness, Lao Dan [i.e., Laozi] expounded the principle of arcane emptiness. But although they thought about [the principle of] oblivion, how could they dare to say that they apprehended price, but time is priceless” found in the Huainanzi 淮南子, Yuandaolun Chapter 原道論, as “聖人不貴尺之璧, 而重寸之陰, 時難得而易失也.”

The word “losing a sheep” (wangyang 亡羊) is an abbreviation for “losing one’s sheep because of multiple paths” (duoqi wangyang 多岐亡羊). The implication is that multiple paths make it impossible to track down and catch a fleeing sheep because one does not know which way it went. If the wrong path is chosen, the animal will only get farther away. This proverb refers to a situation where one is confronted with so many choices that one cannot decide how to proceed.

The term “black pearl” (xuanzhu 玄珠) first occurs in the Zhuangzi 庄子, “Heaven and Earth” Chapter (Tiandi 天地). According to this chapter, the Yellow Emperor (Huangdi 黃帝) lost the black pearl when climbing the Kunlun Mountain. Since he cherished the black pearl very much, the Yellow Emperor sent the blind Wang Xiang 罔象 to search for it, and the latter finally found them. “Wang Xiang” is a metaphorical name. “Xiang” indicates the form 象, and “Wang” 罔 is interchangeable with “no”, so “Wang Xiang” means “without form.” Thus “no form” refers to being formless, or having no form in one’s mind. If the mind is empty, the “Dao” manifests itself spontaneously.

Arcane emptiness (xuanxu 玄虛) is a term describing truth as being arcane, dark (i.e., xuan 玄) and empty or void (xu 空). It refers to truth as being profound and subtle, inscrutable, and as such utterly empty (xuwu 無空) and in complete nonaction (wuwei 無為), as described by Laozi and Zhuangzi. See Hanfeizi 韓非子, Jielao Chapter 解老: “The saint contemplated its arcane emptiness, used its universal operation, and so arbitrarily named it the Way” 聖人 視其玄虛 用其周行 强字之曰道.
the principle [i.e., truth]? How, then, could the teachings within the domain [of the world],19 or the discussions within the realm20 [possibly lead to the] obtainment of correct awakening and accomplishment of the path, and to knowing that the One Mind can be obtained? The pure nature of true suchness is not something different from being in the three time periods.21 Consequently one should know that pure wisdom and [its concomitant] six supernormal powers22 are neither produced nor extinguished, and that concentrated samâdhi is [the state of] no-grasping and no-practice. By means of the gate of skillful means, one understands the meaning of what is secret and subtle, and engages only in guiding well [sentient beings], as one’s mind conforms to the true teaching.

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19 “The teachings within the domain” (yuzhong zhi jiao 域中之敎) is a generic term used to refers to all different (religious) teachings found within the world.

20 The discussions within the realm (fangnei zhi tan 方內之譚) refers to the various theories found within the four quarters (sifang 四方) of the known world.

21 The three time periods (sanji 三際) refers to past, present, future. As there is no temporal sequence between them, since they are present at the same time, they are referred to as “not being different.” In the context of Yogācara (xiangzong 相宗), the three time periods are associated with the four states of phenomena (sixiang 四相), namely: production (sheng 生) as having occurred in the past, existence (zhu 住) and change or decay (yi 異) as occurring in the present, while annihilation (mie 滅) occurs in the future. The Huayan school (xingzong 性宗) does not differentiate the sequence of the four states of phenomena, but views the past and the future as happening synchronically.

22 The six supernormal powers (Ch. liutong 六通 for liuzhong shentong 六種神通) refers to a set of six supernormal abilities possessed by a buddha or bodhisattva. These are, unimpeded bodily action (神境通, 神足通), the power of divine vision 天眼通, wherein they can observe the full course of passage by sentient beings through the six destinies; the power of divine hearing 天耳通, with which they are able to hear all the words of suffering and joy experienced by living beings in the six destinies; the power of awareness of the minds of others 他心通, whereby they know the thoughts of all the beings who pass through the six destinies; the power of the knowledge of previous lifetimes 宿命通, whereby they know the events of countless kalpas of previous lifetimes experienced by themselves as well as all the beings in the six destinies; the power of the extinction of contamination 滅盡通, whereby they completely extinguish all the afflictions of the three realms and thus are no longer subject to rebirth in the three realms.
然而至道希夷，匿稱謂之能鏡。玄宗杳邈，非名言之所稱。於是，各守一隅，難通三返。筌蹄之外，慧業所資。而又重渴鹿趣炎，謂至清池之畔，盲龜游沼，猶逢浮木之中。則知法本不生，因生起見。見其可取法，則常如然，則萬法雨之滋，便清熱惱，虔謁微塵之衆，俄濟迷流。

But the ultimate path [i.e., truth] is rare and distant, it cannot be mirrored in words. The arcane teaching [of Sŏn] is obscure and remote, it is not something that can be pinned down by names and words. Consequently, [Confucius, Laozi, and Zhuangzi] each adhere to his respective [doctrinal] position, making it difficult for them to understand each other and return to the one universal teaching. To promote [i.e., cultivate] the deeds of wisdom outside of the trap and snare [of language], is like a thirsty deer running towards a heat haze to reach [what it mistakes as being] the bank of a clear pond or like [the likelihood of] a blind turtle swimming in the ocean [lit., “a pond”] to come across a floating tree [and put its neck within the hole of it].

If one realizes that dharmas originally are not produced, [but that] it has always been the case that one apprehends dharmas because one has given

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23 The arcane teaching (xuanzhong 玄宗) refers to Sŏn.

24 Literally, "threefold return" (san fan 三返), a reference to Confucius, Laozi, and Zhuangzi as each one adhering to their limited teachings, which makes it difficult for these three teachings (sanjiao 三教) to be mutually compatible and revert to a single truth.

25 The Zhuangzi 荘子, Waiwu Chapter 外物 states: “The fish trap exists because of the fish; once you’ve gotten the fish, you can forget the trap. The rabbit snare exists because of the rabbit; once you’ve gotten the rabbit, you can forget the snare. Words exist because of meaning; once you’ve gotten the meaning, you can forget the words. Where can I find a man who has forgotten words so I can have a word with him.” See Burton Watson, Complete Works of Chuang Tzu, Columbia University Press, 1968, p. 302.

26 A thirsty deer which mistakes a mirage for water is a metaphor for human illusion.

27 The likelihood of a a blind turtle to find a floating lumber in the vast ocean is a metaphor for the extreme rarity of a sentient being to be reborn as a human, or to meet with a buddha and his teaching.
rise to [wrong] views, then the taste of the pure pouring Dharma rain\textsuperscript{28} will cool down [i.e., eliminate] the scorching defilements. Reverently paying respect to crowds [as numerous as] minute dust, one soon will save the deluded crowds.

Bodhi, nirvāṇa, and dharma-nature\textsuperscript{29} are eternally abiding. By using these to adorn the Buddha-land, sentient beings [are made] to achieve [awakening], gods and men are saved, bodhisattvas are taught. Only then one can consider the sublime function as being worth of being referred to as an “ubiquitous effort.” Consequently, in the past when the Tathāgata, having [delivered his first sermon] for the five bhiksūs,\textsuperscript{30} and [subsequently] explained the teaching of the three vehicles\textsuperscript{31} [thereby] completing the task of transforming [i.e., teaching sentient beings], as he was about to shift his deportment [i.e., pass away] at the time of approaching nirvāṇa, he secretly transmitted the unsurpassed Dharma-treasure to [Mahā-] Kāśyapa, [so that the latter may] disseminate it in the world, and said: “Protect and keep in mind [the teaching], diligently cultivate [it]. Do not let [the lineage of Chan] be severed.”

\textsuperscript{28} The Dharma rain (Ch. fāyu 法雨) is a metaphor for the Buddhist teachings dispensed freely and indiscriminately to all sentient beings. Like the rain which falls indiscriminately on and sustains all forms of plant life, the Buddhist teachings benefit all sentient beings.

\textsuperscript{29} The dharma nature (Ch. faxing 法性, S. dharmatā) refers to the true nature of reality. As such dharma nature denotes things as they are; a concept equivalent to thusness (Ch. zhenru 真如, S. tathatā).

\textsuperscript{30} The five bhiksūs refers to the five mendicants who first practiced asceticism with Śākyamuni, and then later were the recipients of his first sermon delivered at the Deer Park, subsequently becoming his first disciples. They are: Kaundinya, Aśvajit, Bhadrika, Daśabala-Kāśyapa, and Mahānāman.

\textsuperscript{31} The teachings of the three vehicles (Ch. sansheng jiao 三乘敎; S. triyāna-nirdeśa) refers to the vehicles of śrāvaka 聲聞, pratyekabuddha 緣覺 and bodhisattva 菩薩.
自大迦葉, 得其法眼, 付屬阿難. 祖祖相傳, 心心共保. 爰有應眞菩薩, 圓覺大師.
東□中□, 非人不授. 至唐承襲者, 竊惟六人, 訶傳可, 可傳璨, 璨傳信, 信傳忍,
忍傳能. 能其後分而為二, 其一曰讓, 其一曰思.

Mahākāśyapa, having received the Dharma-eye,\textsuperscript{32} entrusted it to Ānanda.\textsuperscript{33} It then was successively transmitted from patriarch to patriarch and kept preserved from mind to mind. Thereupon there was the bodhisattva Worthy and True,\textsuperscript{34} the Great Master Yuanjue\textsuperscript{35} [who traveled] East to China. [But] if there were no [worthy] people, he did not transmit [the Dharma]. Up to the the Tang [dynasty], there were only six persons [who had inherited the Chan lineage]. Bodhidharma transmitted it to Huike,\textsuperscript{36} Huike transmitted it to Sengcan,\textsuperscript{37} Sengcan transmitted it to Daoxin,\textsuperscript{38} Daoxin

\textsuperscript{32} The Dharma-eye (Ch. fayan 法眼), also “treasury of the true Dharma eye” (zheng fayan zang 正法眼藏) is a term for the teaching of the Chan school that lies outside words and letters. See Liuzu tanjing 六祖壇經 T. 2008. 48. 358a18.

\textsuperscript{33} Ānanda was a cousin and personal attendant of Śākyamuni Buddha. Among the main disciples of the Buddha, Ānanda had the most retentive memory and most sūtras in the Pāli Sutta Pitaka are attributed to his recollection of the Buddha’s teachings during the First Buddhist Council. For that reason, he was known as the Guardian of the Dharma. In the Chan tradition, Ānanda is considered to be the second Indian patriarch. He is often depicted with the Buddha alongside Mahākāśya, the first Indian patriarch.

\textsuperscript{34} Worthy and true (yìngjin, 應真), Ch. yingzhen, is an an old translation of the term arhat, literally meaning someone worthy [of respect].

\textsuperscript{35} Great Master Yuanjue 圓覺 (lit. “Perfect Awakening”) was the posthumous title conferred by the Tang Emperor Daizong 代宗 on Bodhidharma, putative founder of the Chan school in China.

\textsuperscript{36} Dazu Huike 大祖慧可 (487–593) is considered the Second Patriarch of Chinese Chán and the twenty-ninth since Gautama Buddha.

\textsuperscript{37} Sengcan 僧璨 (?–606) is known as the Third Chinese Patriarch of Chan after Bodhidharma and thirtieth patriarch after Gautama Buddha. He is best known as the putative author of the famous Chan poem, Xinxin ming 信心銘 (Inscription on Faith in the Mind).

\textsuperscript{38} Daoxin 道信 (580–651) was the fourth Chan Patriarch, following Sengcan 僧璨 and preceding Hongren 普信. The teachings of Daoxin (and his successor Hongren) are known as the East Mountain Teachings (Dong-shan famen 東山法門), a precursor to the flowering of Chan on a national scale at the beginning of the eighth century. Daoxin was the first Chan master to settle at one spot
transmitted it to Hongren, and Hongren transmitted it to Huineng. After Huineng, [the transmission] was divided into two [branches]: one was that of [Nanyue] Huairang and the other one that of Qingyuan Xingsi. for an extended period of time, developing a stable community life which would lead to monastic Chan communities throughout China.

39 Hongren 弘忍 (602–675) was the fifth Chan Patriarch. His teaching and that of his predecessor Daoxin became known as the “East Mountain Teachings”, but Hongren was the more prominent of the two. He was held in high esteem by later Chan figures in the ancient capital cities of Chang’an and Luoyang in the early eighth century, when Chan moved from a rural base to the centre of Chinese power in the major urban areas and the imperial court. The East Mountain Teachings were seen as the “authentic” Chan Buddhist teachings and were promoted by Hongren’s student, Shenxiu 神秀 (606?–706), the most prominent Buddhist monk of his time. Hongren’s significance can be noted by the fact that a compilation of his teachings, presumably shortly after his death, the Treatise on the Essentials of Cultivating the Mind, (Xiuxin yaolun 修心要論) is the earliest collection of the teachings of a Chan master. However, Hongren transmitted the Chan lineage not to his long-standing disciple Shenxiu, but to Huineng, the Sixth and last Chan Patriarch. On Hongren and his predecessors, see John R. McRae, (2003) Seeing through Zen: Encounter, Transformation, and Genealogy in Chinese Chan Buddhism, (Berkeley: University of California Press, 2003).

40 Dajian Huineng 大鑒慧能 (638–713) was one of the most important figures in the entire Chan tradition, traditionally viewed as the Sixth and last Patriarch of Chan. Huineng is said to have advocated an immediate and direct approach to Buddhist practice and enlightenment, and in this regard, is considered the founder of the “Sudden Enlightenment” (頓教) Southern Chan school (Nanzong chan 南宗禪). His foremost students were Nanyue Huairang 南嶽懷讓 (677–744) and Qingyuan Xingsi 青原行思 (?–740). After Huineng, the Chan lineage became subdivided into two main lineages: one represented by Nanyue Huairang 南嶽懷讓 (677–744), the other one by Qingyuan Xingsi 青原行思 (?–740). These subsequently evolved into the Linji and Caodong lineages. Huineng’s position as sixth patriarch and acceptance as ancestor or founder of all subsequent Ch’an lineages was to a large extent the result of the propaganda by Shenhui (684–758). On Huineng, see John Jorgensen, Inventing Hui-neng, the Sixth Patriarch: Hagiography And Biography in Early Ch’an (Leiden: Brill, 2005).

41 Nanyue Huairang 南嶽懷讓 (677–744) gave Dharma transmission to six individuals, the most prominent being Mazu Daoyi 馬祖道一 (709–788).

42 Qingyuan Xingsi 青原行思 (d. 740) gave Dharma transmission to Shitou Xiqian 石頭希遷 (8th c.). All existing branches of Chan are traditionally viewed to descend either from Shitou Xiqian or from his contemporary Mazu Daoyi.
The [transmission lineages] beneath these [two masters, i.e., Nanyue Huairang and Qingyuan Xingsi] are radiantly evident. What need could there be to [further] describe them? [Now that we have] reached the semblance Dharma age and the degenerate Dharma age, [the world has become] even more frivolous and deceitful. The great path\(^{43}\) can be said to have been lost and the profound words [of the Buddha]\(^{44}\) to have been severed off. If not for superior disciples seeking the wonderful [teaching of Buddhism] and true persons\(^{45}\) in concordance with the principle [i.e. truth], how could the degenerated customs be rectified and the Dharma wheel be put in motion again? It is necessary to advance into the arcane realm [of truth]\(^{46}\) and to [settle one's] mental activities in a quiet place. Every once and then, there will be an [outstanding] individual who will appear in a generation.

The Great Master’s Dharma-name was Hyŏnhui [lit., ‘Arcane Sunlight’], his secular surname was Yi. His ancestor was [a descendant of] the Zhou

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\(^{43}\) The great path (Ch. dadao 大道) is a generic term referring to the Buddhist path, the Buddhist teachings, or truth tout court.

\(^{44}\) The profound words (Ch. weiyun 微言) refer to the the profound teaching of the Buddha.

\(^{45}\) The true person (Ch. zhenren 眞人) is a term of Daoist origin, referring to a sage who is completely without artifice. In Buddhism, it refers to a person who embodies truth, an arhat, a bodhisattva, or a buddha.

\(^{46}\) The term “arcane realm” (Ch. xuanxiang 玄鄕, lit. “arcane homeland) refers to the realm of truth.
Dynasty⁴⁷ imperial archivist [Laozi].⁴⁸ He escaped from Rongku County. The spirit of the earth knew that [he was to become a great individual]. It was the same as [in the case] of Zou, the birthplace of the sage of the dragons [Mengzi].⁴⁹ Heaven formerly heard the laments about the absence of the phoenix.⁵⁰ Therefore it is said that if not for the Minister of Justice of Lu [i.e., Confucius],⁵¹ there was no one else who realized that. When the imperial Tang [armies] conducted a military campaign to Liaodong, his [i.e., Kyŏnghyu’s] distant ancestor who took part in the military expedition arrived here [on the Korean peninsula]. The hardships of military service made him forget to return [to China] and now [his descendants have been naturalized as] habitants of Namwŏn, in Chŏnju [Prefecture]. His father’s taboo name was [Chang] Tŏk-sun. He was particularly well versed in Laozi’s Daodejing and in the Book of Changes. He had a refined predilection for the lute and poetry. At that time, when he was like “a white colt inhabiting a valley”⁵² and like

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⁴⁷ It was during the Zhou 周 Dynasty (1046–256 B.C.E.) that Chinese philosophy developed, beginning in the sixth century BCE. The greatest Chinese philosophers active in and during the Zhou Dynasty were Confucius and Laozi. Other important philosophers included Mozi, Mencius, Han Fei, and Xun Zi, to name but a few.

⁴⁸ The imperial archivist (Ch. zhu[zi]shi 柱下史) refers to Laozi 老子 who held this office early on in his career.

⁴⁹ The sage of the dragons (long zhi sheng 龍之聖) refers to Mengzi 孟子 (372–289 BCE; 385–303/302 BCE) the eminent philosopher who was arguably the most famous Confucian after Confucius himself. Zouxiang 鄒鄉 was Mengzi’s place of birth in the State of Lu 魯, present-day Shandong province, only thirty kilometres south of Qufu, Confucius’ birthplace.

⁵⁰ The phoenix (Ch. feng 凤) was a mythical bird and the feminine counterpart to the dragon. Its rare appearance was said to foreshadow a great event or bear testimony to the greatness of a ruler. Thus, sighing at the absence of the phoenix is a metaphor for lamenting the absence of a virtuous ruler. The Lunyu 論語, Zihan Chapter 子罕, states that “The Feng bird does not come; the river sends forth no map: it is all over with me!” (鳳鳥不至, 河不出圖, 吾已矣乎.)

⁵¹ Minister of Justice of Lu refers to Confucius. Confucius is said to have risen to the position of Justice Minister in Lu at the age of fifty-three. The Minister of Justice (sikou 司寇) was one of the six ministers at the royal court of Lu and the head of the ministry of justice. See, Hucker 5671.

⁵² A “white colt inhabiting a valley” refers to a talented individual who refuses the invitation to
"the young of a crane hidden in the shadows and responding to the cry of his mother."\(^{53}\) Even though his loftiness [of character] was known in the world, he constantly was without the ambition to serve as a government official.

His mother’s clan name was Pu. When she dozed for a little while, she dreamed that a wet nurse [provided] a donation. This authenticated the auspicious [premonition?] of [the Chan patriarch] Kumaratha.\(^{54}\) This august and wholesome karmic affinity [connecting mother and son] [corresponds come to court and assume a government post, instead opting to remain in the countryside. A reference to this occurs in the *Shijing* 詩經, Minor Odes (Xiaoya 小雅): “The brilliant white colt, Is there in that empty valley.” (皎皎白駒，在彼空谷).

\(^{53}\) The image conjured here is that of a young crane hidden in the shadows of a tree responding to the cry of his mother. This is a metaphor for a virtuous or talented individual living in seclusion who—at the appropriate time—replies to the call of the ruler by coming forward and assisting him in government. See *Zhouyi* 周易, Zhongfu Chapter 中孚: “Here hid, retired, cries out the crane; Her young’s responsive cry sounds there. Of spirits good I drain this cup; With thee a cup I’ll freely share.” “鳴鶴在陰，其子和之，我有好爵，吾與爾靡之.”

\(^{54}\) Kumaratha (Ch. Jiumoluotuo 鳩摩羅䭾 or Kumāralabdha) is the nineteenth of the twenty-eight Indian patriarchs of Chan. Born in a Brahmin family in Indo-Scythia, he had been Īśvaradeva (自在天人) in a previous life, but upon having seen and become attached to a bodhisattva’s magnificent garland of flowers and necklace of precious stones (*huaman yingluo* 華鬘瓔珞) he fell downwards into the heaven of Indra, the heavens of the thirty-three devas, where he heard Indra preaching the *Prajñā-pāramitā sūtra*. Because of the merit he obtained by hearing that sūtra, Īśvaradeva was able to ascend into the Brahmanloka, from where he then subsequently went to Madhyadeśa where he met Jayata (闍夜多) whom he took as his disciple and transmitted the Dharma. Jayata thus became the twentieth Indian patriarch of Chan (闍夜多尊者). See *Jingde chuandeng lu*, T. 2076.51.212c.
to] the auspiciousness granted to [the Chan patriarch] Haklena.\textsuperscript{55} [The auspiciousness of] the defunct worthies already being thus, I too [think it to] be like this [as well]. Furthermore, having been pregnant for a period of thirteen months, when the time came to deliver [the child], it was the fifth watch of Yuanzheng, in the sixth year of the Ganfu era \textsuperscript{879}, on the first day of the first month of the lunar year, [the master] was born. The Great Master had an innate sacred appearance, and at a young age he did not play with children. When he walked, he did so with palms together, when he sat, he did so in the crosslegged posture. He painted on walls and heaped sand, always imitating the resemblance of images and stūpas. He distributed food and drew water in order to provide it to insects and fishes. But then, having seen [that it was impossible for a big fish to live] in the puddle [of the trail] of an ox,\textsuperscript{56} he longed to swim in the ocean [beneath the turtle-supported island of immortals]\textsuperscript{57} and [thus to] stealthily leave the world of dust, for he really wanted to leave the household [and become a monk]. As he informed his parents of his sincere aspiration, [they] were, for the time being, regretful. His parents said, “Now thinking about our previous dream, it seems just like this is a conformation of [your karmic affinity with the Buddha]. You previously [in your previous existence] have been saved by the Buddha, and [now] you likewise will save [us]. [Thus] we allow you to leave [lit. travel east and west]. May you quickly ascend to the level of the Buddha and become the guiding teacher and compassionate father [of all sentient beings].”

\textsuperscript{55} Haklena 鶴勒那尊者 is the twenty-third of the twenty-eight Indian patriarchs of Chan. See \textsl{Liuzu fabao tanjing} (Platform Sutra), T. 2008.48.361c.

\textsuperscript{56} “A big fish is in the puddle of the footprint of an ox” (牛跡之涔 無尺之鯉): as it is impossible for a large fish to live in the small amount of water gathered in the footprint of an ox, so it is impossible for a talented person to flourish in a narrowly confined place. The phrase and its explanation occurs in the \textsl{Huainanzi 淮南子}, Chuzhen xun Chapter.

\textsuperscript{57} The term rendered as “ocean” is \textit{obak} (Ch. \textit{aohe} 鳳壑). It actually refers to a mythical mountain (a.k.a. \textit{Ao-shan} 鳳山) on the humped shell of a giant sea-turtle in the middle of the ocean, which is the abode of Daoist immortals.
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便其人，所以永遂離塵，異山揺嶺東去，獲投靈覺山寺，謁深光大師，傾盖如新，忻然自得。 “追念東山之法，實謂得人，倍切歡娛，寧知昏昼，闡揚吾道，不在他人。”

Thereupon this person [the monk] permanently departed from [the secular] world of dust, seeking mountains and crossing over mountain ridges, going east, and finally reaching the mountain monastery of Yonggak-sa.58 [There] he met the Great Master Simgwang,59 and at their first meeting, they talked together as if they were old friends.60 The monk rejoiced and gained understanding by himself. [Simgwang] remembered the teaching of the East Mountain,61 and [as he] truly had found a [worthy] disciple, he was very joyful. How could one discern between dusk and dawn? [He said,] “No one else but you can expound and propagate my teaching.”

So as I elevate my thoughts to [our] ancestors [i.e., patriarchs], still [they] are the sons of Bodhidharma [lit., sons of Chongyan],62 and likewise if we

58 Yonggak-san-sa 靈覺山寺 was a monastery located south of Yongdong 永同 County, Northern Ch'ungch'ŏng Province.

59 Great master Simgwang 深光大師 was the senior fellow practitioner (shixiong 師兄) of the Great master Daegyŏng 大鏡大師 Yoo˘˘m 麗嚴 and a disciple of Muyŏm. See “Chiho Pori-sa Taegyŏng Taesa pimun” 扇平 菩提寺 大鏡大師碑文.

60 The term qinggai 傾蓋 literally means to stop and incline one's carriage so as to engage in conversation with a person one has just met for the first time and by chance. Specifically, it refers to Confucius’ first meeting with Cheng Ben 程本, with whom he talked as if they were old friends. See Kongzi jiayu [Sayings of the Family of Confucius].

61 The Dharma of the East Mountain (Kr. Tongsan chi pŏb 東山之法) refers to the teachings attributed to Hongren 弘忍 and Daoxin 道信, the fourth and fifth patriarchs of Chan.

62 The original term occurring here is Chongyan 崇嚴, which is synonymous with Chongling 崇嶺, and refers to the Cave of Shaolin (Xiaolin ku 小林窟 or Shaolin ku 少林窟) on
consider the previous lineage, they also are the grandsons of Magu [Baoche]. This is sufficient to show that the noble path has been transmitted [from] Caoxi [Huineng] as ancestor, successively from generation to generation in mutual concordance, up to the Great Master [Pöpkyöng]. Thus from Jiangxi [the Dharma-lineage] flowed over to the left side and corner of the sea [i.e., Silla], where at Sŏngju-sa, [Muyŏm] was matchless in the world. Thereupon he [Pöpkyöng] was granted permission to investigate the arcane [principle of Chan]. He diligently studied the [teachings of the] Buddha, in the monastery [“lotus house”] without ever going outside, always dwelling in the grass-hut. The Great Master [Simgwang] truly made me to exert my mind, he did not permit me to discuss [it]. [Indeed, as] a disciple [of the Buddha] he was awesome.

His virtue was [increasingly] revitalized. Who could possibly reach this state without having planted good sprouts [in a] former existence and thus become endowed with the spiritual characteristic of innate knowledge? Having

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61 Magu Baoche 麻谷寶徹 was a disciple of Mazu Daoyi 馬祖道一.

64 The left side of the sea (haizuo 海左) refers to the east side, since, from the viewpoint of the Chinese emperor in the north facing south, the east is on his left side. The corner of the sea (haiyu 海隅) refers to the land on the eastern periphery of the sea, again from the Chinese viewpoint, and refers to Silla. Thus haizuo and haiyu are referring to the Korean peninsula, perhaps better known as Haidong 海東.

65 Innate knowledge (shengzhi 生知) is an abbreviated form of shenger zhizhi 生而知之.
received the full precepts at the monastery on Kaya-san [i.e., Haein-sa] in the fifth year of the Ganning era (898), he subsequently purified even more [his keeping of] the precepts [lit., the lustrous jewel of the precepts], [his deportment?] was perfect, pervasive and resolute. He practised the Chan of the Sugata, his numinous platform [mind] unmoving, and in conformity with Mañjuśrī’s wisdom, [his wisdom] shining on the sensory objects and being without action, he expounded the phrases of the Tripitaka, his understanding and conduct being in mutual accord, he preached the fourfold vinaya, and diligently practiced both faith and conduct. Thus he proscribed [discriminative] questioning and banned [reciting] poetry. His uttered words promoted [lit., “revered”] the path [i.e., the Buddhist teaching]. His mouth did not talk about secular matters; his body was like a container of truth. That being so, he investigated the principle [the teachings contained] in the three [baskets of the Tripitaka], the essence [of which] is contained in the one [principle]. It is necessary to promote humaneness [in order to promote] a peaceful realm and to save [sentient]
beings. While facing imminent danger, although the royal legacy was to last for three thousand years, and it faced the hardships of the hundred-sixth day, the fire planet [ie., Mars] shines on the earth, the golden tiger takes charge of the country[-side].

At this time, [the master] learned by hearsay that Muju, located in the south, was a safe place wherein one could take shelter and where one could practice in protection for one’s remaining years. Therefore the Great

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74 The term rendered here as “danger of falling over a precipice”, dianwei 阽危, refers to an imminent dangerous situation. The term is explained in the Hanshu 漢書, “Treatise on Food Supplies” (Shihuoji 食貨志): “安有為天下阽危者若是而上不驚者 世之有饑穰 天之行也.”

75 Literally, the “royal destiny of three thousand” (Kr. sŏng’un samch’ŏn 聖運三千) refers to the sage ruler (sŏnggun 聖君), the founder of the dynasty (t’aejo 太祖), whose legacy is supposed to last for a very long time. Furthermore, this can be interpreted as a reference of the founder of the Koryŏ dynasty, T’aejo Wang Kŏn, who unified the Korean peninsula by destroying Silla, Later Koguryŏ (as established by Kungye 弓裔), and Later Paekche (as established by Kyŏn Hwŏn 甄萱), thereby causing the destiny of the nation to last for a very long time.

76 Literally bailiu 百六 or 106, a term referring to the Hanshi (Cold Food) festival (寒食節) on the 105th day of the winter solstice, which also corresponds to the 106th day. On the day of the winter solstice, the first yang (yiyang 一陽) is generated, which on the day of the Hanshi festival evolves into (bailiu yangjiu 百六陽九), where yangjiu 阳九 is associated with calamity (e 厄). Therefore the 106th day is supposedly characterized by strong wind and heavy rain. Here, the 106th day refers to the state of ongoing warfare between Kungye, Kyŏn Hwŏn, and Wang Kŏn. On the 106th day, see Yuan Zhen’s 元稹 “Lianchang Gongci” (Verse on the Lianchang Palace) 連昌宮詞: “At the start of passing the Cold Food Festival on the 106th day, the shops sand houses emitted no smoke and the palace trees were green” 初過寒食一百六 店舍無煙宮樹緑

77 In the Paekche dynasty, Muju 武州 was the name for Kwangju 光州 in Southern Chŏlla Province.
Master, together with eleven co-practitioners, traveled a long way to reach that place, where indeed the populace harmoniously lived together healthy and free from worry. Then having continued to the [region of] Namhae, there were many temples truly adequate to reside at. Before long, he went to that place, and said “Why [not] take a rest [here]?” Before long, he suddenly came across a hideout of bandits who attacked them and dragged them into a [dark] cave. Then, having stripped them of their [goods] and killed all his companions [one after another], they then came to the Great Master [to kill him]. When the Great Master was about to face the naked sword, he maintained his calm composure, his determination was exalted and the lustre of his eyes shone bright. He was without fear, composed and calm.

The leader [of the bandits], having observed his [the master’s] peaceful relaxed demeanor and the earnest tone of his voice, threw away his sword and, [with his bandits] lined up and bowed to him, requesting [permission] to attend to him as their master. He caused the minds of those jackals and wolves [i.e., greedy and cruel people] to change, he caused those bandits to know propriety and righteousness. This was like the Tripitaka master Xuanzang, who almost became prey to sacrifice [by bandits] when he left for the Western

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78 The term rendered as bandits here is *lülin* 綠林, lit. “green trees.” The term originates from the gangs of several hundred bandits under the leadership of Wang Kuang 王匡 and Wang Feng 王鳳 who hid in the green forests on the mountains near Xinshi 新市 during Wang Mang’s 王莽 time. See *Houhanshu* 後漢書 “Biography of Liu Xuan” (Liu Xuan zhuan 劉玄傳): “王莽末 南方饑饉 人庶群入野澤 掘鳧芘而食之 更相侵奪 新市人王匡 王鳳 爲平理諍訟 遂推為渠帥 眾數百人 於是諸亡命 馬武王常成丹等 往從之 共功離鄉 聚藏於綠林中 數月間 至七八千人.”

79 Jackals and wolves (*chai lang* 貳狼) refers to human beings who are greedy, violent, cruel, and lacking compassion. See *Mengzi* 孟子, *Lilou Chapter* 離婁上: “嫂溺不援 是豺狼也.”
Regions,\(^{80}\) or like the Great Master Huizhong, who avoided calamity on his journey to Nanyang.\(^{81}\) When ancient sages meet with disfortune, it is like that. The power of our master to transform people is like that. It is like the same wind sweeping over ten thousand \(li\), it remains the same.

The Great Master afterwards said, “If I finally settle here, the pathway lying ahead shall become stagnant.” In the third year of the Tianyou era (906),\(^{82}\) he traveled alone to the sea, looking for a vessel [bound to China]. He requested to be taken to the West [i.e., China]. Thus he was taken along and traversed the ocean. Having reached the other shore, he wandered here and there across China, taking the westward direction, proceeding slowly on his way, leaving the road in direction of Dongyang, passing through Pengze. Upon arriving below Jiufeng-shan, he met the Great Master Daoqian with

\(^{80}\) On his journey from China to India, Xuanzang 玄奘 fell prey to bandits on several occasions, but he always faced death with a calm and self-possessed attitude, thereby teaching them and causing their mind to change. See *Datang gu Sanzang Xuanzang xingzhuang* 大唐故三藏玄奘法師行狀: T. vol. 50. 215a).

\(^{81}\) When the monk Huizhong 慧忠 journeyed to Nanyang 南陽 in 773, he and his fellow traveller saw a horde of bandits approaching them. Huizhong’s fellow traveler urged him to rapidly avoid them, but Huizhong did not heed his advice. Finally, they got caught and as the bandits were about to behead them, Huizhong maintained a dignified and self-possessed attitude, which so deeply impressed the bandits’ leader that not only did he release him, but he also became Huizhong’s disciple. See *Song gaosengzhuan* 宋高僧傳 vol. 9 (T. 2061.50.763a).

\(^{82}\) The Tianyou 天祐 era (904–905) refers to the reign of the Tang emperor Ai 哀 and approximately corresponds to the reign period of King Hyogong 孝恭 in Silla.
reverence. The Great Master was in the large yard, gazing at the dust of the world. [Pŏpkyŏng] performed a full prostration and the Great Master asked him, “Ācārya, is your head white?” Pŏpkyŏng replied, “I, Hyŏnhui, look at myself but do not know what I am.” “Why don’t you know?” The Great Master replied, “My head is not white.” “I remember that I parted from you not a long time ago, now we meet again here.” He [Pŏpkyŏng] ascended the Hall, and having seen the profundity [of the Great Master’s state], entered [his] room to cultivate Chan. After a period of only ten days, he was secretly entrusted with [the transmission of] the essentials of the mind, and received the arcane accordance [with it], just like pouring water from one bucket to another. If you are endowed with justice and peace, it is easy to straighten the mind, without rise or fall. He had integrity in social skills, but concerning righteousness, his righteousness was not complete. Concerning his being human, his humanity was only half completed. Respectfully considering the mundane and supramundane realms, all [sentient] beings return to the

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83 The monk Daoqian 道乾 or 道虔 was from Fujian 福建 Province. His secular surname was Liu 刘, and he became a monk and a disciple of Shishung Qingzhu 石霜慶諸 (807–888). Since he resided for many years on Jiufeng-shan 九峯山, he is also known by the title of Jiufeng 九峯. He was granted the posthumous title of Chan Master Dajue (大覺禪師). See Jingde chuandenglu 景德傳燈錄 vol. 16, T. 2076.51.329a.

84 “Gazing at the dust of the world” (wangchen 望塵) refers to looking at the dust resulting from people and carriages busily coming and going, especially when awaiting a valued visitor. See Jinshu 晉書, “Biography of Shi Chong” (Shi Chong zhuan 石崇傳): “石崇與潘岳 諸事買謐 廣成君每出 自崇降車 路左 望塵而拜”

85 The term translated as full prostration here is mobai fangban 膜拜方半. It refers to the full prostration by putting both hands on the ground. Fangban 方半 means to only partially rise again after having performed a full prostration.

86 The term for justice and peace, zhonghe 中和, refers to zhongzheng 中正. See Zhong Yong 中庸: “喜怒哀樂之未發謂之中 發而皆中節謂之和 云云 致中和天地位焉 萬物育焉.”

87 A straightforward mind (yizhi 易直) refers to pingyi pingzhi 平易平直. In the Zhouli 周禮, Dongguan lunren Chapter 冬官論人, it is explained as 無所取之 取諸易直也 “Without grasping anything, it grasps all that is changing and straight.” The Diamond Sūtra (Jing’gang jing 金剛經): has “You should produce the mind that has nowhere to dwell” 應無所住而生其心.
Buddha-nature, their essence is without differentiation, they all together are united into the One Vehicle.

Therefore, since having relied on the pine tree gate, ten years had gone by, and [now] alone carrying the bottle and walking staff, he traveled in the four quarters to meet [Chan] masters, wandering into remote realms, and dwelling in the beautiful mountains. He admired the miracles of Tiantai-shan, surveyed the customs of [different] locales, he walked outside the mountain range, he devotedly paid homage to the stūpa of the patriarch [Zhiyi], wandered to Hunan, and traveled far away to the dwelling place of [famous] Chan practitioners to pay his respects to them. Afterwards, he again went north, reaching You and Yan, and westwards, reaching Koushu, traveling through different provinces or furtively passing through a hundred towns. Thus he reached Siming, where he suddenly met with [character missing] bird, only to receive the news from [his native] Eastern quarters [i.e., Silla] that in his native country, [Ki-san] the fog [of war] was receding, gradually the ocean waves were calming down, all foreign invasions ending and [the country] was restored. Then, in the second year of the Tongguang era (924), he returned to his native country, and his fellow countrymen rejoiced, the echo of their joy shaking heaven [and earth]. It was like the pearls in Jiaozhi being returned

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88 The term for traveling through different provinces, *jiatu zhudao* 假途諸道, especially the compound *jiatu* 假途, occurs in the *Shiji* 史記 “Biography of Lu Zhonglian” (Lu Zhonglian zhuan 魯仲連傳): “If you are going to Xie, the path goes from your home village” 將之薛 假途於鄒.
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[to Hepu], or like Baobi returning to the country of Zhao [from Qin, where he had been sold into captivity]. This is like the Udumbara flower appearing only once [in a thousand years] or like the fruit from the Āmala tree which shines layer upon layer.

The king specially dispatched an envoy to welcome him on the outskirts [of the capital]; the magnificence of the [king’s] favor at that time was absolutely unmatched. The next day, he was invited into the nine-layered [royal] palace, and was bestowed the third rank [of Triply Great Master],

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89 “The pearl in Jiaozhi being returned [to Hepu]” (jiaozhi zhu huan 交趾珠還) is also known as hepu zhu huan 合浦珠還, and refers to obtaining an object that has been previously lost. Jiaozhi and Hepu are two neighboring locales. The governor of Hepu did not foster the production of grain, instead having pearls collected from the bottom of the ocean and exchanged for food in trade with the neighboring prefecture of Jiaozhi. But then the governor of Hepu, out of greed, began to have pearls collected indiscriminately, so as to multiply his personal fortune. Thus, within a few years, all the pearls of Hepu had been harvested and traded with Jiaozhi. When, in the Later Han, Meng Chang 孟尝 assumed the post of governor in Hepu, he ruled with integrity and honesty, thereby making it possible for Hepu to recover all pearls that had been traded to Jiaozhi. See Houhanshu 後漢書, Xunli Chapter 循吏, “Biography of Meng Chang” (Meng Chang zhuan 孟嘗傳).

90 “Baobi returning to the country of Zhao” (Zhaobang bifan 趙邦璧返, a.k.a. wanbi erhuan 完璧而還) [from Qin, where he had been sold in captivity].

91 In Buddhism, mole 摩勒 refers to the fruit from the Āmala tree (amoleshu 阿摩勒樹). Here mole 摩勒 possibly refers to “the most beautiful gold.” See Nanshi 南史, “Treatise of the Yi and Mo barbarians” (Yimo zhuan 夷貊傳): “天竺迦毗黎國 元嘉五年 國王 遣使奉表獻金剛指環 摩勒金環諸寶物.” Also consult the entry for mole in the Song Suoyu 宋료語: “金之至美者也 卽紫磨金.”

92 The third rank (Kr. sam t’ung 三等) refers to the Triply Exalted Great Master, or samjung taesa 三重大師.
and [the king] with a reverent mind venerated him and invited him to be the State Preceptor. When the Great Master scattered the fog [of ignorance by preaching the Dharma],\(^{93}\) he frequently waved his whisk and when the king then admired the master’s style, the royal countenance was replete with joy. Therefore the Great Master’s way with words was sophisticated, the source of his words was excellent and beyond any comparison, allowing [the hearer] to obtain what has not yet been obtained, it was the arcane within the arcane. Suddenly the king listened to his arcane talk, which completely eliminated the worries of his mind ridden by defilements. Then the king received the elegant circumstances, and eventually harbored a bright and clear mindset. Thereupon the Great Master said, “All [karmic causes and] conditions are devoid of essence. All dharmas [i.e., phenomena] return to the one. It is like the miraculous medicine and the poisonous weed\(^{94}\) coexisting in the same forest, the sweet spring water and the mud both originating beneath the earth. One should be able to discern [these things] and not be deluded.” The king worshipped the Buddha even more diligently, seeking to be close to the master, and requested him to assume the abbotship of Chŏngt’o āranya (Pure Land hermitage) in Chungju.

Because of this the Great Master [thought] “When I crossed the blue

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\(^{93}\) “Scattering the fog” refers to the preaching of the Dharma which causes the fog of ignorance veiling the mind of the sentient beings to be removed.

\(^{94}\) The miraculous elixir (lingyao 靈藥) and the poisonous weed (ducao 毒草) refer to the Buddha-nature. The miraculous elixir refers to the pure Buddha-nature of all Buddhas, whereas the poisonous weed refers to the Buddha-nature of sentient beings, which is covered by defilements and as such “impure.”
... sea, I frequently thought about a secluded valley. Why should I leave this place and go there to satisfy my vow?” Thereupon he packed his luggage and then traversed Hanguang, slowly crossed mountain ranges, to take up residence there. The surroundings were secluded and beautiful; the mountain springs were very tasty. In Chungju, those who got wind of this rejoiced and the number of those who went to pay him a visit was in the hundreds and thousands. As the Great Master temporarily stayed with compassion in his room, he sought to set up [a permanent] Sŏn seat [a hall to cultivate Sŏn]. Visitors from the four directions filled the hermitage hall, were closely packed like paddy and hemp. [The master] taught them without ever becoming tired. Therefore, he faced hardships in the beginning, but later on [his efforts] were rewarded. It was like fog gathering and like clouds dispersing. The Great Master guided the practitioners [of Sŏn], and explained the tenets of the [Sŏn] school. The principle [of Sŏn] is sublime, but [he explained it in a] concise language. His faculty was profound, his understanding sharp. He was a model [practitioner of] the six perfections [pāramitā], among gods and men, he was the most exalted [lit., deeper than the sea and loftier than the mountains].

Then at that time there was the Assistant Director of the Left [Vice Minister] Yu Kwŏn-sŏl, who was like [the prime minister] Fu Yue of...
the Yin dynasty. He was an official loyal to the state and a householder disciple. He venerated Confucius and was just like his disciple Yanhui. He worshipped Śākyamuni and was just like Ānanda. Especially, as he moved to the realm of Sōn [i.e., became a Sōn practitioner], he venerated the [master’s] compassionate countenance, and then he performed the ceremony of avoiding the seat, and deeply displayed his sincerity by lifting up his robe [as a sign of respect].

Thereafter, the wise among the feudal lords gathered to seek [his] humaneness, and the literati scholars of the Central Plains [i.e., Chungwŏn] flocked together to venerate his virtue. As they performed the rite of venerating him, it was like the vision of a white lotus blooming. Those who respectfully listened to his preaching [felt like] sweet dew was pouring into the source of their minds. That being so, one might say that he was the lord among monks. As his elder Dharma brother Ch’ôngun (Heavenly lord) said, “He led the monks in Sōn monasteries, opening up the path for them. In the residence of the Son of Heaven [i.e., in the imperial realm], it was as if a jewel tree was rising high. He is the one who provided the teaching of the Dharma king [i.e., the Buddha] in a period of decline.” But although it is easy to know the supreme Dharma, it is difficult to practice it. It is easy to believe to have found him in a person who was leading a retired life in the hermitage of Fuyan 傅岩 and earned his living by repairing roads. This person, Fu Yue, was then appointed prime minister and contributed to the flourishing of the country. See Shiji 史記 vol. 3.

97 The lifting up of one’s robe (kouyi 捲衣) is done in order to show reverence to a senior monk. See Shiwen 釋文: “Kou is to lift up, robe is lower garment. Before you have walked to your mat, you should lift up the front of the lower garment with both hands, go slowly to the lower corner of the mat, and from below ascend on to it, and once in place sit on it.”
cultivate the supreme Dharma, but it is difficult to realize it.


Someone asked, “It has been said that all practices are empty. How is it then that one has to practice?” He replied, “Suffering and pleasure are originally nonexistent, but deluded habits cause them. If sentient beings remove their delusion, the suffering of the ego will accordingly be extinguished. Where again do you want to seek awakening?” Then the scholars of the royal court, following a royal order, came. Those who took the road from the central palace [i.e., the royal palace] finally amounted to several thousands. If among the scholars, there happened to be someone who, being busy with royal affairs, was prevented from crossing the threshold of the master’s gate, he would have considered this as a great shame.

若乃虔謁禪關, 仰承一眄, 每聞曉誨, 如洗朝飢. 及其撞鍾大鳴, 入海同味, 觀法無本, 觀心不生. 惟最上乘, 止於中道, 凉風旣至, 百實皆成. 汝能摠持, 吾亦隨喜, 由是, 無上覺路, 分爲此宗.

If one piously visited the Sŏn Master [at his abode], venerating him at each single sight, and listening to every of his clear instructions, it was like washing away the sense of hunger one experiences in the morning, and like striking the [monastery’s] bell making a big noise, and entering the sea with the [ubiquitously] identical taste, contemplating [all] dharmas [i.e., phenomena] as being without basis and contemplating the mind as being without production. It is merely that the supreme vehicle [i.e., Sŏn] remains in the middle way, [like] a cool breeze having caused a hundred fruits to

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98 “Morning hunger” (zhaoji 朝飢 or also diaoji 調飢) refers to a sense of hunger experienced before breakfast. See Xinsbu 新書: “諭誠 警人朝飢時 酒二酉重裘而立.”
If you are able to keep this in mind, I shall rejoice as well. Because of this, the pathway to the unsurpassed awakening has been allotted to this school [of Sŏn].

大師謂大衆曰，曾修香火之因，於大王殿下，永言付囑，虔託王臣，所以老憎，忍病趍風，貪程就日，冀於一訣，不在于求，以此卽到上都。親申誠懇，上答曰，“灋由國興，誠不虛語，實願大師，安心道念，久護生靈。弟子，牆壍法城，金湯祇樹。”大師對曰，“菩薩弘誓，上乘發言，護法為心，流慈是務，正應如是，今窺聖朝。”

The Great Master addressed the assembly, saying “In the past I formed a karmic connection [with the king] by burning incense. With His Majesty the Great King, I entrusted, for evermore, the words [of the Buddha] with piety to the king and ministers. Therefore, I endured illness and rushed like the wind, desiring to do the journey in a day, seeking only one thing, not intent on seeking something else.” Thus he arrived in the capital. Having reported to the king his sincere wish, the king replied, saying, “That the country may flourish by means of the Dharma is my sincere wish, not empty talk. I truly wish that you, Great Master, settle your mind and dedicate yourself to cultivating the path, and protect sentient beings for a long time.” I, your disciple, will become the walls and moats of the Dharma citadel and the iron walls and boiling moats [protecting] the Jetavana grove [i.e., monastery].” The Great Master replied, “The great vow of the bodhisattva consists in expounding the supreme vehicle [of Sŏn], protecting the Dharma as his mind’s [primary concern], and spreading compassion as his duty. As it is proper to do like this, I now came to the court of the sage [king].”

又問，“修行功用，遠近當殊。”答曰，“滴水不巖，卽知朝海。”又問，“了言相信，先會

99 The capital (sangdo 上都) here refers to Kaegyŏng, present-day Kaeso˘ ng.

100 The term translated as “dedicating oneself to cultivating the path” is daonian 道念, literally, “mindfulness of the path”, and is also referred to as daoxin 道心 (“mind on the path”), which often is a synonym for the mind of awakening or bodhicitta (菩提心).
Again, he asked, “Is there a difference between far and near in the function of practice?” [The master] replied, “Know that it is like a drop of water falling on a rock that will [ultimately] flow into the ocean.” Again, he asked, “Comprehending words and mutual trust is to understand beforehand and to coincide. However, how could an ignorant child be exhorted to begin [cultivating the Buddhist path]?” [The master] replied, “If a child shuts his mouth [refusing to eat], what can a wet nurse possibly do?” “If gold is concealed in a mountain, that mountain is called ‘treasure mountain’; if a pearl is hidden in the water, that water is called ‘precious river.’ This is the same in regard to cultivating the path. This situation already being like this, how can it be completely explained by the previous remarks?”

At that time, [the master] sat quietly on the Sŏn bench, and walked about in the Lecture Hall, exposing the mind-dharma [i.e., the teaching about the mind] and talking about the dark and profound [principle], commenting on the faculty of faith and discussing about the urgency [of practice]. But then, true emptiness is without shapes and reality [i.e., the reality limit] that transcends language. How can one think that the light of the sun of wisdom will go down, and then feel that nirvāṇa is premature? As the clouds of loving kindness fade away, suddenly it leads to the compassion of nirvāṇa.

In the early morning of the twenty sixth day of the eleventh month in the
sixth year in the Tianfu era, [the master] announced to his disciples, “There is a time to stay and a time to go, but one should not abide in either coming or going.” Thereupon he passed away and his abode was just as it has been before [i.e., his body remained the same as it was when alive]. “You can repay my benevolence by making efforts to uphold my injunctions and not destroy the teachings of the [Sŏn] school.” On the eve of the day he displayed his entering into nirvāṇa, his disciples asked him, “Master, if you intend to leave, to whom do you entrust [the Dharma]?” The master said, “For each lamp [in every generation] there is a youth igniting it.” [His disciples] asked, “How are those youths supposed to unfold [the teaching]?” The master said, “The stars are spread in the blue sky, so how can I possibly know this?” Having ended his words, he entered extinction [i.e., nirvāṇa] in a seated posture. His secular age was sixty-three years and he had been a monk for forty-one years.

At that time the clouds and the sun became lurid, the wind and the spring water were sobbing, the mountains and streams quaked. Birds and animals sobbed with grief, the gods cried, human beings [wept as if they] lost their eyes, [people in] the various prefectures harbored grief. The world was empty and void, gods and human beings alike quite obviously felt a bitter sadness. How could this sympathetic response from the spiritual realm possibly be a deceptive phenomena? His over three hundred disciples, including Hwarhaeng and others, weeping loudly, on the twenty-eight day of that month, enshrined [their master’s remains] on the southern side of the northern peak. This was in conformity to the [Buddhist] teachings.
At the time of death, the master submitted a letter [to the king] announcing his taking leave from the world, saying, “I, an old monk, did not succeed in accomplishing my long-cherished wishes, and [now] I shall forever take leave from the king’s dynasty.” As the king thereupon opened and read the letter, he was overcome with deep feelings of sadness. Then he bestowed on him the posthumous title “Great Master Pŏpkyŏng [lit., ”Dharma-Mirror”]” and the title of his stūpa as “the stūpa of the lamp of compassion.” Thus know that the king clearly [performed] the way of respecting the master, and comprehensively performed the rite of memorial service for the deceased. Thereupon he lamented the fact that he no longer could have the master come to the capital.

The Great Master is a numinous being that had descended from the mountain peak. A wise person born in the world, he spreads the teaching of Śākyamuni and promotes the Sŏn school. Thereupon, he manifested himself in this life for the sake of sentient beings and promoted the path out of concern for human beings. His appearance was gentle, his words parsimonious. Those who came to him starved returned satiated. Therefore the flowers of the mind-tree [i.e., the products of mental thoughts] are fresh, the waters of the Dharma-river are clear. As the moon shines, the river appears broader, as the tree leaves fall, the mountains appears higher.

Therefore, the Yanbo emits a divine fragrance, the flavor of ghee is exquisite. The right path [originally] has no explanation, it is [only] temporarily that words are used to save sentient beings. By means of this, the karmic affinity of giving donations [by lay donors] from the four directions returns to the assembly [of monks]. In the world, both those who have and
those who do not have [equally] provide for those poor people [i.e., the community of monks and nuns, by material or spiritual donations]. That being so, they may ask about the path to the Sŏn school [lit. the Lankā school], seek a teacher [from] India, and seek the profound [truth of Sŏn] by cutting off one’s arm [like Huike did], their will to receive the transmission from mind to mind being so urgent.

遂使一國, 歸仁實助, 帝王之化, 千門入善, 俯洗黎庶之心。下臣, 忽捧芝泥, 令修名誉。臣才非呑鳥, 學謝聚螢, 强措菲詞, 式揚禪德, 所冀, 垂于不朽, 永示無窮。

In the end, they truly assisted the whole country to revert to humaneness, and made the influence of emperor and kings adhere to goodness in thousands of approaches, and also soaked the mind of the common people. I, the [king’s] subject, unexpectedly received the king’s order to compose the master’s inscription. But my skills are not those of a Yang Xiong who dreamed of swallowing a phoenix, my learning is not the fruit of diligent studies, [yet I] am compelled to compose using [my] poor words to extoll the virtuous Sŏn Master, wishing that [his memory] be bequeathed to posterity without decay, that [his example] is manifested forever without end.

國主追哀鳳篆, 彰亡師之慟。門人, 感慕龜文, 表絶學之悲, 銘曰,

The king, cherishing [the master’s] memory, wrote the inscription in seal script, [thereby] expressing his grief about the deceased master. The disciples felt deep adoration for the stele inscription and they expressed their sadness about the fact that they no longer where able to study under their master. The inscription says,

懿歎大覺,
愍我群生,
休飲炎水,
莫趨化城
How splendid it is, [our master’s] great awakening! May he have pity us, sentient beings. May we stop to drink from the scorching water, and not rush to the illusory city.

色則非色，
名惟假名。
知惟真實，
試是慧明。

Form is not form, names are only provisional names. Know merely what is true; test it by the brightness of wisdom.

倬哉至人，
麻谷孫子。
具體則圓，
猶如顔氏。

Great is he, an accomplished man! Grandson of Mazu Daoyi. He has a body that is perfect, just like [Confucius’ disciple] Yanhui.

道冠憐鷹，
慈超救蟻。
□悟眞宗，
潛傳閟旨。

[The virtue of] his path precedes [Buddha’s] taking pity on falcons, his compassion surpasses [the Buddha’s] saving of ants. He realized the true teaching, he received the [Dharma-] transmission of the concealed and profound teaching [from Daoqian].

紹隆三寶，
桓接四依,
The [Dharma] treasure greatly flourished [in Silla], he received disciples coming to him from the four directions. He transmitted the arcane teaching [of Sŏn], his sublime function put the [discriminative] faculties of sentient beings to rest.

His stream of wisdom is fast and refreshing, his mind knows the way home. He has heard what has yet to be heard, he has obtained what has yet to be obtained.

The Dharma neither comes nor goes. But the teaching [of Sŏn] has been divided into North and South [i.e., the Northern and Southern School of Chan]. Unless one has seen into the mind of a saint, who can [adequately] venerate the virtuous Sŏn Master?

He always kept the Buddhist precepts. The master’s words were never
wrong. He was a numinous vessel [worthy of] receiving the transmission of the mind. The [power of] his path [always] assisted the king.

化被群惑,
威摧衆妖,
初從宴坐,
屢赴嘉招.

His transformative power reached out to all deluded sentient beings, his majestic power subdued all demons. Ever since he practiced quiet sitting, he was repeatedly invited by the king.

惟思惟慮,
匪斲匪雕.
服煖縕黂,
食甘禪悅.

His thinking and contemplation was profound, his lifestyle was simple and frugal. His clothes were made of coarse hemp, his food consisted of rejoicing in Sŏn.

大君感傷,
眞宰思渴.
唯喜學人,
並無中輟.

The great ruler grieved deeply [about his death], heaven longed for [his exposition of the Dharma]. He only had rejoiced in guiding practitioners [Sŏn practitioners], and he never gave up halfway.

天福八年, 歲次癸卯, 六月丁未朔, 五日辛亥, 立.

[Written] in the eighth year of the Tianfu era (943), the fortieth year of
the sexagenary cycle.

Carved on the fifth day of the sixth month, the forty-fourth year of the sexagenary cycle.

鎧字僧: 光乂, 壯超, 幸聰, 行超.

Monks who carved the letters: Kwang’ye, Chang’cho, Haengch’ong, Haengch’o.

陰記 Reverse inscription

開天山
維天福九秊, 歲次甲辰, 六月一日辛丑, 立碑記事.
爰有中原府, 道俗二官, 公卿夫老, 黎人士庶, 共是歸仰, 虔為大師弟子, □
載此碑, 略題名字.

Kaech’ôn-san
Recording the event of the establishment of the stele on the sinch’uk day in the sixth month of the forty-first year of the sexagenary cycle, the ninth year of the Tianfu era.

Thus, in the Prefecture of Chungwôn, the monastic and lay officials, the dukes and nobles, young and old, the multitude of scholars and common people, together admired and revered the great master. His disciples recorded □ on this stele, abridging their titles and names.

弘琳大德 景孚大純 法譽大統
談弘大德 嚴信和尚 釋訪和尚
帝弘和尚 訓乂和尚 能珠儀娘

101 Hucker 4866.
권설佐丞 堅書佐丞 遵讓元輔
弼良元輔 龍希元尹 朴謙元尹
舒兢元尹 崔律元尹 義貞佐尹
孔融佐尹 俊弘佐尹 張希阿粲
奉希阿粲 萱直阿粲 崔濡阿粲
新城阿粲 崔忠奈 春一奈
崔貞奈 國奉奈 仁鏡奈，
又奉奈 官訓侍郞 龍偘侍郞
堅訓侍郞 奉立侍郞 金偘侍郞
仁往侍郞 儒侍郞 彥猶侍郞
聰明侍郞 直奉侍郞 爰奉卿
□寶卿 崔讓卿 居律卿
門侖卿 由信卿 必奉卿
聴讓卿 信興卿 漢乃達卿
金達卿 執事郎中 □□□□ 玄魏
史秀貞 兵部卿 忠式卿
□□卿 倉部卿 彥書卿
孔律卿 幸規

Great Virtuoso Hongnim; Ach’an Chang Húi
Great Virtuoso Kyŏngbu; Ach’an Pong Húi
Great Overseer Pŏbye; Ach’an Hwŏn Chik
Great Virtuoso Tamhong; Ach’an Ch’oe Yu
Venerable Ômsin; Ach’an Sin Sŏng
Venerable Sŏkbang; Nae Ch’oe Ch’ung
Venerable Chehong; Nae Ch’un Il
Venerable Hun’ye; Nae Ch’oe Ch’ong
Üinang[?] Nŭngju; Nae Kuk Pong.
Assistant of the Left Kwon Yŏl; Nae In Kyŏng.
Assistant of the Left Kyŏn Sŏ; Nae Ye Pong
Counselor-in-Chief Chun Yang; Attendant Gentleman Kwan Hun
Counselor-in-Chief P’il Yang; Attendant Gentleman Yong Kan
Head Magistrate Yong Hŭi; Attendant Gentleman Kyŏn Hun
Head Magistrate Pak Kyŏm; Attendant Gentleman Pong Ip
Head Magistrate Sŏ Kūng; Attendant Gentleman Kim Kan
Head Magistrate Ch’oe Yul; Attendant Gentleman In Wang
Assistant Magistrate Ùi Cho˘ng; Attendant Gentleman Hyŏng Yu
Assistant Magistrate Kong Yung; Attendant Gentleman Ôn Yu
Assistant Magistrate Chun Hong; Attendant Gentleman Ch’ŏng Myŏng
Attendant Gentleman Chik Pong; Minister Kim Tal

Disciples of the Great Master:
Ch’ŏng’ye, Hwarhaeng, Ch’ongsin, Ch’ongs’yu, In’il, Kyŏngsu, Pŏbŏn, Ðo, Pŏbnang, and others, a total of over three hundred monks,

Office of the Three Superiors of the monastery:
Abbot Hyo’an,
Director of religious services (vihārapāla) Haengsung,
Labor Steward Monk Pŏbwŏn,
Rector (karmadāna) Haeng’ŏn.

Abbot Haengju
Director of religious services (vihārapāla) Sŏg’o
Compiler of Chronicles Haeng’yu
Labor Steward Hyohaeng  
Chief Deacon Haengrin  
Adviser of Virtue: Attendant Gentleman Sŏkhŭi in Ch'ongju  
Supernumerary: In'ın in Wŏnju  
[Official] in charge of the city: Minister Haengrin  
V

STELE INSCRIPTION OF WŎNJONG CH’ANYU
(驪州 高達院 元宗大師 惠眞塔碑文)
5. Stele Inscription of Wŏnjong Ch’anyu
驪州 高達院 元宗大師 惠真塔碑文

Stele Inscription of the Hyejin Stupa for the Great Master Wŏnjong at Kodal Cloister in Yŏju.

慧目 山, 高達禪院, 國師元宗大師之碑,[題額]

高麗國, 廣州慧目 山, 高達院, 故國師, 制贈諡元宗大師, 慧眞之塔碑銘, 井序.

[Stele] Inscription of the State Preceptor and Great Master Wŏnjong, at Kodal Sŏn Cloister¹ on Hyemok-san (title of the inscription).

Stele Inscription and Preface to Hyejin stūpa for the posthumously titled Great Master Wŏnjong, the Late State Preceptor at Kodal Cloister on Hyemok-san, Kwangju, Koryŏ country.

光祿大夫, 太丞, 翰林學士, 內奉令, 前禮部使, 奉知政事, 監修國史, 臣, 金廷彦, 奉制, 撰.
奉議郞, 佐尹, 前軍部卿, 兼內議承旨舍人, 臣, 張端説, 奉制, 書, 井篆額.

¹ The Kodal Cloister 高達院 is a monastery first founded in 764 during the reign of King Kyŏndŏk in the Silla dynasty. Subsequently, in the early Koryŏ dynasty, especially during the reign of King Kwangjong (949–975), this monastery became very important. In 971, when Kwangjong had the Tripitaka recited in his royal palace (the Wŏnhwa-jŏn 元和殿), he decreed that the abbots of Kodal Cloister, Huıyang Cloister (曦陽院), and Tobong Cloister (道峰院) had their own respective disciples to succeed them as abbots, thereby warranting that the lineages of abbots serving at these three monasteries be perpetuated.
Composed upon royal order by the subject Kim Chŏng-ŏn, Grand Master for Splendid Happiness\(^2\), Grand Councilor,\(^3\) Hallim Academician,\(^4\) Chief of the Royal Personnel, former Commissioner of the Ministry of Rites, Vice Grand Councilor, and Chief Compiler of the Dynastic History\(^5\).

Inscribed upon royal order, in seal script by the subject Chang Tan-yŏl, Court Gentleman Consultant,\(^6\) Assistant Prefect,\(^7\) former Chief Minister of the Army,\(^8\) and concurrent Recipient of Edicts, and secretary.

\(^2\) Grand Master for Splendid Happiness [Hucker 3349] (Kwango nok taebu 光祿大夫) was a civil prestige title for an official rank in the Koryŏ dynasty. It was a rank three lower class, instituted during King Munjong’s 文宗 reign. This title became obsolete from 1275 (the first year of King Ch’ungnyŏl’s reign) till 1356, when it was restored by King Kongmin as rank two upper lower class. It was abolished again in 1362, to be restored in 1369, again during Kongmin’s reign, as rank two upper upper class.

\(^3\) Grand Councilor (t’aesang 大丞), also t’aesang 丞相, refers to the director (yŏngsang 領相) of the Chief Deliberative Council (Yŏng uijŏng 領議政).

\(^4\) Hallim Academician (Hallim haksa 翰林學士), was a post in the Koryŏ Hallim-wŏn 翰林院 (corresponding to the Hanlin Academy in China), an office drafting and editing royal decrees, staffed by two scholat-officials of senior fourth rank.

\(^5\) The Chief Compiler of the Dynastic History (kamsu kuksa 監修國史) was the highest office in Koryŏ’s Spring and Autumn Ministry (Ch’unch’u kwan 春秋館), the Office for Annals Compilation. It was headed by a rank one lower class official, an attendant minister (sijung 侍中), as a concurrent appointment only. In 1325, this office was renamed Yŏngkwansa 領館事 and Kamkwansa 監館事, but its head director remained a concurrent office holder (cf. Hucker 829).

\(^6\) The Court Gentleman Consultant (Kr. pongoi-nang 奉議郎) was a civil prestige title for an official rank in the early Koryŏ dynasty. Its use (together with the title of yinqing guanglu dafu 銀靑光祿大夫, “Grand Master of Imperial Entertainments with Silver Seal and Blue Ribbon”) is attested since before the system of prestige civil ranks was reorganized in the fourteenth year of King Sŏngjong’s reign. (Hucker 1991).

\(^7\) The Assistant Prefect (chwayun 佐尹) is an early Koryŏ official rank corresponding to rank six grade eleven. (Hucker 7969).

\(^8\) Chief Minister of the Army (kunbu kyŏng 軍部卿) was the highest official responsible for military affairs. He was in charge of national defense, supervising and commanding the armies. As such, he was the equivalent of the modern post of Minister of Defence.
As one may observe, the sun rises in [the country of] Fusang⁹ and causes all of mankind to look up at it with reverence. The Buddha was born in India and became the refuge for the [whole] world and caused people of the country of gentlemen¹⁰ study the path of the Dharma-king [i.e., the Buddha]. What is referred to as “path” is not [to be found] outside the mind, the Buddha is present within [every]body. Therefore, because of the respect he [earned by] obtaining the path he became the teacher [of mankind], and because of the generosity of his virtue, he became the compassionate father [of mankind]. Thereupon, because of the traces of his shape, he finally manifested his mind. His light shines like the lotus on the surface of the water, his brightness is like that of the moon among the stars. Truly, the Great Master was such a person!

大師, 尊稱璨幽, 字道光, 俗緣金氏, 鷓林河南人也. 孫孫著族, 代代名家. 尊祖淸規. 敬宗芳蹟, 刪而不記, 遵釋宗矣. 考諱容, 白虹英氣, 丹穴奇姿. 含霞綺之餘光, 振霜鍾之雅韻. 遂起家爲倉部郞中, 無何出爲長沙縣令, 百里行春之化, 花縣騰芬. 九重向日之心, 葵園著美.

⁹ Fusang 扶桑 refers to a divine tree (shenmu 神木) in the Eastern Sea (Donghai 東海) consisting of two actual trees with one single common root. From their very start, these two trees grew up by relying upon each other, and thus they were named “Fusang” (lit. supporting mulberry tree). The Eastern Sea was considered to be the place where the sun rises. The Shanhaijing 山海經, “Regions overseas” (Haiwaidongjing 海外東經) states: “Above the Valley of Tang there is a Fusang where the ten suns bathe. To the north of Heichi [Black Teeth] in the Ju Waters there is a large tree, and nine suns rest in its lower branches, and one sun rests in its upper branch.”

¹⁰ The country of gentlemen (junzi zhi bang 君子之邦) refers to a country located in the Eastern Sea, where good and gentle manners of gentlemen prevailed, which was interpreted as a reference to Silla. See the Tangshu 唐書, “Treatise on Silla” (Xinluo zhuan 新羅傳): “Silla is titled the Country of Gentlemen; they know the Odes and Documents” 新羅號君子國 知詩書. Japanese interpreted the “country of gentlemen” as referring to Japan.
The Great Master’s honorific title was Ch’anyu, his courtesy name was To’gwang. His secular surname was Kim [of the Kim clan] from Hanam in Kyerim [i.e., Silla]. For successive generations, it was a prestigious clan and a famous family. His grandfather’s name was Ch‘ŏng-gyu [lit. “Pure Regulations”]. His [grandfather’s] respect for the ancestral clan and his illustrious deeds are too numerous to be recorded [here]. Indeed he [also] venerated the teaching of Śākyamuni. His father’s taboo name was Yong. He was born with the brilliance of the white rainbow¹¹ and the mysterious physiognomy of the cinnabar cave.¹² He contained the remaining rays of the brocade-like afterglow¹³ and the elegant rhyme of the [temple] bell in the [late autumn’s] frost [at dawn].¹⁴ Finally, he succeeded in his career by becoming Director¹⁵ of the Granaries Bureau.¹⁶ Before long, he became District

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¹¹ The white rainbow (baihong 白虹): since ancient times, the 目氏校, a 日官 analyzed the brightness of the sun through a set of ten criteria, in order to determine auspicious and inauspicious (jixiong 吉凶), good and bad (shan’e 善惡) omens. These ten criteria were referred to as the ten halos of the sun (shiyun 十煇, also 十章), which are explained in the Zhouli 周禮, Chunguan Chapter 春官 entry 目氏校: 掌十煇之氾 以觀妖祥 辨吉凶 一曰祲 二曰象 三曰鑴 四曰監 五曰暗 六曰瞢 七曰弥 八曰敍 九曰隮 十曰想. Among these, the seventh, mi 弥, means “white rainbow pervading heaven” (baihong mitian 白虹彌天), and in the Li(ji) 礼, Pinyi Chapter 聘義 is explained as “The gentleman’s virtue is compared to jade, his spirit is like a white rainbow” 君子比德于玉焉 氣如白虹.

¹² The cinnabar cave (danxue 丹穴) refers to a cave or grotto where cinnabar is found. See Shanhaijing 山海經, “Regions of the Southern Mountains” (Nanshanjing 南山經): “The mountain of the cinnabar cave has much gold and jade on it, and the Cinnabar River (cinnabar colored waters) flow out from it southwards into Bohai” 丹穴之山 其上多金玉 丹水出焉 而南流注於渤海.

¹³ Containing the afterglow of red silk (han xiaqi zhi yuguang 含霞綺之餘光), refers to the afterglow of the evening sunset which is red like silk brocade.

¹⁴ The “elegant rhyme of the temple bell in the late autumn’s frost at dawn” is similar to Li Bai’s 李白 poem “Ting tanqin shi” (Hearing the Playing of the Lute): “The mind of the traveler is washed by the flowing water; The lingering echo penetrates the frosty bell” 客心洗流水 餘響入霜鐘. Here this refers to human nature as being pure and refined like the clear sound of a temple bell at dawn.

¹⁵ Hucker 3565. Nangjung 郎中 was an official post in the Silla dynasty. It was assigned to the Chipsaso˘ ng 执事省, the Board of the Army 兵部, and the Board of Stores 倉部, and individuals having a rank ranging from saji 舍知 up to nama 奉麻 were appointed to it. In the Kory o˘  dynasty, Nangjung refers to an official post staffed by individuals belonging to superior rank five and assigned
Magistrate\textsuperscript{17} of Changsa.\textsuperscript{18} He bestowed the transformative influence of his virtue while touring on patrol a hundred \textit{li} in his district\textsuperscript{19} causing his district to flourish\textsuperscript{20} and soar with fragrance. His mind’s loyalty towards the nine-layered royal palace was like the beauty of a sunflower [directed at the sun].\textsuperscript{21}

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\textsuperscript{16} Hucker 6907. \((ch’angbu 倉部)\) was an office of the central government in the Silla dynasty. \textit{Initially} a part of the Chipsasŏng \(執事省\), it became an independent office in 636, during the reign of Queen Sŏndŏk, and was in charge of financial affairs. It was staffed by two \textit{yŏng} 令 (by individuals of the rank of 大阿飡 up to 大角干), three \textit{kyŏng} 卿 (by those of the rank of \textit{ach’an} 阿飡), two \textit{taesa} 太舍 (ranks \textit{saji} 舍知 up to \textit{nama} 奈麻), and thirty \textit{sa} 史. In the early Koryŏ dynasty, the \textit{ch’angbu} was an office for \textit{hyangni} 鄉吏. It was renamed into \textit{sach’ang司倉} in 983, during King Songjong’s reign.

\textsuperscript{17} Hucker 2518.

\textsuperscript{18} Changsa district 長沙縣 was the old name for Mujang 茂長 in Northern Cholla Province. Today, it has been incorporated into Koch’ang 高敞 County.

\textsuperscript{19} “Transformative influence of his virtue bestowed the transformative influence of his virtue while touring on patrol a hundred \textit{li} in his district.” Literally, “the transformation of touring in the spring” (\textit{haengch’un chihwa 行春之化}). A reference to the governor (\textit{t’aesu} 太守) patrolling the district under his jurisdiction to promote farming and sericulture. See \textit{Hou Hanshu} 後漢書 \textit{“Biography of Zheng Hong” (Zheng Hong zhuan 鄭弘傳)}: “When Hong was young he was a petty official, and the Governor Di Wulun was touring in spring, saw him and was deeply amazed at him” 弘少為卿嗇夫 太守第五倫行春 見而深怪之.

\textsuperscript{20} Causing the district to flourish (\textit{huaxian 花縣}) is an abbreviation of the expression (\textit{heyang yì xian hua 河陽一縣花}). In the Jin 晋 dynasty Pan Yue 潘岳 was appointed to the post of magistrate令 of Heyang district, and he had many peach and plum trees planted in the district, rendering it beautiful. Li Bai 李白 refers to it in his poem “Zeng Cui Qiupu shi” (Poem Given to Cui Qiupu) 贈崔秋浦詩: “The flowers of Heyang made the district; the jade of Qiufu made the people” 河陽花作縣 秋浦玉爲人 and it has ever since been used to eulogize a wise magistrate’s縣令’s policy. Li Bai lived in Qiufu.

\textsuperscript{21} This refers to the loyalty of a subject towards the ruler. The nine-fold royal palace refers to the Son of Heaven. As a sunflower is directed towards the sun, so is the subject’s loyalty directed towards the ruler. See the poem by Tai Buhua 泰不華, “Pei xing Xihu shi” (Accompanying an Imperial Progress to West Lake) 陪幸西湖詩: “The sunflower only inclines towards the sun; the lotus bends depending on the wind to unfold” 葵傾惟向日 荷偃借風張.
Therefore, both at court and in the countryside, [all people] relied upon him. Therefore, people in the villages in the countryside venerated and relied upon him. His mother was from the Yi clan. She had thoroughly cultivated the womanly virtues. Her etiquette as a mother was abundant. She dreamt that a divine person announced to her, “It is my wish that you become my mother and I become your son so that I will become the Buddha’s grandson. Therefore I rely upon this sublime karmic affinity to respectfully unfold [the Buddha’s] compassionate teaching.” She became pregnant upon having received this extraordinary dream. She pursued the education of the fetus with care, aiming at giving birth [to a son illustrious like King] Mun. Accordingly, the Great Master was born on the fourth day of the fourth month in the twenty-sixth year of the sexagenary cycle, the tenth year of the Xiantong era (869). Sŏn’a [lit., “Virtuous Sprout”], as the boy was called, was

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22 The education of the fetus (Ch. tāijio, Kr. t’aegyo 胎敎, also referred to as taibui, Kr. t’aeboc 胎誨, or taiyū, Kr. t’aeyuk 胎育) refers to measures taken by a pregnant woman to ensure the pre-natal well-being of the fetus. For example, assuming a proper posture when sitting or standing, eating proper food, adopting a proper facial countenance, and only listening to proper music or proper stories. The Xinshu 新書, Tāijio entry 胎敎 says: 靑史氏之記曰 古者胎敎之道 王后有身 七月 而就蔞室 太師持銅而御戶左 大宰持斗而御戶右 大卜持蓍而御堂下 諸官皆以其職御於門內 比三月者 王后所求聲音非 礼樂 則太師撫樂而稱不習 所求滋味者非正味 則太宰荷斗 而不敢煎調而已 不敢待王太子.

23 The term for year used here is longji 龍集. Long 龍 (lit. “dragon”) refers to the star Jupiter, also known as Muxing 木星 or Tai sui 太歲. Jupiter completes in the period of one year one celestial circle and returns to its original mansion, which is referred to as longji 龍集. Hence longji means “one full year” and is also used as a way to numbering years when recording chronological events. Longji is thus used interchangeably with the term suici 歲次.

24 The Xiantong 咸通 era (860–874) refers to the reign of Tang Emperor Yizong 懿宗, and corresponds to the reign of the Silla King Kyŏngmun.
precocious\textsuperscript{25} and [because of his] sublime fruition [he] was not dull-witted. When he just reached the age of thirteen, he told his father, “Although I lack the branch of wisdom,\textsuperscript{26} I intend to achieve awakening [lit., reach awakening beneath the bodhi-three].” His father therefore told him, “Although mine is a narrow perspective,\textsuperscript{27} I early on have seen that you have good roots [kusālamula]. It is appropriate that you be diligent and cultivate and practice [the path] so that you may obtain the excellent fruit [of awakening].

大師，以邂逅適願，卽落髮出家，伏承尙州公山三郞寺，融諦禪師，“論道玄玄，化人赫赫，願為弟子。”遙詣禪師，禪師若曰，“格汝，見今日之來儀，詣他時之利見。吾宗禪和尚，法號‘審希’，真一佛出世，為東化主。見在慧目山，汝宜往師事之。”大師，“以是吾師也，適我願兮，得不時然後行，利有攸往。便詣慧目，允服膺，增修學道之心，倍勵習禪之志。

The Great Master, his wish having been granted, shaved his hair and left the household [to become a monk]. He became a disciple of Sōn Master Yungje\textsuperscript{28} at Samnang-sa\textsuperscript{29} on Kong-san in Sangju. He wandered far away to meet the Sōn Master and said to him, “I want to discuss the dark and arcane path and to teach people in a brilliant manner. I wish to become your disciple.” The Sōn Master said, “My estimation of you from seeing the way you came here today, is that you will benefit [sentient beings]\textsuperscript{30} in the future.

\textsuperscript{25}“Virtuous sprout” (Kr. sŏn'a 善芽) refers to the human nature of the master, which was virtuous and good, superior and precocious when compared to other children of his age.

\textsuperscript{26}The branch of wisdom (Ch. huike 惠柯 or 慧柯) refers to the function (yong 用) of wisdom.

\textsuperscript{27}“Narrow perspective” is a translation for yetong 萊瞳, a term literally meaning a “pupil covered with a leaf of grass”, that is, the contrary of a a lucid and bright eyesight. There is a common Korean saying “having eyes covered with fish scales of a pollack” conveying the same meaning.

\textsuperscript{28}Sōn Master Yungje 融諦 at Samnang-sa 三郞寺 was the teacher (unsa 恩師) of the Great Master (taesa 大師) Wongjong Ch'anyu 元宗璨幽 at the Kodal Sōn Cloister 高達禪院.

\textsuperscript{29}The history of Samnang-sa is unknown.

\textsuperscript{30}The term translated as “benefiting” is lijian 利見. It occurs in a poem by Yan Yanzhi 顏延之, the “Sanyue sanri 三月三日 zhaoyan Xichi shi” (On the 3rd day of the third month invited to a banquet
In our school [of Sŏn], there is this Sŏn Master whose Dharma name is Simhūi. He is really like a Buddha who has appeared in the world. He is the master who has converted the East [i.e., the Eastern Country of Silla]. He can be seen at Hyemok-san. You should go and pay respect to him as your teacher.” The Great Master [said], “Therefore he [shall be] my teacher, as it conforms to my wish! I shall leave anytime after having obtained [awakening] and travel far away to benefit sentient beings.” Then he went to Hyemok-san, he was granted permission to attend him. He increased his intention of studying the path and increased his will to practice Sŏn.

Before long, he meticulously investigated the sublime principle and was eminently awakened to the arcane truth. He practised the road to awakening and although he thoroughly understood it, he relied on [i.e., he did not discard] monastic codes and decorum. When he was twenty-two years old, he received the full ordination at Changūi-sa on Samgak-san near Yangju.

at Western Pond) 詔宴西池詩; 河嶽曜圖 聖時利見.

Simhūi refers to the disciple of Hyŏnuk 玄昱, the Great Master (taesa 大師) Chingyŏng Simhūi 真鏡審希 at Pongnim-sa 凤林寺 in Ch'angwŏn 昌原.

The term for “any time”, bushi 不時, occurs in a poem by Su Shi 蘇軾, the “Hou chibifu (Rhapsody on the Later Red Cliff) 後赤壁賦: “The wife said, ‘I have a litre of wine that I have kept for a long time, so that I can serve it any time you want.’ "婦曰 我有斗酒 藏之久矣 以待子不時之需.” Here, it means that the Great Master is willing to leave his teacher as soon as he achieves awakening, in order to go on a journey to seek other masters to put his awakening to the test.

Hyemok-san 慧目山 is located in Kyŏnggi Province, Yoju County.

I.e., Hyŏnuk allowed him to stay with the assembly of his disciples in order to cultivate the path.
Thereupon, after that the grass of forbearance\textsuperscript{35} had drawn out its sprouts, and as the jewel of precepts had begun to emit its colored lustre, he rather became oblivious of the fatigue by means of inquiring about the path. He did not become tired or lazy in seeking his teacher. At that time, his principal teacher (i.e., Chingyōng Simhūi) moved his residence to the Songgye Sŏn Cloister in Kwangju. The Great Master took his bamboo walking staff on a distant journey to especially go visit Songgye [Sŏn Cloister], and manifested his sincere mind by performing the rite of prostration to his teacher’s feet, and was grateful to the arcane creation of [his teacher’s] iron-cast face.\textsuperscript{36} The master [Chingyōng] said, “If a white cloud covers [the sky] for a thousand or a ten thousand \textit{li}, it is still the same cloud. If the bright moon shines over a brook [lying ahead] or a brook [lying] behind, it is still the same moon.” Therefore the reason for the consciousness [to be able to] discern [this] only lies [in the function] of the mind [to mind transmission], and that is all. The Great Master [thought], “For those who whose intention is [fixed] on the path, how can there be [only one single] permanent teacher?” Thereupon he announced [his intention] to travel far away to extensively look for [additional teachers].

\textsuperscript{35} The “grass of endurance” (\textit{rencao} 忍草) is an abbreviation for “the precepts produce the grass of endurance” (\textit{jiesheng rencao} 戒生忍草), that is, keeping the precepts (\textit{śīla}) (Kr. \textit{chigye} 持戒) produces endurance (\textit{ks.ānti}; Ch. \textit{renru} 忍辱). The term “grass of endurance” occurs in the \textit{Daban niepan jing} 大般涅槃經 vol. 27: “In the Himalayas there is a grass called the grass of forebearance. If an cow eats it it will produce ghee” 雪山有草 名為忍草 牛若食者 則出醍醐, and the term “the precepts produce the grass of endurance” in the stele inscription of Chan Master Jingjue (淨覺禪師碑銘): “The precepts produce the grass of endurance; samādhi grows the branches of Chan” 戒生忍草 定長禪枝.

\textsuperscript{36} “Iron-caste face” (\textit{zhuyan} 鑄顔) refers to a forehead of iron and a head of copper (\textit{tie’e tongtou} 鐵額銅頭). This term is a metaphor for a practitioner of the path whose fierce determination cannot be destroyed by anything and which is not lead astray by anything either. See \textit{Mengchuanglu} 夢窓錄 Part One: “漫天網子百千重 鐵額銅頭跳不出.”
His master thus said, “You mind should not linger [at one single place]. May you rapidly move your feet and not stay at one place. My expectations in you have been verified.” With a smile, he allowed him to leave. The Great Master, for the sake of [seeking] the path, considered it to be correct to travel far away. Thereupon he left the mountain [monastery], reaching the sea shore, where he looked out for the opportunity of a ship sailing west [to China]. In the spring of the first year of the Jingfu era (892), there was a merchant ship bound for Han [China], which he managed to take and travel to the [country in the] west [i.e., to China]. [There] he [wandered] looking at clouds and rivers following his mind [i.e., he traveled around freely as he wished]. Heading for mist and rosy clouds, he hid his traces. There were no genuine monks whom he did not go to see, there were no ancient vestiges [of Buddhist temples] which he did not seek out.

遂往舒州桐城縣寂住山，謁投子禪和喫，法號大同，是石頭山法孫，翠微無學大師之嫡胤也。見大師，蓮目殊姿，玉毫異相，乃曰，“其有東流之說，西學之求者，則可以與言道者，唯子矣。”

Then he went to Jizhu-shan in Tongcheng County, in Shuzhou, where he met the Chan Master Touzi, whose Dharma Title was Datong. He was the

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37 The Jingfu 景福 era (892–894) refers to the reign of the Tang Emperor Zhaozong 昭宗, corresponding to the reign of Queen Chinsόng in Silla.

38 “Mist and rosy clouds” (yanxia 煙霞) refer to the sublime landscape scenery in the mountains. See Nanyue Hengshan zhuzhen guan bei [Stele of Jiuzhen guan on Heng-shan, Nanyue] 南嶽衡山九貞館碑: “The (sounds of the) flutes and drums raise into the sky, the mist and rosy clouds join up.” 蕭鼓騰空 煙霞相接.

39 Chan Master Touzi Datong 投子大同 (819–914) was a disciple of Cuiwei Wuxue 翠微無學, in the lineage of Qingyuan Xingsi 青原行思. He was the son of a certain Liu 刘 in Huaining 懐寧, Shuzhou 舒州 (Anhui 安徽 Province). He became a monk during his childhood. While studying the Huayan jing he had a minor awakening experience (i.e., he discovered his nature or nature-sea 性海). Thereupon he went to visit Cuiwei Wuxue and awakened to the arcane essence (xuanzhi 玄旨).
Dharma descendant of Shitou Xiqian, and the legitimate heir of the Great Master Cuiwei Wuxue. Having seen the Great Master’s peculiar features of his lotus-shaped eyes and the unique feature of his white curl between the eyebrows, he [Touzi] said [to the Great Master], “Although there is the theory that the Dharma flows Eastwards [to Silla Korea], among those who came Westwards [to China] to seek it, there is only you who is worthy to talk about the path.”

Thereupon the Great Master awakened upon [having heard] these profound words on his tongue, and realized that the true Buddha was located within his own body [and not outside somewhere else]. How could this merely be limited to inheriting the secret transmission of the Well Departed [i.e., the Buddha] to Mahākaśyapa, or to upholding the silent reply of Vimalakīrti [to Manjuśrī]! As the Great Master was about to take leave from Touzi, the Master [Touzi] said to him, “Do not go too far away, do not go too near.” The Great Master replied, “Although I shall neither be

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40 The dharma-lineage of Shitou Xiqian 石頭希遷 is as follows: Qingyuan Xingsi 青原行思 → Shitou Xiqian 石頭希遷 → Danxia Tianran 丹霞天然 → Cuiwei Wuxue 翠微無學 → Touzi Datong 投子大同 → and Wonjong Ch’anyu 无宗璨幽 from Silla.

41 Lit. “jade-hair” (yuhaoyuha) refers to the ūrn. ā or white curl between the Buddha’s eyebrows, from which he sent forth his ray of light illuminating all worlds.
far nor near, I still don’t want to remain [anywhere].” The master said, “As you have experienced the transmission of the mind, what necessity is there in communicating with the eyes.” Therafter, he searched everywhere for excellent [spiritual] friends and toured the country to meet eminent teachers. Sometimes he sought those reclused hermits on Tiantai-shan, sometimes he sought the arcane in Jiangzuo [i.e., the region south of the Yangzi estuary].

He entered into the nature-sea of true suchness and obtained the mani jewel. Then it was as if the Peng bird transmuted into the heavenly pond or as if the crane returned to the extensive ocean. If there is a beginning, there must be an end, and thinking about this [the master wanted] to be here [in his native country].

Just at that time, there was a ship about to return to his home country, and so the master headed East. On the seventh month of autumn, the seventh year of the Zhenming era (921), the master arrived in Tŏkanp’o in

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42 Jiangzuo 江左 refers to the region south of the Yangzi estuary, corresponding to the region in present-day Jiangsu Province.

43 The heavenly pond (tianchi 天池) refers to the “great pond” (dachi 大池), that is, the ocean. See Zhuangzi 莊子, “Free and Easy Roaming” chapter [Xiaoyaoyou 逍遙遊]: “This bird sets off for the southern darkness [ocean], which is the pond of Heaven” 將徙於南溟 南溟者 天池也.

44 The extensive ocean (liaohai 連海), also referred to as liaobe 遙河 (extensive river) is an ocean in the north where many cranes allegedly live.

45 The Zhenming 貞明 era (915–921) refers to the reign of the Late Liang 後梁 Emperor Mo 末 and coincides with the reign of King Kyŏngmyŏng in Silla.
Kangju,\textsuperscript{46} from where he directly went to Pongnim-sa\textsuperscript{47} to inform the Great Master Chingyŏng of his return. The master said, “It is just right that we met again today!” and was profoundly delighted about this meeting. He especially had a Sŏn hall adorned [for the occasion] and had the master to ascend the [high] seat and deliver a discourse,\textsuperscript{48} and listened to the genuine teaching that he had acquired during his journey to the West and congratulated him for the sublime karmic affinity that had allowed him to return East. In a composed fashion, the Great Master said, “Human beings are characterized by youth and old age, but there is no before or after concerning the Dharma.” Likewise, he was in possession of the secret seal of the Tathāgata, and he expounded the secret teaching of Kāśyapa.\textsuperscript{49} Then it was suitable for him to take residence at Samnang-sa and to act in the function of Sŏn Master [overseeing the training of Sŏn practitioners].\textsuperscript{50} The Great Master consented upholding [Chingyŏng’s advice] and resided there for three winters. Thereupon, he realized that this monastery was truly a pure complex of buildings for rejoicing in [the cultivation of] the path and an excellent place to stabilize oneself in the practice of Sŏn. “Still, as birds select a tree [to rest upon], how could I possibly hang on a gourd?\textsuperscript{51} With deference, I have heard that our Great King T’aejo [lit., the founding monarch of the dynasty]
Sinsŏng [i.e., T’aejo Wang Kôn],
entertaining the great aspiration of receiving the throne and grasping the auspicious opportunity [of creating a new dynasty], started a [new] dynasty, like King Shun of Xia who performed a revolution, obtained the mandate of heaven and carried on the prosperity of the country of Zhou like that of a country where the sun rises.”

Thereupon [the master] was like the crescent moon wandering in the empty sky, or like a solitary cloud coming forth from the mountain caves. He was like that dark green dragon crossing the ocean waves, having a mind originally not relying on a raft [after having crossed the sea of suffering]; or like the [red] phoenix [flying] in the empty heavens, still having the will to roost on a paulownia tree. He traveled far away with his walking staff,

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52 King T’aejo Sinsŏng 太祖神聖大王 refers to T’aejo Wang Kôn, the founding monarch of the Koryŏ dynasty.

53 Literally, “entertaining the Big Dipper” (huaidou 懶斗), refers to having a mind aspiring to the welfare and safety of the people.

54 The term yingji 尋期 refers to being confronted with a decisive opportunity. That is, Heaven’s fate (or will; tiányun 天運) approaches an individual, providing him with the opportunity to ascend the throne. See Yan Shu 奚禧 “Jin liangdisanguan mudan shibiao” 進兩制三館牡丹詩表: “Memorial sending a poem on the peonies of the twice prepared three halls”, “Emperor Shun confronted the decisive opportunity; and there was Gao Yao’s continuation [of grief?]” 虞舜尋期 有皐陶之 賿. Gao Yao was a minister under Shun who created law and prisons.

55 To “grasp the auspicious opportunity” is a rendering for wobao 握褒, referring to the King Shun 舜 who had the pattern of the character bao 冊 written (formed) in the palm of his hand, and which refers to achieving auspiciousness. The term qisheng 啟聖, literally “unfolding the noble” refers to unfolding his hand and manifesting the auspicious character bao, or to create a new dynasty.

56 The term rendered as “walking staff” is qingli 靑藜, lit. “a staff made of dried blue rattan”, and
directly heading for the Jade Capital [i.e., the royal capital Kaegyŏng],\(^57\) where he then presented himself for an audience with the Great King T’aejo. The Great King [praised] the Great Master for his [realization of the] arcane path and his perfected practice, [as well as for being] the perfect manifestation of the Dharma-body. Then he requested him to reside at Ch’ŏnwang-sa in Kwangju, upon which the master obeyed and went to take up residence. Dwelling there, he engaged in teaching. But it was Hyemok-san, with its rosy clouds on its mountain peaks that was most suitable for sitting quietly [in Sŏn practice]. The cloud-covered mountain brooks were utterly refreshing for residing in Sŏn retreat. Thus he moved to dwell there. Thereupon, for those who came from the four quarters and far away to ask for guidance, a thousand li merely looked like half a step.\(^58\) They came gathering like clouds, similar to the ocean receiving [a thousand rivers]. There were none who did not rush there, as he taught the virtuous path with dedication and continuously.\(^59\) Those going in and out through the arcane gate [of his monastery] did so in a great number.\(^60\)

\(^57\) The Jade Capital (yujing 玉京) in Daoism refers to the dwelling place of the heavenly emperor (tiandi 天帝). The term is also used to refer to the imperial capital (huangdu 皇都), and in this context, to the royal capital in Kaegyŏng.

\(^58\) The term for half a step, kuibu 歩步, occurs in the Dadaili 大戴禮, Quanxue (Encouragement of Learning) Chapter 勵學: “Therefore, if you do not add up half steps there is no way to travel a thousand 里. Note, kui is a raising of a foot.” 是故不積跬步 無以致千里 (注)跬 一舉足也. In the Li(ji) 礼 it is explained as “A perfect gentleman does not forget filial piety for half a step”君子 跬步而不忘孝.

\(^59\) The expression for “to rush” is chongchong 憧憧, a term referring to the continuous coming and going in a busy street. See Yijing 易, Xian 咸: “Rushing back and forth, a friend is comes from your longing”憧憧往來 朋從爾思.

\(^60\) The term for “in a great number” here is jiji 濟濟, an abbreviation of jiji duoshi 濟濟多士. In the “Zhongcheng zhi mao zhuan”衆盛之貌傳, it is explained as “濟濟 衆盛之貌.” In the Hanshu 漢書 “Biography of Liu Xiang” (Liu Xiang zhuan 劉向傳), it is explained as 濟濟 多士 秉文之德.
Upon actually having met [the master], T’aejo desired to [publicly] express his karmic affinity\(^\text{61}\) with him and sent him a red monastic robe\(^\text{62}\) and a sitting cushion as a present. [But] before long, T’aejo passed away.\(^\text{63}\) It was as if the sky collapsed in the state of Qi,\(^\text{64}\) and as if the sun went down in the abyss of Yu. The master, being mindful of the wholesome beginning [of his interaction with the king],\(^\text{65}\) performed the rite of leading the king’s soul

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\(^{61}\) The term for karmic affinity, *yinyuan* 因緣, refers to T’aejo as not only being a devout Buddhist, but also as seeking to establish a bond of master and disciple between himself and the Wŏnjong Taesa 元宗大師.

\(^{62}\) The term translated as “red monastic robe” is *xianayi* 霞衲衣 a.k.a *xiayi* 霞衣. It refers to a cloth “red like the sunset”, a beautiful cloth, the clothes of Daoist immortals, the clothes of a beautiful woman, or as the case here, a red-colored cloth. King T’aejo bestowed a red monastic robe made of silk, a red *kāṣāya* (*hong jiasha*)- to the Sŏn Master. References to a red robe occur in a poem of the Tang Emperor Zhongzong 中宗, the “Shicongshi” 石淙詩 (霞衣霞錦千般狀 雲峯雲岫百重生) and in a poem of Wang Zhenbai 王貞白, the “Ji tiantai yecunshe shi” (Poem Sent to Venerable Ye of Tiantai) 寄天台葉尊者詩: “Picking medicinal plants the red robe is moistened, Steaming mushrooms the old vessel is scorched”採藥霞衣濕 煎芝古鼎焦.

\(^{63}\) The term used to refer to T’aejo’s death is *Tianbeng* 天崩, an abbreviation of *tianbeng diche* 天崩地坼, literally meaning “heaven collapses and the earth splits open.” The term occurs in the *Shiji* 史記 “Biography of Lu Zhonglian” (Lu Zhonglian zhuan 魯仲連傳): 周烈王崩 齊後往 周怒赴於齊曰 天崩地坼 天子下度 東蕃之臣 因齊後至 則斬. In this inscription, “groundless fear” refers to T’aejo worrying about the future of his country after his death.

\(^{64}\) The state of Qi (Qiguo 季國, also *giyou* 季憂, *qiren yutian* 杞人憂天) refers to groundless fears. The origin of this expression is as follows: there was a certain individual in the country of Qi who was worried that there was no place to flee if the sky should collapse and fall on earth. His worries caused him to abstain from eating and sleep. See *Liezi* 列子, *Tianrui* Chapter 天瑞: 杞國有人 憂天崩墜 身亡無所寄 磨寢食者 又有憂彼之所憂者 周 propósito 天積氣耳 奈何憂崩墜乎 其人曰 天果積氣 日 月星宿 不當墜邪 曉之者曰 日 月星宿 亦積氣中 只使墜 亦不能有所中傷 其人口 奈地壞何 曉者曰 地積塊耳 奈何憂其壞 其人舍然大喜 曉之者 亦舍然大喜. In this inscription, “groundless fear” refers to T’aejo worrying about the future of his country after his death.

\(^{65}\) The term rendered as “wholesome beginning” is *shanshi* 善始, an abbreviation of *shanshi shanzong* 善始善終, literally “good beginning and good end”, where beginning and end refers to birth and death. Therefore the individual cultivating the path acknowledges the inevitability of both and...
to his final destination by leading him through the dark road to the Pure Land.\textsuperscript{66} [Thereupon] the Great King Hyejong\textsuperscript{67} ascended the throne and, with reverent thoughts, venerated his ancestor the late king, cherishing his memory with filial piety. He promoted humaneness and improved customs, worshipped the Buddha and respected the monks, by presenting them with tea and incense, as well as Dharma-robes made of patterned silk. The Great Master enlightened the people by means of the Buddha mind, and he displayed his supernormal powers.

Three years later, King [Úigong]\textsuperscript{68} passed away and the Great King Chǒngjong succeeded him on the throne [lit. in the precious enterprise]. He held the true style [of the master] in high veneration and sent him as a present a cloud robe [i.e., the patched robe (\textit{kāsāya}) of a wandering monk] and a [ceremonial] Dharma robe.\textsuperscript{69} The Great Master profoundly rejoiced and performed Buddhist services for the flourishing of the present dynasty. How could one possibly have foreseen the sudden departure of the royal carriage from the royal palace, the sudden taking off of his sandals from the human realm?

\begin{flushright}
越三年, 恭王昇遐, 定宗大王, 綱承寶業, 瞻仰眞風, 送雲衲袈裟. 磨衲法衣, 大師深喜, 聖朝聿興佛事. 豈悟遽宮車於雲闕, 俄脫屣於人寰.
\end{flushright}

lives according to the path of nature in all situations. The term occurs in \textit{Zhuangzi} 莊子, Dazongshi 大宗師篇: “He delights in early death; he delights in old age; he delights in the beginning; he delights in the end”善夭善老 善始善終. Watson, p. 81.

\textsuperscript{66} The term occurring here is \textit{yinchizhong zhi xuanlu} 引舒心至玄路. It refers to leading the soul of the departed at the moment of death through the dark path of the netherworld to be reborn into the Pure Land.

\textsuperscript{67} King Hyejong 惠宗 (r. 943–945) was the second king in the Koryó dynasty.

\textsuperscript{68} Úigong 義恭 is the posthumous title of Hyejong 惠宗 (r. 943–945), the second king of the Koryó dynasty.

\textsuperscript{69} The terms \textit{unnap kasa} 雲衲袈裟 and \textit{manap pōbūi} 磨衲法衣 refers to a pilgrim’s robe and a robe for ceremonies, respectively. The term \textit{nap}衲 itself already refers to a monastic robe, the \textit{kasa}袈裟 (S. \textit{kasāya}) or the \textit{pōbūi} 法衣 (“Dharma cloth”).
The Current King performed the rite of ascending to the throne and governed the country by grasping the [precious] mirror and shining on the confucian customs, by blowing the flute and promoting the teaching style of Vulture Peak [i.e., Buddhism], thereby increasing the manifestation of his royal merits and increasing his veneration for the transformation [of the country] by the Buddha’s teachings. The Great Master expounded the sublime secrets of the sovereign mind, propagated the profound words [i.e., the profound teaching] of the Awakened Emperor [i.e., the Buddha, the Dharma-rāja], like a bright mirror making one forget one’s fatigue or like an enormous [temple] bell waiting to be struck. The assembly of monks studying [Sŏn] lined up like lines of rice and hemp, the group of people coming [to study under the master] formed a path of peaches and plums. The king’s faith and mind regarding [the master] was profound, his admiration and intention towards him was likewise of the utmost degree.

Finally, he granted the master the title of Great Master Chŏngjin [“Realized Truth”] and repeatedly dispatched monks and lay envoys with a vermilion-ink written document inviting the master to come to the capital [lit. “golden city”]. The Great Master considered that he could not miss this opportunity to promote [the practice of] the [Buddhist] path. Remembering the [Buddha’s] entrusting [the Dharma], he said “I shall go!” Finally, he left behind the “Tiger Brook” [i.e., his monastery] and especially went to present himself at the Royal palace for an audition with the king. Thereupon the pure assembly of elders [i.e., those with snow-white eyebrows], a gathering
of illustrious officials in order of seniority [lit. a sequence of herons] looked up in veneration to the master’s Dharma-eye, their eyes shining like a string of pearls. They faced his compassionate visage, looking up to him like as if in a circle. They saw him off until Sana-wŏn in the royal capital. The following day, the king arrived at Sana-wŏn and thanked [the master] saying, “I, your disciple, was looking at Donglin-si for guidance and was looking to Nanjian-si70 in admiration.”

The respected master taught the Dharma in accordance with the [individual] faculties [of his audiences], he was like the sound of whirlwind in the valley. His faculty to elicit a sympathetic response [in the audience] was like the moon’s reflection in a deep pond. His looking up in reverence became even more ardent, his veneration was ubiquitous and profound. Three days later, he provided a Dharma-banquet in the Chunggwang Hall, where he donned a golden robe and ascended the purple seat. The king seeing the master’s determined lips, rejoiced in Sŏn, and he esteemed his lotus-eyes with the utmost sincerity. The surrounding audience performed the ceremony of avoiding the seat, [the officials of] the whole country presented their

70 Nanjian-sa 南澗寺 was located in the prefecture of Hangzhou 杭州, Zhejiang Province. The monastery was founded by Zhifeng 志逢 and restored by the Prince of Wuyue (吳越王). It was also known under the name of Fayu-si 法雨寺. In the Liu-Song dynasty, the monk Zhicheng resided in this monastery and received the patronage of Emperor Xiaowu 孝武 (r. 453–464). Zhicheng’s secular surname was Pei 裴. He originated from Wenxi 聞喜 in Hedong 河東. He was well-versed in the vinaya and composed Shisonglu yiji 十誦律義記 in eight fascicles. He passed away at the age of seventy-two in 500. See Liang gaoseng zhuan 梁高僧傳 vol. 11, “Biography of Shi Zhicheng” (Shi Zhicheng zhuan 釋智稱傳), T. 2059.50.402b.
determination by writing it on their sash. He encouraged [them to take] the three refuges and increased the practice of the ten wholesome actions. Even if [it takes as long as] a city emptied by a mustard-seed [amount one at time] or a [huge] rock to be reduced to dust [by sweeping it with a divine] garment\textsuperscript{71} they must not rest until they obtain the good cause of seeing the Buddha. The king [wished] that the master’s viruous path be without end, and he then donned his royal dress and crown, honoring [the master] as National Preceptor, with reverence forming a karmic connection [with the master] by burning incense. He performed with great sincerity the rite of forming the bond of teacher and disciple, and presented him with a silk kāṣāya robe, an outer [ceremonial] robe, a sitting cushion, a silver bottle, a silver incense burner, a gold-engraved earthenware alms bowl, and a rosary with crystal beads.

大師，潭心有月，嶽頂無雲。一心宣妙覺之風，千眼示大慈之化。上乃大喜曰，“弟子聽玄言而達道，承妙旨以知微，奉以周旋，不敢失墜。”迺於天德殿，高敞法筵，傾願海之千波，爇心香之一炷。大師纔麾麈尾，乍動龍頤。

The Great Master’s mind was like the moon reflected in a deep pond, like a cloudless peak of a lofty mountain. With his One Mind, he propagated the teaching of the [Buddha’s] sublime awakening, with a thousand eyes; he indicated the teaching of [Avalokiteśvara’s] great compassion. The king greatly rejoiced and said, “I, as your disciple, shall listen to your profound teaching and achieve the path, accept the sublime truth and understand the profound [Dharma]. I shall uphold it in all circumstances and not dare to let it be neglected.” Thereupon he opened a large-scale Dharma-banquet in the Hall of Heavenly Virtue, during which he [produced] a vow as profound as the ocean and as wide as a thousand waves, lightening up a stick of the incense of the mind. The Great Master then waved his whisk, moving his face for a moment.

\textsuperscript{71} This refers to a “small kalpa”, the time required to reduce an enormous large rock to dust by sweeping a celestial garment over it once every thousand years.
有僧問，“如何是向上一路。”大師曰，“不從千聖得。”又問，“既不從千聖得，從上相傳，從何而有。”大師曰，“只為不從千聖得，所以，從上相傳。”又問，“與麽卽二祖不望西天，達摩不到唐土，大師曰，雖不從千聖得，達摩不虛過來。”於是，人天感應，賢聖喜歡。

[Then] a monk asked him, “What is the only road leading upward [i.e., Sôn]?” The Great Master said, “It cannot be obtained from a thousand saints.” Again, he [monk] asked, “Since it cannot be obtained from a thousand saints, where does the transmission from patriarch to patriarch have its origins?” The Great Master said, “It is merely that it cannot be obtained from a thousand saints. Therefore [as it is obtained by oneself alone], it is transmitted from patriarch to patriarch.” Again, he [monk] asked, “If it is like this, then the second patriarch [Huike] would not have looked up to the Indian [patriarch Bodhidharma], and Bodhidharma would not have come to the land of Tang [China]? The Great Master said, “Although it cannot be obtained from a thousand saints, Bodhidharma did not cross over [to China] in vain.” Thereupon, [having heard this] men and gods were moved and responded, worthies and sages were delighted.

花雨飛空，檀煙蔽日，彼摩騰赴漢，僧會遊吳，其奉佛之大功，歸僧之專㜫，無以加也，所謂，四方咸賓，萬世永賴，當慧日再中之際，是仁方丕變之時，大師迺言曰，老僧，年迫桑楡，齒衰蒲柳，但願往松門而休足，向金闕而歸心而已。

Flowers fell like rain, hovering in the sky, the smoke of sandal-wood incense covered the sun. It was like when Kāśyapa Mātanga went to Han China, or when Saṅghavarman journeyed to Wu China. Their great merit of upholding the Buddha in veneration, the single-minded subtlety of taking refuge in the saṃgha: there is nothing more than this! That is, people in the four directions all admired [the Great Master], for all generations, they [vowed] to rely on him forever. When the sun of wisdom was again rising high in the sky, this was the time for the benevolent country [i.e., Koryŏ] to undergo a great change. Thereupon the Great Master said, “I am now an old monk whose age approaches the sunset [of life]. My teeth are decayed, my
body is decrepit like a willow tree. I only wish to go to the Pine Tree Gate [i.e., my monastery] and rest my feet. I just take refuge in my mind by facing the golden palace.

Although the king yearned for the master’s compassionate face and venerated his profound teaching, [he couldn’t do anything but] look at the shape of the [master’s] carriage and follow the departing carriage with his eyes. He looked up with respect to the monasteries [numerous as a flock of wild geese], his mind inclined towards them. Thereafter, he dispatched galloping [royal] horse riders to convey his feelings [to the master], and had [royal] letters sent to him [flying like the wind] in which he described his sincere devotion. Then he composed and sent him a poem celebrating [the master’s] virtue. It goes as follows:

The sun of wisdom hangs high [in the sky], shining upon the country [East of] the sea [i.e., Koryô],
The body of truth [i.e., the dharmakaya] is utterly calm, yet it manifests its harmonious light [in the secular world].
You proclaim the Dharma contained in palm-leaf sūtras, revealing it to [sentient beings] who are on a deluded road.
A lotus flower has blossomed in the alms bowl, it is the site where one enters into concentration [i.e., samādhi].
A single roar becomes the sound dispersing the clouds [of ignorance] and cleansing [the mind].

The two gates transcend characteristics; they depart from the secular world and [dwell] in the coolness [of liberation].

The arcane gate is distant and remote, it lies outside [the world of] mountains and streams.

I regret that I cannot rush to have an audience with you, the abbot [in your upper quarters].

He presented [this poem] with a black tonic beverage, fragrant tea leaves, a red folding screen, and fine incense, as a token of his faithful mind, and to pray for the power of the Dharma from a distance. The Great Master left the royal palace and arrived at Unsan. [There] the mist and vines were intertwined [and suitable] for living in retreat, the water was suitable for rinsing out one’s mouth and the rocks were suitable as a pillow. His mind [truly felt] limitless there. He was determined to end his days there.

Thereupon those clad in rags [i.e., monks] came rushing like the wind,
those [lay people] providing vegetarian feasts gathered like clouds. The Great Master had extinguished both [realms of] form and emptiness, perfected both concentration and wisdom [i.e., samādhi and prajñā]. He practised the supreme path in the mountains and bestowed his arcane merit on the world. How could this possibly be different from the Buddha, which means the ‘awakened’ [one]? He is divine and has transformed [sentient beings].


On the fifth waning moon day of the eighth month in autumn, in the fifth year of the Xiande era [958], a year that gathered esteem, the Great Master, being about to depart and enter nirvāṇa, upon having taken a bath, ordered the assembly to gather in front of his quarters, and they all gathered in the front courtyard. Then he bequeathed his last instruction: “The myriad of dharmas are all empty. I am about to leave. The One Mind is the basis. All of you must strenuously exert yourself in this endeavor! When mind is born [all] dharmas are born, and when mind is destroyed [all] dharmas are destroyed. A benevolent mind is the Buddha, how could there be any [other] kind? You should strive diligently to preserve the correct precepts of the Tathāgata!” Having ended his talk, he retired to his quarters, where, in a solemn fashion, he sat in a cross-legged posture and displayed his entering into nirvāṇa. This took place in the Sōn Hall of the Kodal-wōn. Alas! It has been ninety springs [i.e., years] since he had manifested his body in the East [i.e., the country of Koryō] as a response [to the needs of sentient beings], and it has been sixty-nine summers since he had taken the Western precepts [i.e., the precepts of a Buddhist monk]. The [monks on] Hyemok-san cried loudly, the color of the trees of the Crane Grove turned white out of sorrow. His disciples were filled with grief, wondering whom they should now look up to [for guidance]. The aged monks in the mountains lamented their own
decrepitude and weakness. Both monks and lay people, lay men and lay women, were beating their breasts and stamping their feet, weeping bitterly.

The sound [of their lamenting] shook the cliffs and valleys.

翌日, 奉遷神座於慧目 山, 龕觀, 顔色如生. 權施石 戶封閉. 上聞之, ‘慨禪月之早
沉, 嗟覺花之先落.’ 降之星使, 吊以鵠書, 追諡元宗大師, 塔號惠眞. 敬造眞影一
幇, 仍令國工, 攻石封層冢. 門人等 , 號奉色身 , 竪塔于慧目山西北崗, 遵像法也.

The next day, they respectfully moved [the master’s] corpse to Hyemok-san. As they opened the mortuary niche, they saw that the color of the [master’s] face was as if he was alive. The emplacement being selected, the stone stūpa [containing his enshrined remains] was sealed off. The king, having heard of the master’s death, deplored ‘the early setting of the moon of Sôn, and sighed at the premature fall of the flower of awakening.’ He dispatched a royal emissary73 with his personal letter expressing his profound mourning, and he conferred on him the posthumous title of ‘Great Master W'onjong’, and the title “Hyejin” for his stūpa. [Furthermore] he respectfully had manufactured one [mortuary] portrait [of the master], and had state-commissioned artisans carve a multistorey-stūpa in stone. His [i.e., the master’s disciples] wept aloud as they reverently carried [the remains of] his physical body to be enshrined in the stūpa erected on a north-western hill on Hyemok-san. This [rite] was carried out in compliance with the semblance Dharma [age].

大師, 心燈有焰, 定水無波, 智慧海融, 慈悲雲覆. 學佛悟禪之德行, 降魔鎮俗之
威稜, 西遊顯顯之功, 東化巍巍之法, 遂使盤桃潤色, 若水生光. 其聖功也, 不可
以知知, 其神化也, 不可以識識.

73 The term for royal emissary (xingshi 使使) originates from ancient astronomers who said: “In the sky, there is a star named shixing 使星 which supervises the emissaries of the son of heaven on earth.” Therefore imperial emissaries are referred to as xingshi, literally “star emissaries.” See Houhanshu 後漢書, “Biography of Li He” (Li He zhuan 李郃傳): 和帝分遣使者 觀採風謠 使者二人 到益投郃候舍 郃
因仰觀 問曰 二君發時 寧知朝廷遣二使耶 問何以知之 郃指星示云 有二使星 向益分野 故知之.
The Great Master’s lamp of the mind was alight with a [bright] flame, he was a calm sea without waves, his wisdom was like a [perfectly] interfused ocean, and his compassion was like a cloud covering [the whole world]. The virtuous conduct [resulting from] his study of the Buddha’s teaching and awakening of Sŏn, the power [from] his subduing Māra and subjugating the secular world, the merit of his journey west [to China] and teaching there, the power of the Dharma [he accumulated] by teaching in the Eastern Country and by teaching on the lofty mountains, –all these caused the peach of the immortals to shine with a bright lustre, as if water emitted a ray of light. His saintly merit cannot be known by conceptual understanding, his spiritual transformation [of sentient beings] cannot be known by [mere] knowledge.

Still, the dharmakāya is without form, but it necessarily manifests its merit by means of form. The essence of the path is without words, but its teaching is necessarily indicated by means of words. How can true emptiness be experienced if not by means of sublime existence? The master’s great disciple Hŭnhong, superintendent of monks of the two divisions and triply

74 The term rendered as “power” is weileng 威稜, a term referring to the power and influence of the Son of Heaven or to divine power in general. See Hanshu 漢書, “Biography of Li Guang” (Li Guang zhuan 李廣傳): “Li Ji said, ‘The awe of the divine spirit is called power’” 李奇曰 神靈之威曰稜.

75 The peach of the immortals (pantao 盤桃, also tiantao 天桃) refers to an imaginary peach that the Daoist immortals eat. Supposedly, whoever eats this peach lives for several thousands of years. As this peach is believed to grow on an island in the Eastern Sea (donghai 東海), it here refers to Haedong 海東, or to the Korean peninsula.
exalted Great Master,\(^{76}\) as well as other monks, were the authorities [lit. “large 
whale-like temple bells”]\(^{77}\) within the Buddhist establishment [lit., “garden 
of the Dharma”], and the exemplary models of the Sŏn school. They followed 
the footsteps [of their master] in the house of compassion and inherited 
the afterglow of his torch of the Dharma. With a deep sigh, they lamented 
and said, “Although we have inscribed [our master’s] secret teachings on 
our minds, if we do not engrave his extraordinary traces [i.e., his biography] 
on stone, how can the one true teaching be expressed and preserved for 
evermore?” Thereupon, they composed the Great Master’s account of conduct, 
and, hoping for the Great Ruler’s favor, they requested him to compose a 
refined preface,\(^{78}\) so that the virtuous deeds of our master could be recorded 
[on his stūpa’s stele]. The king gave his approval and ordered me, his subject 
Kim Chŏng-ŏn,\(^{79}\) a Scholar of the Royal (Confucian) Academy, saying, 
“The conduct of the late State Preceptor, the Great Master Hyemok, is lofty 
and higher than the clouds, his merit [and virtue] soaks the human realm.

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\(^{76}\) The Triply Exalted Great Master (samjung taesa 三重大師) is a rank in the hierarchy of monks 
in the Koryŏ dynasty. Since the early Koryŏ, the so-called Nine Mountains (kusan 九山) of Sŏn 
and the Five Teachings (ogyo 五敎) of Kyo held monk-examinations and conferred ranks upon 
the successful candidates. The hierarchy of ranks in the Sŏn school was as follows: taeso˘n 大選, taedo˘k 大德, 
taes̄a 大師, chungdaesa 重大師, sanjungdaesa 三重大師, sŏna 禪師, taesŏna 大禪師. In the Kyo school, 
the succession of ranks was taeson 大選, taedok 大德, taesa 大師, chungdaesa 重大師, sanjungdaesa 三重大師, sujwa 首座, and su˘n̄g’t'ong 僧統. Note that some scholars do not consider taesŏn as a rank. 
(See Hŏ Hŭng-sik, Koryŏ Pulgyosa yŏn'gu 高麗佛敎史硏究 (Seoul: Ilchogak, 1986, p. 327).

\(^{77}\) Jingzhong 鯨鐘 (lit., “whale-bell”): in Buddhist monasteries, there are large and smaller bells. The 
large bells are referred to as fanzhong 梵鐘 or jingzhong. They are struck at dawn, mealtime, dusk, 
and retiring to sleep. The smaller bells are struck in the monk hall and the Dharma hall during the 
ceremonies held therein.

\(^{78}\) A refined preface is a translation for youfu zhi wenci 幼婦之文辭. The expression youfu 幼婦 is 
explained in “yellow pongee 黃絹, youthful wife 幼婦 maternal grandson 外孫 and spicy plants 
squashed in a mortar 齒臼. See p. 112 note 62 above.

\(^{79}\) Kim Chŏng-ŏn 金廷彦 was a literatus and a minister in the Koryŏ dynasty. He held the posts 
of Grand Master for Splendid Happiness, Grand Councilor, Scholar of the Royal (Confucian) 
Academy, Chief of the Royal Personnel, former Commissioner of the Ministry of Rites, Vice Grand 
Councilor, and Chief Compiler of the Dynastic History.
It is appropriate for you to use your great literary skills⁸⁰ to write down his meritorious achievements so that they can be profusely recorded on his stele.”

臣, 髟汗四匝。拜稽首曰, “臣夜繩易惑, 空縷難分, 以淺近之麼才, 紀玄微之景行。其猶蟾宮攬月, 驪海探珠矣。設使蒼天倚杵之時, 碧海褰裳之際, 所望玄功可久, 妙蹟猶存, 因敢美盛德之形容, 庶有補於將來僧史。”重宣其義, 遂爲銘云,

I, the king’s subject, quivered and sweated profusely from my four limbs. I bowed and prostrated myself on the ground, saying [to the king], “I, your humble subject, am easily confused by a rope at night, mistakenly perceiving it as a snake. I have difficulties discerning a thread in the air. Using my shallow and petty talent to record the arcane and profound grand acts [of the master] is like attempting to grasp the moon⁸¹ with one’s hands, or like seeking the pearl [below the jaw] of the black dragon in the ocean.⁸² I wish that the master’s arcane merit lasts for a long time, and that his sublime traces be preserved up to the time when the blue sky [will be so close to the earth that it can] lean on a pestle, or when the blue ocean [will dry up

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⁸⁰ The term rendered as great literary skills, hongbi 鴻筆, occurs in the Lunyu 論語, Xusong Chapter.

⁸¹ The expression for “moon” here is changong 蟾宮, literally “the toad in the moon.” See Yuan Jiao’s poem “Yueshi 月詩” [Poem on the Moon]: “Chang E stole the medicine (of immortality) and left the human world; she kept it in the toad palace [moon] and did not allow its return” 嫦娥竊藥出人間 藏在蟾宮不肯還. Other similar expressions are yuegong 月宮, yuhun 玉魂, yulun 玉輪, yujing 玉鏡, and yutu 玉兔.

⁸² The black dragon (lilong 驪龍) is explained in the Zhuangzi 莊子, Liyukou Chapter: “There’s a poor family down by the river who make their living by weaving articles out of mugwort. The son was diving in the deepest part of the river and came upon a pearl worth a thousand pieces of gold. His father said to him, ‘Bring a rock and smash it to bits! A pearl worth a thousand in gold could only have come from under the chin of the Black Dragon who lives at the bottom of the ninefold depths. To be able to get the pearl, you must have happened along when he was asleep’ 河上有家貧 恃緯蕭而食者 其子沒於淵 得千金之珠 其父謂其子曰 云云 千金之珠 必在九重之淵 而驪龍含下 子能得珠者 必邃其睡也. Watson, p. 360.
so that one can cross it by merely lifting one’s clothes. Because of this, I
dare to eulogize his grand virtue, so that it may supplement in many ways a
future history of monks.” Having repeatedly declared this intention, I finally
composed the inscription as follows:

大哉妙覺，
邈矣真宗。
玄玄示化，
黙黙宣風。

Great is the sublime awakening, distant and profound the true teaching [of Sŏn]!
Arcane and profound is the manifestation of your transformation [i.e.,
teaching]. Preserving utter silence, you preach the teaching [of Sŏn].

真有非有，
真空不空。
蓮開水上，
月出星中。

True existence is not existence, true emptiness is not empty.
The lotus flower blossoms on the water, the moon appears among the stars.

溥率見之，
人天仰止。
注意玄河，
歸心佛理。

All can see it, men and gods look up to it.
The intention is focused on the profound river [of truth], the mind reverts
to the truth of the Buddha.
Having tasted the joy of Sŏn, one is satiated by the joy of the Dharma. Who has accomplished this? Only our master!

In the blue sky, a saint is soaring high; he is venerated like the King of Emptiness [i.e., the Buddha]. The transmission from mind to mind allowed him to dwell in calmness; his traces [i.e., feats] were equal to bright light.

Riding a boat crossing through the vast ocean [to China], he then discarded the raft and in a dignified manner [visited eminent masters]. He left to obtain the transmission from Kāśyapa [i.e., the Sŏn lineage], he came back transforming the country of Fusang [i.e., Koryŏ] [through his propagation of Sŏn].
Buddha’s sun has again ascended in the middle of the sky, the Dharma cloud is so vast as to cover [the entire earth].
The country[’s king] formed with him the bond of master and disciple, king and subjects gathered to meet [the master].

Those worthy of becoming vessels of the Dharma gathered in the Sŏn courtyard [i.e., at the master’s temple], soon they were inclined to [the master’s] wisdom.
Hidden in his stūpa on Mt. Kukkutapāda [“Kyejok-san”], he emits a luster. But when can we meet again with his August face [lit. dragon chin]?

Erected on a day of the tenth month in the eighth year of the Kaibao era (975).
Engraved by Yi Chŏng-sun.

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83 After having received the mind-to-mind transmission from Śākyamuni, symbolized by the robe and bowl (衣鉢), Mahākāśyapa entered into nirvana on Mt. Kukkutapāda. The brightness refers to just that event, the entering into nirvana.

84 The day in question is referred to as yuanxian 渊獻 (or dayuanxian 大淵獻), which corresponds to the bai亥 character, the twelfth and last of the Earthly Branches (dizhi 地支). See Erya 尔雅, “Explanations of the heavens” (Shitian 釋天): “When Jupiter is in bai it is called dayuanxian” 太歲在亥曰大淵獻.

85 The Kaibao 開寶 era (968–976) refers to the reign of Song Emperor Taizu 太祖 and coincides with the reign of King Kwangjong 光宗 in Koryŏ.
The second year of the reign of the Koryŏ [King] Kyŏngjong, the fourteenth year of the sexagenary cycle.

On the twenty-first day of the tenth month in the eighth year of the sexagenary cycle, the ninth year of Qiande era [971], when His majesty the Emperor [attended the ceremony of] initiating the recitation of the Tripitaka in the Yuanhe Hall, he issued a decree which said, “Among the monasteries in [our] country, there are only three who preserve [the tradition], without moving [away from it]. May the [master’s] disciples, in mutual succession, [be appointed] as abbots, so that [the master’s lineage be perpetuated] from generation to generation without interruption. This [I proclaim henceforth] to be a rule.” [The three monasteries in question are] the Kodal-wŏn, Hŭiyang-wŏn, and Tobong-wŏn. The abbots of [these] three jewels must rely on the power of the Lord of the State. The reason is that [when] the Tathāgata of the Śākya appeared in the world, he said that he entrusted the Buddhist Dharma to [the protection of] the king and his great ministers. Therefore, His Majesty our Emperor feels a profound respect for the sublime principle of Buddhism and together formed a connection with the good cause, so that [this] regulation may always flow forth.
大師 傳印,
大德 金鏡,
三重大師 訓善,
重大師 俊解,
大德 勝演,
大德 義光,
大師 全狀,
大德 僧奣,
和尚 幸希,
和尚 幸海,
和尚 幸位,
僧摠 戒定,
大統 談弘,
大德 幸吉 等, 五百餘人.

The names of his monastic and lay disciples are as follows.
Exalted Great Master Tonggwang,
Exalted Great Master Haenggûn,
Great Master Chôn’ìn,
Great Virtuoso Kûmgyông,
Triply Exalted Great Master Hunsôn,
Exalted Great Master Chunhae,
Great Virtuoso Sûngyôn,
Great Virtuoso Ùigwang,
Great Master Chônjang,
Great Virtuoso Sûngmaeng,
Venerable Haenghûi,
Venerable Haenghae,
Venerable Haengwi,
Superintendent of Monks Kyejög,
Great Superintendent Tamhon,
Great Virtuoso Haenggil, and over five hundred other monks.
三剛典.
院主僧 孝安.
典座僧 幸崇.
直歳僧 法元.
維那僧 幸溫.
門下刻字僧 幸言, 慶然, 宗能, 廣規.
塔名使 太相 神輔,
副使 佐尹 令虛,
送葬使 正輔 信康,
副使 佐尹 圭康,
齋使 元尹 守英,
祿僧史 英順,
修碑使 卿 圭凝,
直務 憲規.
掌持筆硯官 眞書 左直學生 李弘廉.
石匠 仍乙希.

Office of the Three Superiors of the monastery:
Abbot Hyo’an,
Director of religious services (vihārapāla) Haengsung,
Labor Steward Monk Pöbwôn,
Rector (karmadāna) Haeng’on.

Monks who engraved the disciples['names']: Haeng’on, Kyöngyön, Chongnûng, Kwanggyu.

Envoy who delivered the stûpa name: Grand Councilor Sin Po.
Vice Commissioners: Adjunct Magistrate Yong Hô.
Envoy taking part in the funeral procession: Chông Po, Sin Kang.
Vice Commissioner: Adjunct Magistrate Kyu Kang.
Envoy for the vegetarian feast: Head Magistrate Su Yông.
Envoy for condolence money: Yong Sun.
Envoy for building the stûpa: Minister Kyu Üng
Directly in charge [with building the stūpa] Hŏn Kyu

Official directly commissioned with brush and inkstone: Mantra calligrapher and writer and Adjunctly commissioned Yi Hong-ryŏm.
Stone artisan: Ing Úl-hūi.

始丙寅年, 郢工碑塔, 終至丁丑年, 功畢也.

The construction of the stūpa inscription was begun in the third year of the sexagenary cycle and completed in the fourteenth year of the sexagenary cycle.

院主僧 孝安.
典座僧 幸崇.
維那僧 幸溫.
直歲僧 法圓.

Abbot Hyo'an,
Director of religious services (vihārapāla) Haengsung,
Labor Steward Monk Pŏbwŏn,
Rector (karmadāna) Haeng'on.
VI

STELE INSCRIPTION OF PŎBIN T’ANMUN

(海美 普願寺 法印國師 寶乘塔碑文)
6. Stele Inscription of Pŏbin T’anmun

海美 普願寺 法印國師 寶乘塔碑文

Stele Inscription of Posŭng Stūpa for the National Preceptor Pŏbin at Powŏn-sa in Haemi.

迦耶山, 普願寺, 故國師, 制贈諡法印, 三重大師之碑. [題額]

[Stele] Inscription of the Triply Exalted Great Master, posthumously titled Pŏbin, late National Preceptor, at Powŏn-sa on Kaya-san.

高麗國, 運州, 迦耶山, 普願寺, 故國師, 制贈諡法印, 三重大師, 寶乘之塔碑銘, 井序.
光祿大夫, 太丞, 翰林學士, 前內奉令, 臣, 金廷彦, 奉制, 撰.
儒林郞, 司天臺博士, 臣, 韓允, 奉制, 書幷篆額.

Stele Inscription and Preface of Posŭng Stūpa for the Triply Exalted Great Master, posthumously titled Pŏbin, late National Preceptor, at Powŏn-sa on Kaya-san, Unju, Koryŏ country. Composed upon royal order by the subject Kim Chŏng-ŏn, Grand Master for Splendid Happiness, Grand Councilor, Scholar of the Royal (Confucian) Academy, Former Chief of the Royal Personnel.

Written out and inscribed in seal script upon royal order by the subject Han Yun, Gentleman-Confucian and Erudite\(^1\) of the Bureau of Astronomy\(^2\).

\(^1\) Hucker 4746
Respectfully considering that after the Emperor of Awakening, the Buddha Śākyamuni, passed away [between] the trees of the Crane Grove, and before the crown prince Maitreya succeeds to the throne [at his assembly] at the Dragon-flower [tree], there are during these generations, benevolent beings whose mind is identical to that of the Buddha. “Buddha” means “awakened being.” Because the master practiced this, he made steamed jujube [put it into practice] in the corner of the ocean [i.e., the Korean peninsula] to lead them across the arcane ford [to the other shore of salvation] and to correct them, bringing them to the extensive mountain-side of the peach of immortality, making the sun of wisdom to [brightly] shine forth again. He whose path is [worthy of] respect was selected as the king’s preceptor. Because of the generosity of his virtue, he was considered as the father of sentient beings. Moreover, there are six categories within the three baskets (tripitaka) of Śākyamuni: the inner [categories are the threefold training of] śīla, samādhi, and prajñā, which are the foundations of Sŏn; the outer [categories are the threefold textual collections of] sūtra, śāstra, and vinaya, which are the gate of Kyo [i.e., Doctrine]. The one who was completely [conversant] with them was truly [no one other than] the Great Master!

The Great Master’s Dharma-title was T’anmun, his courtesy name was

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2 Hucker 5783
Tae’o. His secular surname was Ko, and he was from Kobong in Kwangju. His ancestors had gathered endless virtues and they had an abundance of accomplishments. His ancestors had achieved a great pool of long success [in producing capable ministers], and displayed the virtue of three kinds of unusual feats. His father organized [i.e., embellished] his county, [thus contributing to his] family’s fame, a clan of many [talented scholars planting] orchids in the courtyard. Thereupon he inherited the blessings of his clan’s style, and was frequently venerated as a village leader. His mother was from the Paek clan. She solely cultivated the mind of [becoming a] mother [lit. “sage and good”] and wished to obtain a child of supernormal powers. She respectfully practiced the path of female virtues and with circumspection preserved the etiquette of motherhood. While she was asleep she saw an Indian monk who gave her a golden-colored strange fruit, and consequently she became pregnant. In the month in which the birth was expected, his father also had a dream, in which a Dharma banner pole was erected in the middle of the courtyard, on which a banner with characters in Indian script was hung, fluttering with the wind and waving in the shining sun. A crowd of people was gathered beneath, the spectators forming like a solid wall.

At dawn of the fourteenth day of the eighth month of autumn, in the seventh year of the Qianning era (900), the master was born. His newborn body was wrapped around with something so that it looked as if he was wearing a monastic robe that hung down from his neck. He was born with a strange physiognomy and abstained from unrestrained speaking from his childhood. If he saw golden images [of the Buddha], [he looked at them] with a pious mind. When meeting monks, he did so with palms together [as a sign of respect]. One could see that his [spiritual] faculty was almost [fully] matured. As the sprout of his good roots [kuśala-mūla] was precocious [i.e., matured in his previous existences], when he turned five years old, he was
sincerely inclined to depart from the secular world, and his intention was focused on leaving the dust [of this world]. He wished to entrust his life [lit., his traces] to the monastic community [lit. “black gate”] and so he focused his mind on the adamantine realm [i.e., the Buddhist monastery].

First he spoke to his mother. His mother remembered her past dream and in tears told him [approvingly], “I wish to be saved in my next existence and I shall no more obstruct you by my thoughts of waiting for you at the door [i.e., my parental love for you shall not obstruct your goal].” After this he met his father. His father joyfully said, “Good!” He promptly shaved his head and took leave from his parents. He cultivated his mind and studied the Buddha’s teaching. He went to Hyang[sõŋ]-san and met the master Taedo˘k at the large monastery there. When the master saw the Great Master, he had marvelous appearance of the hair of a phoenix with the special appearance of the spiral hair on the top of his head. Therefore he said, “Although you are the age of a child, you are already replete with the virtue of old age. If someone like you takes me as his teacher, this is just like trying to catch a hare by merely observing a stump, or like climbing a tree to catch a fish. I can not be your teacher. You should go to a better place [with a better teacher].”

The Great Master now wanted at all costs to visit a true [teacher] among monks and seek out the ancient vestiges [of monasteries]. He met [to take leave from the master], who said [to him], “Among old monks, it is said that
on Hyangso̊ng-san there are the vestiges of a Buddhist monastery which in
the past was a place where the bodhisattva Wŏnhyo and the great master
Ŭisang had dwelled together and taken a rest.” The Great Master [said,]
“Since I have heard about these noble vestiges [i.e., that monastery], how can
I not go to those profound foundations and practice wholesome actions [i.e.,
cultivate the path] there?” Then he built a grass hut among those old vestiges
and [practised in order to] cage the mind that was like a [wild] monkey and
controlled the consciousness which was like a [unbridled] horse. There, he
rested his feet and purified his mind, spending several years [living] there. At
that time, [people] called him “noble srāmanera.”

大師，通聞，‘信嚴大德，住莊義山寺，說雜華者。’ 希作名公之弟子，願為真佛之法
孫，特詣蓮扉。財執巾盥，乃嘗讀以雜華經，一卷一日誦無孑遺。嚴公器之，大喜
曰，‘古師所謂，‘賢一日，敵三十夫’，後發前至，將非是歟，果驗。’拳拳服膺，師逸
功倍。龍樹化人之說，即得心傳，佛華論道之譚，何勞目語。雖然妙覺，猶有律儀。

The Great Master then heard that the great virtuous monk Sinŏm
was dwelling at Chang-ui Mountain Monastery and lecturing on the
Gandavyūha Sūtra. As he hoped to become the disciple of that famous monk
and wished to become a Dharma heir of the true Buddha, he specially went
there [lit. to the “Lotus Door”]. He barely began to assist him by holding his
towel and washbowl than he [began] studying the Huayan Sūtra, memorizing
one fascicle a day and reciting it without a single omission. Master Sinŏm
considered him to be [a worthy] Dharma-vessel [of deep capacity] and
with great joy said, “The ancient masters used to say that a worthy [disciple]
[memorizes] the equivalent of thirty men. Is this not [indeed like the saying
that] the one who begins later arrives first? Indeed I just experienced this!”
He devotedly served [his teacher] and the master easily multiplied his
efforts [in practice]. The story of Nāgārjuna’s teaching people can [indeed]
be understood by the mind [i.e., be truly felt here]. How could it be hard [in
this context] to witness with one’s eyes the story of Buddha discussing the
path [with his disciples]? Although [he achieved] sublime awakening, he still
[relied on] monastic codes and decorum.
At the age of fifteen, he then received the full ordination precepts at Chang-ūi Mountain Monastery. His first vinaya master dreamt that one divine monk said to him, “Among those to newly receive the precepts, there is a novice [lit. srāmanera] named Mun. Only this novice is an extraordinary person. Concerning the Dharma, he is a great vessel for the Huayan [teachings]. What need is there for him to undergo physical hardship to obtain the [full ordination] precepts?” Upon waking up, [the vinaya master] investigated it and indeed found the Great Master’s name [on the list of postulants]. The vinaya master viewed this as a strange event, and referring to his previous dream, said, “As the divine being warned me, indeed why should it be necessary that you receive the full ordination precepts?”

大師迺言曰, “我心匪石, 其退轉乎, 願言佛陀孫, 合受菩薩戒,” 戒香遂受, 行葉彌芳.

The Great Master then said, “My mind is not like a stone, how can I roll it back? I wish to say that [in order to become] an heir of the Buddha, it is appropriate to receive the bodhisattva precepts.” Having received the fragrance of the precepts, the leaves of his practice emitted a fragrance everywhere.

由是, 聲九皋應千里. 故乃太祖, 開大師, 緯林拔萃, 覺樹慧柯, 制曰, “旣幼年之表異, 號聖沙彌, 宜今日之標奇, 稱別和尚.” 是謂逃名, 名我隨, 避聲, 聲我追者也.

Because of this, his fame reverberated in the [deepest] swamps for a thousand li. Therefore [King] T’aejo, having heard that the Great Master was outstanding among the forest [i.e., multitude] of monks and the wisdom-branch of the tree of awakening, issued a royal order saying, “As he already
had been called ‘noble srāmanera’ in his childhood as a token of his prodigy, it is only befitting that today he be called ‘Distinguished Master’ as a token of his prodigy.” This means fleeing fame, [but] as fame follows one’s self, if you evade reputation, your reputation follows after you.

In the first year of the Longde [era, 921], an “ocean assembly” [i.e., a gathering of monks] was established for the selection of monks [to administrative posts]. A decree [issued by the king] said, “As there [already] is the Distinguished Master of Changūi-sa, why would it be necessary to select yet another layman?” Then he was labelled a monk and passed through the questioning of the examiners [replying smoothly] like [the sound of] a struck bell emitting a loud sound on being hit hard. Thereupon in the tenth month of winter in the twenty-third year of the sexagenary cycle in the Tongguang era [926], the Queen Consort Ryu, [a concubine of] T’aejo, had an unusual dream of becoming pregnant. Due to the sincerity of her mind [lit., the red crimson of the date tree], she wished to give birth to [a child having] a jade-like brave countenance. She then requested the Great Master to pray for the power of the Dharma [to assist her wish]. Thereupon [the master] lit incense in a golden censer and recited the sūtras [lit., opened up the sūtra boxes and recited them by turning the jade axis of the scrolls], praying that the auspicious dream of giving birth to a bear [i.e., a male heir] would lead to a birth as smooth as that of a lamb. As a result, the desired effect [was accomplished] and the child had the marvelous appearance of a protruding crown like the sun and the unusual shape of a heavenly face.
He was supposed to live quietly in the confines of the palace of the crown prince, and to inherit and maintain the grand prospect [of the royal lineage]. He was [to become] the King Taesŏng [i.e., King Kwangjong]. As a matter of fact, the Great Master had deeply obtained the Buddha's mind and magnanimously respected the power of heaven. The sublime inspiration of his prayer [was sufficient] to bestow affluence on future generations. His profound merits [were sufficient] to offer blessings to the bright successor [to the throne]. T’aejo praised him very much for that and swiftly sent him a hand-written missive appreciating his hard work.

Subsequently [the master] moved his residence to Kuryong Mountain Monastery where he lectured on the Huayan [Sūtra]. At that time [i.e., while he lectured], flocks of birds surrounded the space in front of his room and tigers lay down below the stairs [leading to his room]. His disciples all trembled with fear at this sight. But the Great Master, with a joyful face and self-possessed said, “Be quiet! These rare birds and beasts merely rely on me for taking refuge in the Dharma.” In the spring of the following year [927], the Great Master had cultivated the mind of being tied in the grass,³ and his virtue crowned him as the head of Gaṇḍavyūha [practitioners], and he was promoted to [the title of] “extraordinary great virtuous monk.” Consequently, he systematically and skillfully guided [sentient beings]. From then on, the

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³ “Grass-bound” 草繫 refers to “Grass-bound bhikṣu” 草繫比丘, literally “a monk bound up in the grass” (S. kuśa-vandhana), mentioned in the Da zhuangyan lunjing 大莊嚴論經 (T. 201.4.268c10) and the Sūtra of Brahma’s Net (Fangwang jing T. 1484.24.7b23): a monk was mugged by a thief, who restrained him by tying him up in the tall live grass. The monk, not wanting to break the precept against taking life remained lying tied up in the grass, rather than ripping it out. A king who passed by and found the monk was so moved by this scene that he converted to Buddhism.
number of those requesting him for additional instruction was unfathomable, and he had truly numerous disciples. T’aejo, who was just planning to unify the dragon countries [i.e., the three kingdoms] admired the teaching of Buddhism [lit. teaching of the elephant].

In the beginning of the Qingtai [era; 934], he heard that the “supreme virtuous monk” Sillang on Sōbaek-san had [studied] Buddhabhadra’s version [i.e., translations] of the text [i.e., the Huayan Sūtra in eighty fascicles], and expounded the secret teaching of the mahāvaipulya [sūtras; ie. the Mahāyāna sūtras]. In that year, [Sillang]’s age was approaching the sunset [of life; lit. “mulberry and elm”] and his [bodily] appearance was decrepit like a willow tree. Then he [went] to request the Great Master [for instruction] and [Great Master] Sillang [ascended the Dharma seat] and wielding his jade stick expounded the golden words [i.e., the Buddha’s teachings] and exposed the mind-dharma [i.e., the teaching about the mind]. The Great Master then went to Sōbaek-san and listened [to the lectures] on the three versions of the Huayan Sūtra and [exclaimed,] “How can this be different from what the Sugata [i.e., the Buddha] has secretly transmitted to Kāśyapa, or from what Vimalakīrti silently replied with to Mañjuśrī?” The Great Master Sillang replied with a [sense of] shame on his face, saying: “In the past, the Scholar-youth Bodhisattva [i.e. Confucius]⁴ said that ‘It is [Pu] Shang who can bring out my meaning’.⁵ Therefore the great Huayan teaching flourished henceforth.

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⁴ Rutong pusa 儒童菩薩, “Learned-youth Bodhisattva” refers to Confucius as having been sent from India by the Buddha to instruct China.

⁵ Pu Shang 卜商, styled Zi xia 子夏, is mentioned in the Lunyu as one of Confucius’ close disciples. He was forty-five years younger than Confucius and is represented as an extensively read and exact
天福七年, 秋七月, 塩白二州, 地界螟蝗害稼. 大師為法主, 講大般若經. 一音纔演法, 百螣不爲灾. 是歲卽致年豐, 翻成物泰.

In the seventh month of autumn in the seventh year of the Tianfu [era, 942], the region between the two prefectures of Yômju and Paekju was infested by a locust plague which destroyed the crops. The Great Master acted as “Lord of the Dharma” and lectured on the Large Prajñāpāramitā Sūtra, and with one single [and perfect] voice he expounded the Dharma, which [made] all the harmful insects withdraw and not cause damage. That year thus proved to be a year of good harvest and turned out to be peaceful [for everything].

惠宗嗣位, 索花嚴經三本裁竟, 即於天成殿, 像設法筵, 請大師講覲, 兼申慶讚, 爲其弘宣寶偈. 永締芳緣, 附大師, 送納於九龍山寺, 別贈法衣, 贅之珍茗, 副以仙香. 定宗踐阼, 遂於九龍山寺, 置譚筵, 大師為法主, □□賴之, 大□為□君臨之多福. 及大成大王, 即位, 增脩十善, 益勵三歸. 仰展素衷, 倍增丹愿.

When Hyejong succeeded to the throne [934], he had the copying of the three versions of the Huayan Sūtra completed and then enshrined a Buddha image and opened a Dharma-banquet in the Hall of Heavenly Accomplishment (Ch'ŏnsŏng-jŏn). He requested the Great Master to lecture and read [that sūtra] and also concurrently to perform the [rite of] praise [for the completion of that project] by broadly propagating its precious gathas. [In order to] conclude an eternal and auspicious karmic connection with the Great Master, [the king] sent a patched robe to Kuryong Mountain scholar but one without great comprehension of mind. On the occasion of the death of his son he wept himself blind.

子夏問曰: "'巧笑倩兮, 美目盼兮, 素以爲絛兮,' 何謂也?" 子曰: "繪事後素." 曰: "禮後乎?" 子曰: "起予者商也!始可與言詩已矣.”

Zi Xia asked, saying, “What is the meaning of the passage, ‘The pretty dimples of her artful smile! The well-defined black and white of her eye! The plain ground for the colors?’” The Master said, “The business of laying on the colors follows (the preparation of) the plain ground.” “Ceremonies then are a subsequent thing?” The Master said, “It is Shang who can bring out my meaning. Now I can begin to talk about the odes with him.”
Monastery and separately bestowed on him a Dharma-robe and a gift of precious tea leaves, as well as also [giving him] incense of the immortals. When Chöngjong ascended the throne, he organized a debate at Kuryong Mountain Monastery and had the Great Master [to superintend it] as Lord of the Dharma. Relying upon [his Dharma-power] he greatly performed this to have many blessings bestowed upon his reign. And when the Great King Taesōng ascended the throne, he increased the practice of the ten wholesome actions and encouraged [people to take] the three refuges. He admired [the Great Master] and displayed a simple heart, increasing [the intensity of] his sincere vow.

每覩吾師之尊貌, 如瞻彼佛之睟容. 請大師祈法力, 大師, 僧泉之麾麈尾, 惠弼之動龍頤. 宣莅阼之玄功, 講化邦之妙法, 故乃時康道泰, 國阜家殷矣.

He [the king] always looked at our master’s venerable appearance as if he was looking at the Buddha’s clear-eyed face. He requested the Great Master [to use his] Dharma-power in praying. The Great Master [acted like in the episode of] Sŏngch’ŏn’s wielding his duster, or like [the monk] Hyep’il’s moving his dragon chin. He proclaimed the arcane merit of [the king’s] assuming the throne and lectured on the sublime Dharma for the [king’s] transformation of the country. Therefore the era was prosperous and the Way was at peace. The state was wealthy and the households were flourishing.

□□□伏為大王, 奉金姿. 宣玉偈, 欽若法王之道, 煥乎君子之邦, 造釋迦三尊金像. 光宗御宇四年春, 大師, 得佛舍利三粒, 以瑠璃甖盛, 安置法宇, 數日後夜夢, 有七僧, 自東方來云, “今為妙願俱圓, 靈姿遍化, 故來.” 覺見其甖, 舍利旋旋為三□□□□於置地□金之剎, 起補天練石之龕, 所以, 延帝齡, 扶聖化也.

The Great Master submitted to the Great King’s wish] and revered the One with the Golden Countenance [i.e., the Buddha]. He proclaimed the jade gāthā [i.e., the Buddha’s verses] and admired the path of the Dharma-king [i.e., dharmarāja]. To illuminate the “Country of Gentlemen” [i.e., Koryŏ], he manufactured golden images of Śākyamuni as three Honored
Ones [i.e., Śākyamuni with two other Buddhas on his left and right, probably Samantabhadra and Mañjuśrī]. In the spring in the fourth year of [King] Kwangjong’s reign, the Great Master obtained three relics [lit. śarīra] of the Buddha, which he put in a vessel of glass [i.e., lapis lazuli] and enshrined in the Dharma-Hall. Several days later he dreamt at night that there were seven monks who had come from the East and said, “We came now because of your sublime vow that you have perfected and your spiritual form [which] transforms [people] everywhere [in the country].” When he awoke, he looked at the vessel and the relics began to spin around into three...[five characters missing] placed on the ground... [one character missing]. On the golden field he built a stūpa of washed stone that mended heaven. The reason [for that] was to extend the life span of the king and to support his royal transforming power [in the realm].

顯德二年夏，大師法體乖和，顰容示疾。夜夢有居士三十餘人，載舟而來，“欲載大師西泛。”大師，方謂，“是吾乘仁舟，而西逝矣。”乃言曰，“吾自出世，志於道，願欲敬敷天敎，誦濟海□□□□□□去世，奈何急。”其居士等，聽之迴舟，有後期而去矣。爾後得年算之遐長，致貫花之益誠，是謂，‘神通夢穸，靈驗幽明矣。’

In the summer of the second year of the Xiande [era, 955], the Great Master’s Dharma-body was at variance with harmony, his face frowned and he showed signs of illness. One night, he dreamt that more than thirty householders arrived by ship and [said] “We wish to transport you, Great Master, floating westward.” The Great Master then said, “This is the benevolent ship I am supposed to ride to cross over to the West.” Then he said, “Since I departed from the world [i.e., became a monk], my aim was on [accomplishing] the path. I wish to respectfully spread the Buddhist teaching [lit. “heavenly teaching”], to assist [sentient beings] in crossing over the sea [of suffering]... [but now that I have] to depart from the world [i.e., die]. What is the rush?” Upon hearing this, those laymen turned the boat around, [deciding] to leave [with the master] in a later period. Subsequently, [the master] obtained a prolonged life span, [during which] he devoted himself to increase his sincerity in making a garland of flowers [i.e., a reference to
Huayan]. This is what is meant by supernormal powers [while] dreaming and sleeping, and spiritual efficacy in this and the netherworld.

大師告門人曰, “聖君,致我稱師,報君以佛。”奉爲祝玉皇之万壽, 鑄金像之三尊。因得鳳曆,惟新鴻圖。有赫乾□□□□□, 大內, 置大藏經法會, 遐飛芝椏, 微赴珠宮。大師,別山寺之蓮扉,到京師之金地。大王遣緇素重使,迎入內道場, 禮之加焯然, 敬之如如來。別獻磨衲袈裟, 幷白瑪瑙念珠。是歲九月, 以新刱歸法寺, 水潺湲而連遶, 山巜崿而屛開。像殿□□□□□時乃開士宴居之淨境, 實眞人栖息之淸齋, 遂請大師住焉。大師往居之, 儼若化城。別送罽錦袈裟, 幷法衣。

The Great Master announced to his disciples, “The king refers to me as his teacher. I repay the king by [praying for] the Buddha['s protection].” In order to offer prayers for the longevity of the Jade Emperor [i.e., King Kwangjong] he cast the golden images of the Three Honored Ones. As a consequence, [this was recorded] in the annals [lit. phoenix calendar], and he only [wanted] to renew the grand prospect [for the future of the dynasty]. In the radiant heaven... [five characters missing]. In the royal palace, he [the king] opened a Dharma assembly for the Tripiṭaka and hastily sent a decree inviting the master to come to the royal palace [lit. “pearl palace”]. The Great Master left the “Lotus Door” of the mountain monastery and arrived at the golden ground [i.e., monastery] in the capital. The King sent monks and laypeople, as well as emissaries to welcome [the master] in the inner [palace] chapel, where [the king] received him in a magnificent way. He venerated him like the Tathāgata. Additionally, he presented him with a patched kāśāya [robe; ie. a robe of seven or more pieces] and a rosary with white agate beads. In the ninth month, in autumn, of that year, he newly founded Kwibŏp-

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The term “golden ground” 金地 refers to a Buddhist monastery, being derived from the legend that the rich man Anāthapindāda bought the Jetavana-vihāra and presented it to Śākyamuni. Anāthapindāda, seeking a suitable place for the Buddha’s residence, discovered this park belonging to Jeta. When he asked to be allowed to buy it, Jeta’s reply was: “Not even if you could cover the whole place with gold.” Anāthapindāda had gold brought down in carts and covered the Jetavana with pieces laid side by side.
VI. Stele Inscription of Pŏbin T'anmun

sa. It was surrounded by slowly flowing water and mountain cliffs which screened it. The [Buddha] image in the Hall ... [5 characters missing] at that time, this was a pure environment for monks [lit. awakened persons, i.e., bodhisattvas] to sit quietly [in meditative cultivation] and truly a pure complex of buildings for genuine people to dwell. Then he requested the Great Master reside [there]. The Great Master went to dwell there and the monastery became [populated by many monks] just like a city created by magic. [The king] additionally sent him [as a present] a kāsāya made of silk from Kashmir and [another] Dharma-robe.

儲后, 信向吾師, 誠如聖旨, 別獻法衣, 弁漢茗蠻香等, 是歲冬十月, 大王, 以大師, 釋門宗主, 陰道導師, 演呾纜之秘宗, 化扶桑之□□. 於是, 尊崇道德, 深感大慈, 道德纖素, 重使奉疏, 請爲王師. 大師通譯曰, “心珠靡瑩, 目鏡無縣, 謬爲王師, 卽僧豈敢.” 大王乃言曰, “高山仰止, 何日忘之, 將開混沌之源, 實切崆峒之請.”

The Heir Apparent [likewise] had faith in our master and his sincerity was like that to the king [i.e., his father the king Kwangjong]. He [i.e., the Heir Apparent] separately offered him a Dharma-robe, and Chinese tea and incense of exotic [lit. barbarian] provenance. In the tenth month, in winter, of that year, the King [appointed] the Great Master as senior leader of the Buddhist schools [lit. Śākyamuni's family] and as a spiritual guide [of sentient beings] on the dangerous path [to liberation]. [The master] expounded the secret teaching of the sūtras and transformed the [people] of the country of the rising sun [i.e., Fusang; Korea]. Consequently, [the king] venerated the virtue of his path and felt deeply his great compassion. Then he sent monks and laypeople as his emissaries to present his message requesting the Great Master's [presence in the capital]. The Great Master then declined, saying, “As my mind jewel has lost its shine, and the mirror of my eyes does not [reflect anymore], I worry that it is wrong [for me] to become your Royal Preceptor. Indeed, how could I possibly dare [acquiesce to your request]?” The King then said, “I look up to you, a lofty mountain. When will I forget you? I shall inquire about the source of the original mind [lit. primordial chaos], as my sincere request about the path [lit. the request
The Great Master then said, “I, a [simple] monk, only have my mind [focused] on taking refuge in the Buddha. I truly have no strength to assist the ruler. Rather, as I have undeservedly received royal favors, I have no reason to [further] decline.” Thereupon [the king] had the grand councilor Kim Chun-am and others present him with the title of honor of “Royal Preceptor, Propagator of the Path, and Triply Exalted Great Master.” The following day, the Great King himself went to the palace chapel and performed prostrations to honor him as his teacher. Thereupon [he said,] “As you became the ruler, the method to manage the state is to pay attention to the rules of heaven, take refuge in the Buddha’s path to transform the people, and observe the mind at the bottom of the ocean.” Then he exalted [the king] with sincere admonitions [lit. words of medicine], and gave him admonitions. For this reason [the king] respectfully relied upon the Dharma-power [of the Great Master], and increased his efforts [to get] a refined mind, and additionally offered him a Kashmir silk *kāsāya* [robe] and a rosary with yellow and black crystal beads.

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7 The Kongtong Mountains (Kongtong Shan 嵩明山) are one of the sacred mountains of Daoism. They are the mythical meeting site between the Yellow Emperor and the immortal Guangchengzi 廣成子.

8 The term *haiwo xin* 海沃心 refers to 沃焦石 (S. *Pātāla*), the rock, or mountain, on the bottom of the ocean, just above the hot purgatory, which absorbs the water and thus keeps the sea from increasing and overflowing. 沃焦海 is the ocean which contains this rock, or mountain. *Huayanjing sbu* 華嚴經疏 T 1735.35.879b3.
VI. Stele Inscription of Pŏbin T’anmun

In the fifth year of the Kaibao [era, 972], the Great Master, specifically for the longevity [lit., crane-age] of the Heir Apparent, daily [prayed] for the prosperity of the Dragon mansion [i.e., the palace of the Heir Apparent], assisted the jade screen [i.e., the royal court] by storing up good fortune, and aided the royal lineage by lecturing on auspiciousness. Thereupon he entered [went] into the enlightenment site [i.e., monastery] of a thousand buddhas, where he burnt [incense] and prayed. As time passed, in the night of the seventh day, he dreamt that five hundred monks came and said, “The Buddha has granted what you, master, were wishing for. Therefore [you should] request a painter to reverently paint [a picture of the] five hundred arhats and enshrine [it] at the Anson Poguk Cloister.” The Great Master then said about it, “In the past, when I was at Powŏn-sa, in the Hall with [Buddha-] image I respectfully upheld and walked in procession with the three versions of the Huayan Sūtra every night for several years without a break.”

Suddenly, one night, there was a monk in front of the monastery reception [building] so I asked him, ‘Monk, where have you come from?’ Then [he] said, ‘I am the abbot of Sŏngju-wŏn. There are five hundred monks who, eliciting sympathetic responses according to the karmic affinities [of their audiences], happened to pass by this place and they dispatched me to request [permission] to dwell [here].’ Then they went to the guest prefect and, having washed their feet, headed towards me [i.e., my abbot quarters], but then left. I returned to my room first and invited them to come in, but they did not comply and left. [Thereupon] a sudden rainstorm suddenly poured down.”
The next morning, I asked the monk in charge of the monastery reception ‘Were there any visiting monks [last] night?’ [He] said, ‘Not a single monk came during the whole night.’ [But] there were tiger tracks all over the courtyard. This then was verification of my keeping the *Huayan Sūtra* in a hundred thousand verses [i.e., the *Huayan Sūtra* in eighty fascicles]. Because I took refuge in the Jade Image [i.e., the Buddha]. The five hundred arhats graciously descended into the Lotus Palace [i.e., the monastery], and therefore made me open to receive the numinous [dream of] their appearance.” Then, [to repay] their saintly virtue, at every auspicious festival in the spring and autumn, a subtle vegetarian feast [in honor] of the arhats was established. His disciples recognized the reason for it being like this.

In the first month, in spring, of the eighth year of the Kaibao [era, 975], the Great Master reached that [time of having] a decrepit appearance, [and thus] requested [permission] to return to his former mountain [monastery]. The Great King disliked [the idea of] being deprived of [the master’s] compassionate face and requested him to dwell at Kwipōp-sa, so he said, “How could it be proper for a gem [lit. mañi] of the utmost splendor [i.e., you] to hide its brilliance on a deep mountain? I request that you display your presence in the realm of human beings and shine through the trichiliocosm.⁹ This is my wish as your disciple.” The Great Master then said, “I, a [worthless] monk, as I did not dwell in the emerald [mountain] cave,

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⁹ Cf. Muyōm’s inscription. Same wording.
VI. Stele Inscription of Pŏbin T’anmun

[but] spent year after year staring at the green mountains in an idle fashion [from my residence in the capital], day after day [I realize that regarding my] karmic connections, if there is a beginning, there must be an end, and thinking about this [I wish] to be there.”

Although the Great King was fond of [the master’s] white curl between the eyebrows [i.e., the master’s face], it was difficult to keep him [lit. lotus-steps] back. Then, for the sake of the Great Master, he [decided] to dwell himself with the clouds and his mind in the cave [with the master], [as if] together with the moon in the empty sky. [The master’s] wisdom transformed the whole realm; his virtue perfumed even the remote regions of the four directions. Thus it was just appropriate that the king and his subjects looked up to him with reverence as the teacher of the [whole] country. All [beings] harbor [in their thoughts] the light of the treasure moon, and [they all] enter into the shadow of the clouds of compassion. Then they meet in this present existence [and form] karmic affinities [lasting for] many kalpas [aeons]. They pay respect with the utmost modesty; they speak their thoughts with the utmost sincerity. They presented him with the title of honor, requesting him [to become] National Preceptor. [But] the Great Master declined on the grounds of old age and illness.
teacher is threadbare. Yet as I have been sustained by [your] royal favor to a considerable degree, I have no reason to decline your benevolent [request].” The Great King himself went to the palace chapel [having donned] his crown and official costume, and prostrated to the [great] master as a gesture of taking him as his teacher and performed the ceremony of avoiding the seat, and exhibited the rite of writing his determination on his sash. Then he proceeded to ask him about the path and begged for words [of advice]. The Great Master said, “I merely [know that] my karmic affinity [with the world] has reached the point of being [decrepit] like a willow tree. Being decrepit [I wish to] rest in the pure realm of mist and vines. My body has reverted to [the emaciated state of] a pine tree’s diameter, my mind is [like] the innermost recesses of the royal palace. I look up to and yearn for your [royal] countenance, and merely pray for your happiness [lit. phoenix throne].

大王謝曰, ‘法雲聯蔭, 甘露繼垂, 弟子, 蒙法化以非遙.” 展精誠而益切. 方當別路, 為備行裝, 贈以紫羅法衣, 僧伽帽, 紫結絲鞋, 雲茗天香, 霜縑霧縠等, 芳命僧維, 釋惠允, 元輔蔡玄等, 衛送, 大王, 率百官, 幸東郊祖席, 與儲后, 親獻茶菓, 仍寵許.

The Great King, expressing his gratitude, said, “The Dharma cloud continuously [cast] shade, the sweet dew continuously dropped down. I, your disciple, have received [your] teaching [lit. the transformation by the Dharma] and shall not be remote [from you].” He displayed the utmost sincerity all the more ardently. Then when he was about to part company with him, he prepared his [the master’s] luggage and bestowed him a Dharma robe made of purple silk gauze, a saṅgha hat, shoes tied with purple silk thread, cloud-tea and heavenly incense, frost-like fine silk and gossamer (“mist-like gauze”). Then he ordered the registrar of monastic personnel, Sŏk Hyeyun, and the Principal Support¹⁰ Ch’ae Hyŏn, and others, to escort him off. The Great King, leading all officials¹¹, traveled to the eastern suburbs [of

¹⁰ Hucker 8225
¹¹ Hucker 4739
the capital] to the ancestral [banquet] seat, where, together with the Heir Apparent, he personally offered tea and fruits, again as a gesture of favor.

大師門下僧, 有名行者, 可大師, 大德, 二十人. 納南畝一千頃, 佛奴五十人. 國師謝曰, “優加聖澤, 壯觀僧田, 千生之福, 不唐捐, 万劫之功, 何勝計矣.” 上頂拜曰, “弟子, 倚慈威而修已, 歸妙法以化人, 必望法體, 復初它心如舊, 再歸京邑, 永示慈悲.”

Among the monks who were disciples of the Great Master, there were famous practitioners, twenty of them were worthy of being great masters or great virtuosi. [The king] donated one thousand kyŏng [hectares] of land south [of the capital] and fifty “Buddha-slaves.” The National Preceptor thanked him, saying, “You abundantly conferred your royal favor, and magnificently had concern for me, a monastic field [of merit], which will [guarantee you] happiness for thousands of existences, without [having been made] in vain. How could one calculate the excellence of the merit of ten thousand kalpas?” The king bowed with his head to the ground and said, “I, your disciple, merely practice by relying on your compassionate power. I take refuge in the sublime Dharma to transform the people. I must hope for [your] dharma body [i.e., your presence] to be restored to]that initial mind as before and that you again return to the capital city and forever manifest [your] humaneness and compassion.”


The Great Master said, “Because of karmic affinities formed in past existences, I now have been born in [this] country. I have received the august king’s profound favor surpassing the deep waves of the blue sea. Now as I return to my former mountain [monastery], if I can prolong the last days of
my existence, I shall, in the immediate future, come again to the palace of clouds [i.e., royal palace] and face again your heavenly countenance. If [this should turn out to be like] the flowing water being difficult to stop, and my remaining existence cannot be halted, then I vow that I certainly shall, in my next existence, again become a monk [lit. śramaṇa] and even more [vividly] experience a connection with the Dharma, and look up with reverence to your longevity and royal [civilizing] influence. [As for now,] the sun has reached the point of sunset.” [The master] bowed by prostrating his head to the ground and bid farewell in tears. [The king] looked at the [master’s] carriage and followed the departing carriage with his eyes. He thought of [the master’s] tiger-staff with his mind inclined towards him. And he stopped his royal carriage, and made stopovers [to visit the master], and continuously dispatched envoys to his dwelling place, often transmitting letters expressing his sorrowful longing for him. Since then, monks and laypeople rushed like waves [to the master] and the gods of heaven and earth protected the road [to the master].

As they looked up to him with respect and devotion, how is that different from welcoming him by spreading one’s clothes and hair on the ground [to cover the mud]? As he went to the monastery on Kaya-san [i.e., Powŏn-sa], the monks there welcomed him like a Buddha and provided him with the elixir of the immortals. Thereupon, the monastery flags fluttered like flying clouds, trumpets and conches roared like thunder. Over one thousand monks from Kyo and Sŏn schools welcomed him as he entered in the monastery. The Great Master then ordered his disciples, saying, “I soon shall pass away. Make a stone vault and enshrine [my remains] there. You people should scrutinize the ground [for an appropriate spot] and then place therein my body together with my robe and my alms bowl. Distribute my [other] Dharma-possessions among my disciples.” The Great King [upon hearing
this] ordered the Vice Director of the Royal Directorate of Medicine,\textsuperscript{12} Chik Mun, to additionally go and present the elixir of the immortals [to the master] and tend to [the master] from morning to night.

大師曰, “老僧之病, 更無聖救藥, 請侍郞, 旋歸象闕, 好侍龍墀.” 何為老僧, 久滯山寺, 可為維摩之疾, 不假桐君之藥.

The Great Master said, “As there is no royal medicine to cure my illness, I request that you, Vice Director [of the Royal Directorate of Medicine] return to the royal palace and take good care of the king [lit. royal court]. Why should you be detained a long time in this mountain monastery for my sake?” This would amount to say that the illness of Vimalakīrti does not necessitate the medicine of Tongjun.\textsuperscript{13}

大師, 心為身主, 身作心師. 食不異粮, 衣必均服, 其六十餘年, 行事也如是. 太師大王, 必當禮足於吾師, 何異歸心於彼佛. 故乃禮之厚, 寵之優. 贈之以罽錦法衣, 問之以絲綸仙札. 贇無虛月, 笔不絶書, 彼漢帝之敬摩騰, 吳主之尊僧會, 不可同年而語哉.

The Great Master [always] took the mind as the sovereign of the body, and the body as the teacher of the mind. His diet did not consist of various [sorts of] food, his clothing was always the same. His conduct extending for over sixty years was just like that. The Great King [Kwangjong] also appropriately paid his respect at our master’s feet, how could this be any different than taking refuge with one’s mind in that Buddha [Śākyamuni]? Therefore he paid his respect [to him] in a profound manner, and abundantly bestowed him with favors. He presented him with a Dharma robe made of silk from Kashmir and inquired [about his health] via a handwritten letter [of his own]. Not a single month went by without him sending him a present

\textsuperscript{12} Cf. Hucker 5002.

\textsuperscript{13} Tongjun was a legendary physician in the period of the Yellow Emperor.
[of some sort] and his brush did not stop writing him letters. It was like Emperor Ming of the Han dynasty who venerated [the monk Kāśyapa] Mātan. ga or like the ruler of the Wu dynasty [Sun Quan] who venerated [the monk] Sanghavarman. The only difference was that these examples are from different periods!

開寳八年, 龍集乙亥, 春三月, 十九日, 大師將化往, 盥浴訖, 房前命衆, 通遣訓曰, “人有老少, 法無先後, 雙樹告滅, 万法歸空, 吾將遠遊, 爾曹好住, 如來正戒, 護之島之哉.” 言畢入房, 儼然趺坐, 示滅于當寺法堂, 俗年七十六, 僧臘六十一。是晨也, 山頹聖地, 月墜香庭. 人靈, 於是哀哀, 松栢, 因而慘慘. 門下僧等, 起其萎之歎, 含安仰之悲, 擗踐慟哭, 聲振巖谷。奉遷神座于迦耶山西崗, 權施石戸封閉. 色慘金地, 聲聞玉京.

On the nineteenth day\(^\text{14}\) of the third month in spring, ûrhae year, the eighth year of the Kaibao era [975], the Great Master, as he was about to pass away [into extinction], upon having taken a bath, ordered the assembly to gather in front of his quarters, and then bequeathed his last instruction, saying, “Human beings are characterized by youth and old age, but there is no before or after in the Dharma. When the Buddha announced his extinction [into nirvāṇa] between the twin [śāla-]trees, the myriad dharmas reverted to emptiness. I am about to go on a distant journey, [may] you all stay well. May you strive diligently to preserve the correct precepts of the Tathāgata!” Having ended his talk, he retired to his quarters, where, in a solemn fashion, he sat in a cross-legged posture and entered into nirvāna. This took place in the Dharma Hall of that monastery. His secular age was seventy-six years and he had been a monk for sixty-one years. On the morning of that day, [the color] of the mountains surrounding that noble site [i.e., the monastery] faded away and the moon fell into the fragrant courtyard [i.e., the monastery’s courtyard]. Human beings and spirits then became sorrowful, pine and cypresses consequently became mournful. His

\(^{14}\) Ven. Jikwan translated it as twenty-ninth day.
monastic disciples became weakened by their laments. They were filled with
grief, wondering whom they should now look up to [for guidance]. They
were beating their breasts and stamping their feet, weeping bitterly. The
sound [of their lamenting] caused cliffs and valleys to shake.

The [master’s] “spirit throne” [i.e., coffin] was respectfully translated to
the western ridge of Kaya-san. The [temporary] emplacement being selected,
the stone stūpa [containing his enshrined remains] was temporarily sealed
off. The color [of the master’s face] caused the monastery [lit., “gold-covered
ground”] to look desolate, and the sound [of the mourners] was heard in the
jade capital [i.e., the royal palace].

Upon hearing this [i.e., the master’s death], the Great King Kwangjong
was shocked and grieved. He sighed at the premature fall of the flower
of awakening and deplored the early setting of the moon of wisdom.
He expressed his mourning by a message of condolence and presented
grain as donation for funeral expenses, so as to subsidize pure offerings to
provide for [the deceased’s] happiness in the other world. He respectfully
had manufactured one [mortuary] portrait [of the master], and had state-
commissioned artisans carve a multistorey-stūpa. His disciples wept aloud as
they reverently carried [the remains of] his physical body to be enshrined in
the stūpa erected on the western ridge of Kaya-san. This [rite] was carried out
in compliance with the semblance Dharma [age]. Among his great disciples
who inherited his Dharma-lineage figured the Triply Exalted Great Masters
Yŏngch’an and Ilgwang, the Great Masters Myŏnghoe, Pyŏngnim, Yungyŏng,
Önhŏn, and Hongnyŏm, the great virtuous monks Hyŏn’’o, Yŏngwŏn,
Hyŏngwang, and Chinhaeng. These were equally exemplary models of the
Buddhism and authorities [lit. “large whale-like temple bells”] within the
Buddhist establishment [lit., “garden of the Dharma’’]. They inherited the afterglow of the [master’s] torch of the Dharma. They followed the footsteps [of their master] in the house of compassion. They felt gratitude to their master’s kindness [deeply] imprinted in their bones. They took refuge to his noble transformation [i.e., teaching] and [continuously] kept it in their minds.

伏遇今上，當璧承祧。夢齡襲美，扇仁風而濟俗，㧞佛日以尊僧。制曰，“先朝國師故迦耶山弘道大師，考鷲嶺之玄言，究龍宮之奧旨，誡興聖敎，光化仁方故，乃聖考，奉以爲師，敬之如佛。玄化誕敷於普率，慈風光被於寰瀛。余尚慊天不憖遺，衆其絕學。”繼之先志，奉以遹追，欲旌崇德之因，遠擧易名之典。故追諡曰，法印，塔名寶乘。

[Then] the Current King [Kyôngjong] performed the rite of inheriting the throne. He inherited the virtue [of becoming king] at a young age. He promoted the benevolent tradition to save the laity and helped [to upheld] the customs, and promoted the Buddha-sun by venerating monks. He issued an edict which said, “The State Preceptor of antecedent kings, the late Great Master and promoter of the path from Kaya-san [i.e., Pŏbin] studied the arcane words [uttered by the Buddha on] Vulture Peak [i.e., Buddhism] and thoroughly investigated the profound meaning of the [Mahāyāna scriptures hidden in the] dragon palace. He then caused the noble teaching [of Buddhism] to prosper. As his brilliance transformed the whole realm [under the king’s] benevolent [rule], the late king [i.e., Kwangjong] revered him as [National] Preceptor and admired him like the Buddha. His arcane transformation extended everywhere under the canopy of heaven. The brightness of his compassionate style covered the whole universe [lit. territory and oceans]. I still resent heaven for not having respectfully retained [the master in the world].” The assembly [of monks] [henceforth] has been cut off from [the source of] learning. To maintain the will of the departed master and to respectfully comply with it and follow it, wishing to signal the cause of his lofty virtue, they went to great length to perform the rite of changing his name [into a posthumous title conferred by the king]. Thus he was conferred the posthumous title of Pŏbin (“Dharma Seal”), and his stûpa
was named Posūng (lit., “Precious Vehicle”).

In order to manifest his ubiquitous virtue [lit. fragrance] and to propagate it so that it does not decay, he then granted his permission to engrave the events [of the master’s life] on a stone, as a shining cloud [over] his pine gate. Therefore his disciples congratulated each other and said, “We are grateful to the arcane creation of previous kings. Their posthumous glory is infinite. We are bathing in their vast favor to this day. The favorite treatment is indeed profound. We uphold the Great King’s favor and shall [compile] the Great Master’s account of conduct.” The king then issued an edict to Chŏng-ôn [me], which said, “You once were State Historiographer and personally perused many books. So the royal decree finally was given to you. As the sunflower [bent towards the sun], [you too] should incline your mind [towards the king]. As the posthumous royal edict of the former king, an additional scholar was put in charge to assist [you in this task]. It is thus appropriate that you thus repay his kindness by compiling the inscription of the State Preceptor, using your great literary skills to compose [his meritorious achievements] so that they can be inscribed on a turtle stone as a record of his virtuous deeds.”

臣, 謝曰, “殿下謂臣, ‘彩毫比事, 罡白屬辭, 傳報德以文.’ 探玄紀茂, 而臣, 詞懺幼婦, 學謝客邑, 以淺近之弧才, 記玄微之芳躅, 其猶車之弱也, 載重, 織之短者, 汲深, 空有效弊, 實無贗勇. 啓心雖切, 傷手是懺.”

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15 Precious vehicle refers to the Mahāyāna.

16 Hucker 3529
As I declined, His Highness said to me, “Your brilliant writing that aligns [i.e., record] [historical] facts and which crafts texts and composes sentences should repay [my] kindness by means of the written word” [I said,] “I [wish to] inquire about the arcane and record it in profuse language, yet I, your subject, am ashamed of my diction as being immature, my learning is refused by Xie [Ling-yun] i.e., not worthy], and using my shallow talent to record the arcane and profound fragrant traces [i.e., acts of the master] is like loading a heavy load on a weak cart or attempting to draw water from a deep well with a short rope. It is like vainly imitating knitting the eyebrows [i.e., an ugly woman frowning to become a beauty], and I really have no ability to encourage others to become courageous. Although I am eager to explain [about] the mind, I am ashamed for my skill is faulty.”

The king said, “You should exert yourself [in composing the inscription]. Take leave and think about it!” This corresponds to what is referred to as ‘facing nothingness and putting the burden on existence, knocking on silence to seek a rhyme.’ The stone [i.e., the stele] has words, but it cannot see the splendor of the mountain. The turtle [upon whose back the stele stands] does

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17 Xie Lingyun 謝靈運 (385–433) was one of the foremost Chinese poets of the Southern and Northern Dynasties. He was a major exponent of Chinese landscape poetry. His style is allusive and complex, and uses a lot of imagery pertaining to “mountain and streams.”

18 晋 陸機 《文賦》：”課虚無以責有, 啟寂寞而求音。” 唐 楊巨源 《贈從弟茂卿》 詩：”扣寂由來在淵思, 搜奇本自通禪智。”

The activity of planning and thinking about writing and later using these directions to write verse and poetry. The source is from Li Ji’s “Wenfu” [Rhapsody on Literature], which reads, “Facing nothingness and putting the burden on existence, knocking on silence to seek a rhyme.” This is glossed as “to knock on silence” means to compose poetry. Yang Juyuan of the Tang wrote,”Knocking on silence originates in profound thought; seeking rarity originally comes via Chan wisdom.”
not look back, yet it only hears the mountain stream and feels ashamed. How do I dare to say that I carry a writing brush? I feel ashamed for cutting an ax handle to no purpose. I rather should cut and polish [my literary skills], satisfying for myself [instead of] reaching out for others.\(^{19}\) Even if the Pengdao mountain in the East falls down or the ‘mustard seed aeon (sarṣapa; sarṣapopama-kalpa’) in the West is emptied, his sublime traces [i.e., the master’s deeds] shall remain. I hope that his arcane may last for a long time!

\(^{19}\) *Zhuangzi*, “Tazong shi Chapter”

古之真人，不知說生，不知惡死；其出不訢，其入不距；翛然而往，翛然而來而已矣。不忘其所始，不求其所終；受而喜之，忘而復之。是之謂不以心捐道，不以人助天。是之謂真人。若然者，其心志，其容寂，其顙頋，淒然似秋，煖然似春，喜怒通四時，與物有宜，而莫知其極。故聖人之用兵也，亡國而不失人心；利澤施於萬物，不為愛人。故樂通物，不為聖人也；有親，非仁也；天時，非賢也；利害不通，非役人也；行名失己，非役人也。若狐不偕、務光、伯夷、叔齊、箕子胥餘、紀他、申徒狄，是役人之役，適人之適，而不自適其適者也。

The True men of old knew nothing of the love of life or of the hatred of death. Entrance into life occasioned them no joy; the exit from it awakened no resistance. Composedly they went and came. They did not forget what their beginning had been, and they did not inquire into what their end would be. They accepted (their life) and rejoiced in it; they forgot (all fear of death), and returned (to their state before life). Thus there was in them what is called the want of any mind to resist the Dao, and of all attempts by means of the Human to assist the Heavenly. Such were they who are called the True men. Being such, their minds were free from all thought; their demeanour was still and unmoved; their foreheads beamed simplicity. Whatever coldness came from them was like that of autumn; whatever warmth came from them was like that of spring. Their joy and anger assimilated to what we see in the four seasons. They did in regard to all things what was suitable, and no one could know how far their action would go. Therefore the sagely man might, in his conduct of war, destroy a state without losing the hearts of the people; his benefits and favours might extend to a myriad generations without his being a lover of men. Hence he who tries to share his joys with others is not a sagely man; he who manifests affection is not benevolent; he who observes times and seasons (to regulate his conduct) is not a man of wisdom; he to whom profit and injury are not the same is not a superior man; he who acts for the sake of the name of doing so, and loses his (proper) self is not the (right) scholar; and he who throws away his person in a way which is not the true (way) cannot command the service of others. Such men as Hu Bu-jie, Wu Guang, Bo-yi, Shu-Qi, the count of Ji, Xu-yu, Ji Ta, and Shen-tu Di, all did service for other men, and sought to secure for them what they desired, not seeking their own pleasure.
[Thus] I dare to again proclaim this [my] intention, as I finally compose the inscription as follows:

大觀沙界.
中有金僊.
施仁不測.
示教無邊.
括囊眞俗.
光被人天.
恩加百億.
化度三千.[其一]

The magnificent sight of the world systems as numerous as grains of sand!
Within it is the golden immortal [i.e., the Buddha] bestowing unfathomable benevolence.
He manifests his teaching boundlessly.
He encompasses the ultimate truth and the secular realm. His brightness shines upon humans and gods.
His favor is conferred to ten billions [of worlds], he instructs and saves [sentient beings] throughout the trichiliocosm.

道豈遠而.
行之則是.
誰其識之.
唯我大士.
眞佛傳心.
覺賢襲美.
宴坐仁山, 
優游法水.[其二]

How could the path [i.e., the truth] be in a distant place? If you practice it, it is right there. Who recognizes this? Only our great being [lit.,
The true Buddha has transmitted this [from mind] to mind, Buddhabhadra [lit. the awakened and the worthies ancestors] inherited it. They sat quietly on In-san [lit. “benevolent mountain”], wandering leisurely and carefree while [pouring] the water of the Dharma [i.e., the truth likened to water able to wash away the defilements].

[The master] early on began cultivating the path and achieved an excellent result [i.e., awakening]. He increased the experience of his good sprout and [as a result]
his path was higher than the Dragon Tree [i.e., Nāgārjuna], his consciousness was as penetrating as the Buddha Flower [i.e., the Buddha’s awakening as exposed in the *Buddhāvatamsaka Sūtra*].
In guiding people, he [attracted] peaches and plums [i.e., his disciples]. He saved sentient beings, [as numerous as] rice plants and hemp stalks. He became the teacher of the king and of the country, and he provided a model for the entire nation.
The lotus on the water, the moon among the stars,
All things that exist took refuge in [him with] their minds. How is this any different from [welcoming the Buddha] by spreading one’s clothes and hair on the ground [to cover the mud]?
The perfect radiance [of wisdom] [shines] over the vast heaven [i.e., the entire world], nurturing the light like that of the Buddha’s wisdom.
Looking up at it which seems even more high, one never stops considering it.

Like the transformation of a dragon, like the image of a coming [i.e., resuscitating] phoenix.
Sometimes he acted as a teaching father, sometimes he acted as a teacher of the path.
With a thousand hands and a thousand eyes, with great loving-kindness and great compassion [like Guanyin],
This is indeed [worth of] emulation, thinking about the fact that [the master wanted] to be here [in his native country].
傷哉兩楹，
已矣雙樹。
法碣唯銘，
慈顔曷遇。
泣雨空垂，
號天莫駐。[其六]

This is then referred to as the dharma body, which is just permanently abiding.
How sorrowful, the [premonitory dream of one’s impending death] between the two pillars [like Confucius]! Already he [passed away into nirvāṇa] between the twin [śāla-]trees [like the Buddha].
Only the inscription on the Dharma-stele [i.e., the master’s stele] [remains]. When can we meet with his compassionate face again?
Tears pour down like rain from the sky, wailing and lamenting to heaven do not stop.

太平興國三年，龍集攝提，四月日，立，
金承廉，刻字。

Established on a day in the fourth month in the third year of the Taiping Xingguo [era] [978].
Characters carved by Kim Sŭng-yŏm.
VII

STELE INSCRIPTION OF CHI’GWANG HAERIN

(原州 法泉寺 智光國師 玄妙塔碑文)
Stele Inscription of the Hyŏnmyo Stūpa for National Preceptor Chi’gwang at Pŏbch’ŏn-sa in Wŏnju.

贈諡智光國師, 玄妙之塔碑銘.[題額]
高麗國, 原州, 法泉寺, 講眞弘道, 明了 頓悟, 戒正高妙應覺, 探玄道源, 通濟淵奧
法棟, 具行 了 性導首, 融炤朗徹, 贈諡智光國師玄妙之塔碑銘, 幷敍.

Stele Inscription of the Hyŏnmyo the Stūpa for the posthumously titled National Preceptor Chi’gwang.

Stele Inscription and Preface to the Hyŏnmyo stūpa for the posthumously titled “National Preceptor Chi’gwang, lecturer about the truth and propagator of the path, who achieved clear comprehension and sudden awakening, upheld the precepts correctly, of excelling subtlety, worthy of awakening, investigator of the arcane source of the path, the ridgepole of the Dharma who thoroughly saved sentient beings and [reached] the profound depths, endowed with practice and had realized the nature [of the mind], and who was full of radiance and penetrating clarity”, at Pŏbch’ŏn-sa in Wŏnju, Koryŏ country.

中大夫門下侍郞, 同中書門下平章事, 判尚書禮刑部事, 監脩國史, 兼太子太傅,上柱國, 臣, 鄭惟産, 奉宣, 撰.
承奉郞, 尚書都官郎中, 賜緋魚袋, 臣, 安民厚, 奉宣, 書, 幷篆額.
Compiled in compliance with royal order by the subject Chŏng Yu-san, Grand Master of the Palace\(^1\), Vice Director of the Chancellery\(^2\), Jointly Manager of Affairs with the Secretariat-Chancellery\(^3\), Supervisor of the Royal Secretary, Director of the Ministry of Rites and Justice, Supervisor of State Historiographers\(^4\) and concurrent Grand Mentor\(^5\) of the Heir Apparent, and Supreme Pillar of State\(^6\).

Written out in seal script in compliance with royal order by the subject An Min-hu, Gentleman for Attendance\(^7\), Minister and Director of the Criminal Administration Bureau, and Recipient of the Crimson Fish-Pouch.

臣聞，瞿曇彌，敷演妙音，亘三摩地，蘇槃度，製成高論。窮八識源，斡開相應之真宗，䇿廣顯揚之正敎，斯所以誡我人於筏喩，旌主宰與軌持。雖至理本乎虛玄，等無差別而諸根、由乎利鈍，悟有淺深，然，汲引於愚迷，則指陳其權實，暨乎去佛滋遠，遺文漸隳。

I, the subject [Chŏng Yu-san] have heard that Gautama [Buddha] proclaimed the sublime sound [i.e., the Buddhist teachings] deploying samādhi and subanta (declension) to produce an excellent discussion. He thoroughly investigated the source of the eight consciousnesses, and disclosed the true teaching of yoga [lit. mutual correspondence]. He extensively propagated the correct teaching in order to warn against the self (ātman) and the person\(^8\) using the metaphor of the raft, and [against the concept of] sovereign lord [i.e., Īśvara] with rules and observances.
Although the ultimate truth is based on the empty and arcane, it is equal and without differentiation. And [yet] since the faculties of all sentient beings are either sharp or blunt, in awakening there is shallowness or profundity. But in drawing out foolish and deluded [sentient beings], he pointed out the provisional and the real [teaching]. As it is indeed a long time since the Buddha departed, the nourishment [of his teaching] is distant. His bequeathed writings have gradually been lost.

This is like the companion of Xuanzang [who] was continuously mindful and searched in that cave of the asura, sincerely bearing in mind and worshipping the precious vehicle [of Sōn], vying to propagate [Buddhism] with a sharp eloquence. He had inherited and seen the profoundity [i.e., the profound content of] the [sūtras] translated in the Jin dynasty, and he simultaneously [tried] to restore the degenerated principles. He continued by investigating deeply the sūtras translated in the Sui dynasty, so that these both [the Jin and Sui sūtras] would tie together what had been cut. The Dharma that has spread East is no different in content. The mind of someone who approaches it will achieve understanding by itself. Therefore, once in a while, an eminent hero emerges [in the world] who follows in the footsteps of the spiritual descendants [of the Buddhas] and propagates the prestige [lit. majestic name] of the Buddha in the [present] Bhadra-kalpa [i.e., sage-aeon], and cultivates śīla and samādhi according to Sankrit scriptures. As a result, he will be reborn as [an incarnation] of Maitreya and descend into the

Sūtra of Perfect Enlightenment: (1) 我相 woxiang is the illusion that in the five aggregates there is a real self; (2) 人相 renxiang means that this self is a man, and different from beings of the other paths; (3) 衆生相 zhongsheng xiang means that all beings have a self born of the five aggregates; (4) 壽者相 shouzhe xiang means that the self has age, i.e. a predetermined or fated period of existence.
world to assist Emperor Wu of the Liang dynasty, and excel at manifesting
the traces of Mañjuśrī, and arrive as a response to King Mu [of the Western
Zhou dynasty].

He who universally taught [by spreading the Buddha’s teaching],
humaneness and ... [one character missing], extensively spread the
semblance Dharma and the true Dharma, and solemnly prayed for the sage
throne [i.e., the prosperity of the royal court], helping to achieve the great
peace was our State Preceptor! The master’s taboo name was Haerin, his
courtesy name was Köryong [‘Huge dragon’]. His secular surname was Wôn,
his child-name was Sumong, and his place of origin was Wônju. Only his
great-great-grandfather and great-grandfather accumulated merits and good
fortune. They considered the cause [of] Xi Yi and An Zhen\(^9\), using what
is obscure to clarify, promoted Zunyan’s\(^10\) frugal and simple lifestyle, and
did not cut off that simplicity. His grandfather’s name was Kil-gyôn, who
practised divination with yarrow stalks and used [the theory of] yin and yang
to illustrate the [meaning of the] hexagrams.\(^11\) Why would he worry when

\(^9\) Xi Yi (also written 義易) refers to one of the arrangements of the eight trigrams known as Fuxi bagua 伏義八卦 in Daoist cosmology. An Zhen is a term occurring in the Book of Changes, fascicle 2, Kun, and means “resting in firmness”;

\(^10\) Zunyan 遵彦 was the courtesy name of Yang Yin 楊愔 (511–560), a high level official of the Northern Qi dynasty.

\(^11\) The text of the Yi jing is a set of oracular statements represented by 64 sets of six lines each called hexagrams (卦 guà). Each hexagram is a figure composed of six stacked horizontal lines (爻 yáo), each line is either yang (an unbroken, or solid line), or yin (broken, an open line with a gap in the center). With six such lines stacked from bottom to top there are 26 or 64 possible combinations, and thus 64 hexagrams.
observing the alteration [of the hexagrams]? He relied on the hexagrams when observing the patterns drilled on turtle shells. He achieved the settling of doubts concerning omens and there was nothing in the world that could delude him.

父諱休, 職簉衙官, 譽先掾吏. 思得床喤之嗣, 愛聞椒衍之詩. 母李氏, 利契提壺, 恭踰擧桉. 無邊善願, 宛然光目婦人, 最勝姝容, 知是妙顔. 聖善嘗夢, 河海澄瀲, 井泉涌㳅. 因以有娠, 甚於呑氣. 履拇之跡, 那羨於姜嫄. 託胎之期, 冥符於王劭. 旣彌厥月, 爰發其祥. 以雍熙元年, 歲在閼逢涒灘, 涂月, 晦日, 誕師於私第歟.

Hi father’s taboo name was Hyu, his office was that of Secondary Headquarters Adjutant, and his reputation was the foremost of the clerks. He longed to obtain a newborn [loudly crying son] as heir. He loved to listen to the poems of prosperity. His mother was from the Yi clan. Her sharp [intellect] conformed to [the etiquette of] taking a wine vessel [for performing rites]. Her respect went beyond that respect expected of a woman toward her husband. Her good vows were boundless, just like the Bright-eyed Lady (i.e., the former existence of Ks. itigarbha). Her countenance was most excellent [in beauty] and known to be that of a sublime face. The mother [lit., sage and virtuous] had a dream, in which the pure [water] of rivers and the ocean overflowed and wells gushed forth. And thus she became pregnant. She was very [devoted] to swallow the vital energy [to feed the embryo]. She followed the traces of the toes [i.e., the precedents of former people]. That would have been the envy of Jiang Yuan. At the time she was entrusted with the embryo, she silently matched [the circumstances

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12 Hucker 7860.

13 For the term 殿吏, see Hucker 8231.

14 She was the consort of Emperor Ku, also known as Gaoxin Shi, a mythical Emperor of China and the great grandson of Huangdi, the Yellow Emperor. As a young woman, Jiang Yuan moved by riding the wind and clouds and her feet did not touch the ground. Upon meeting Emperor Ku, she had dreams in which she swallowed the sun and every time she swallowed it she gave birth to a son.
of] Wang Shao.¹⁵ Now that she had reached that full month for parturition, she thereupon emitted those auspicious [signs], and in the first year of Yongxi [era] (984), on the last day of the last month of the [lunar] year, in the twenty-first year of the sexagenary cycle, the master was born in the private residence!

In his childhood years he was named Sumong. In the past, in the twenty-fourth year after the enthronement of King Ming [of the Zhou dynasty], streams and rivers, springs and ponds suddenly overflowed. This was an auspicious sign of Buddha’s birth. Compared with our master, there is not the slightest difference with the signs of his beginnings [i.e., conception]. The master [was born] by the sun’s vitality being divided, his natural disposition was [as pure] as a lotus grown out of the mud. His intention was keen on eliminating greed and lust, and his mind was not inclined towards investing in benefitting his physical body. When he reached the age of losing the milk teeth, he diligently thought of his education and went to see Yi Su-gyŏm, requesting him to [supervise] his studies. Yi Su-gyŏm saw that he was extraordinary and said to him, “I don’t know how to [teach] someone who has the capacity to become an eminent scholar. You should strive to select a bright teacher.”

¹⁵ Wang Shao 王韶 was the deputy head and assisted Yang Guang.
There was an old woman skilled at discerning the physiognomy of the people. When she saw the pattern of the lines of his hand, she said to the master, “If you become a monk, you certainly will become the most valuable person in the world.” The master, once he heard that he would become an accomplished person, only engaged [himself] in thinking about the path [of Buddhism], and did not concern himself with the method [i.e., the teaching] of Confucius and Mengzi [i.e., Confucianism], and he also disdained the gist [i.e., the fundamental teaching] of Laozi and Zhuangzi. He [viewed] high officials as of little moment and rich food as being [worthless] like chaff.

He hurriedly went to Pŏpko-sa, the dwelling place of the Great Master Kwan’ung. While he was in the process of studying [under him], Master Kwan’ung went to the capital [i.e., Kaegyŏng]. Then suddenly [Haerin] departed the [mountain scenery of] waters and stones. As he [Kwan’ung] then crossed the river on a boat, leaving the five clouds [i.e., the mountains surrounding the monastery], he [Haerin] carried his case of books and followed him. Not thinking a thousand li far, together they went to the capital [i.e., Kaegyŏng], where he stayed to the west of the mountain [i.e., Pongmyŏng-san west of the capital] and adjacent to Haean-sa. The abbot [of Haean-sa] Chungwang performed his tonsure, thereby refashioning his appearance [as a monk]. He thus became a monk and cultivated the path. He besought his master to [permit him to serve him by] performing the rite of unfolding his bedding. He earnestly and thoroughly [studied] the books [i.e., sūtras] concerning the garland of flowers [i.e., Huayan]. At the age corresponding of that of Cangshu in the Wei dynasty, who [knew the method to] weigh an elephant, he [i.e., the master] [already] understood the transmitted ultimate truth [i.e., Buddhism], and [at the young age of]
the notices who acted as scarecrow in the country of Kapilavastu, he was unanimously referred to as “Venerable Kim.” He investigated the [spiritual] faculties and conditions, and then vigorously spread the essential teachings [of Sŏn]. By hearing one [thing], he understood a thousand things. The merit of his practice was many times larger than that of his teacher [lit. ‘strict teacher’].


He had the two kinds of wisdom and the three kinds of insight. The path was preserved by his continuing the [lineage of the] Buddha. Venerable Kwan’ung was pleased [about him] and named him ‘Haerin.’ In the month of the beginning of summer [i.e., the fourth lunar month] of the seventeenth year of the Tonghuo era [999], he received the full ordination precepts at the official platform [i.e., government sponsored platform] of Yonghŭng-sa. He cleansed his mind and abandoned defilements just like drawing a picture with his hands in empty space. When he was twenty-nine years old, as a favor for having supervised the establishment of Sunggyo-sa, he was nominated as its first abbot. Then he went to attend the “sadhu” ceremony at Cha’un-sa, at which he performed the rite of offering incense to [the

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16 This refers to novice monks (śrāmanera) from seven to thirteen years of age, being old enough to drive away crows. See Soothill, p. 485.

17 Sammyŏng 三明 refers to three kinds of supernormal cognitions, namely: the power of divine vision 天眼通, wherein one can observe the full course of passage by sentient beings through the six destinies; the power of the knowledge of previous lifetimes 宿命通, whereby one knows the events of countless kalpas of previous lifetimes experienced by oneself as well as all the beings in the six destinies; the power of the extinction of defilements 漏盡通, whereby one completely extinguishes all afflictions of the three realms, and thus is no longer subject to rebirth in the three realms.
Buddha]. Once, as Venerable Kwan’ung was sleeping peacefully at Pŏbh’ŏn-sa, he saw in a dream how a falcon flew to him and, as he stretched out his left fist, he could hold it in his hand. Also, two [mountain] tigers entered into the rear garden [within the monastery’s precinct], leaping and playing with each other, all through the night and leaving at dawn. Venerable Kwan’ung viewed this as a strange occurrence and kept it in mind. The following day, as the master [Haerin] came to visit him at the monastery, he realized that [his dream] corresponded to his visit [i.e., the dream heralded Haerin’s visit]. [Later on,] the master dreamt that he went to the seashore and, having caught a small fish with his hand, swallowed it. When he awoke, he went to an oneiromancer who said, “The fish refers to [Hae]rin [i.e., ‘fish scale’].” Therefore, he changed the character of Haerin’s name into ‘fish scale’ and gave him the courtesy name of Köryong [lit. “Huge dragon”].

春秋二十一, 赴王輪寺大選, 談經而言近意深, 命侶而問同答異. 彼觖望者, 如盲之執燭, 或醜爭者, 止語於銜枚. 心息諸緣, 敢歎波濤之依水, 法離群動, 應嗤槖籥之假風. 解議圍而憍梵壘降. 峨忍鎧兮, 尼乹轍亂.

At the age of twenty-one, he attended the grand selection [i.e., the monastic examinations] at Wangnyun-sa. In discussing the sūtras, his words were approachable [i.e., easy to understand, simple] but his meaning was profound. He was given the same questions as his fellows, but his answers were different. The dissatisfied and resentful were like a blind person holding a candle. Again, those who were quarrelsome contenders stopped speaking, as if they were gagged. As the mind brings all conditioning to rest, how could one dare to sigh at the waves for relying on the water? As the Dharma [i.e., the truth he obtained] is separated from all movement [i.e., discriminatory activities], he ought to sneer at the artificial wind of windbags [i.e., the futile discussions caused by other monks]. 18 [The group of monks in] the discussion arena [who debated against him] collapsed like Gavāṃpati

18 A reference to the futile discussions by other monks.
[who became a disciple of the Buddha]. How majestic is his armor of forbearance! He [was like the Buddha who subdued] the confused teaching [lit. wagon tracks] of Nirgrantha [Mahāvīra].

[Hairin] grasped his whisk and waved it once [left and right]. It was as if the seats [in the Monk Hall] were about to collapse due to the [large] assembly. [The king] openly praised him and bestowed upon him the rank of taedo˘k [lit. “great virtue”]. At that time, the master said, “I am confused and ashamed for succeeding to scholar monks [lit., dragons (conversant) in the meaning (of the Buddhist teaching)] and the Auspicious Noble One [i.e., the Buddha]. Because I hope to precede the unicorn [i.e., Confucius]. I shall modify the character ‘rin’ of my name from rin meaning ‘unicorn’ to rin meaning ‘fish scale.’”

During the years of the Tonghe era [983–1011], he received the Dharma-title “Kangjin Hongdo” [lit., “lecturing on the truth and promoting the path”]. In the twenty-eighth year [of the Tonghe era, i.e., 1010], as the master was returning to Pòpko-sa, on the road he met the chief lecturer Chinjo, and they traveled together. Then, having heard that the Venerable

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19 Ingae (Ch. renkai 忍鎧, S. *ksānti-varman) refers to the perfection of forbearance (S. ksānti-pāramitā) that a bodhisattva has to practice. It consists of the ability to endure hardship, based on the awareness of the emptiness of all phenomena.

20 Jingde chuandeng lu, “Biography of Chan Master Ruhui of Dong Monastery, Hunan” 《景德傳燈錄·湖南東寺如會禪師》: “Ruhui first visited Qingshan, and later consulted Daji [Mazu] As the students were a crowd, the meditation bench in the monks hall broke. At the time he was called broken bench Hui [如會]初謁 徑山, 後參 大寂, 學徒既眾, 僧堂內牀榻為之陷折. 時稱折牀會也.” 后以“折牀”形容與會僧眾之多. 宋 餘靖 《廣州南海縣羅漢院記》: “四方之來, 折牀而勿拒.”
Chinjo was skilled in the method of calendrics, the master requested he transmit [this knowledge] to him. He took in this [knowledge] as easy as turning over one’s hand. [For the master] to put it into practice, it was so self-evident that even a blind person would understand it. It was like buying a surplus of courage for the common people, or like examining many abilities which are [but] mean matters. This [event] corresponded to the last year of the Tonghe era, in the fifth year since our king Hyŏnjong had ascended the throne [i.e., 1014, which does not correspond to the Tonghe era which ended in 1011]. [The master] specially received the title of Great Master from the far-sighted [king] as a reward.

In the tenth year of the Dazhong Xiangfu era [1017], he was given the title “Myŏngnyo Ton’o” [lit. “clear comprehension and sudden awakening”]. In the fifth year of the Tianxi era [1021], a series of lectures was given during the summer retreat at Chunghŭng-sa in the capital [Kaegyŏng], at which the master gave a lecture in which he poured the Dharma out so as to soak

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21 This is a reference to Lunyu, Zi Han Chapter:


“Zi Han: A high officer asked Zi Gong, saying, ‘May we not say that your Master is a sage? How various is his ability!’ Zi Gong said, ‘Certainly Heaven has endowed him unlimitedly. He is about to be a sage. And, moreover, his ability is various.’ The Master heard of the conversation and said, ‘Does the high officer know me? When I was young, my condition was low, and therefore I acquired my ability in many things, but they were mean matters. Must the superior man have such variety of ability? He does not need variety of ability.’”

22 Note that three characters are missing here and Jikwan reconstructs this as 署大師.
the sentient beings in the burning house [i.e., in the secular world] as if it was the early morning chill. The penetrating light of his lamp of compassion brought to an end the darkness of the streets [of the world] at night. He made clear the meaning of the Indian [patriarch Bodhidharma] coming from the West [to China]. The master often praised the old capital [founded] by Jizi\(^\text{23}\), and all the assembled monks repeated his praises three times. Later on, as he saw that the memorial drafted by the elderly monk, the Venerable Sôn, for the communal rite [to the earth gods] contained some incongruent passages, he amended and rewrote it. … [three characters missing] … cutting out the superfluous verbiage. Whatever he uttered orally, he was able to compose into well-written sentences. [Compared to him, even] the vigor of Huiqu’s\(^\text{24}\) [writing] eroded away. If one subdivided his writing [into lines], they rhymed, so that even Tanping’s\(^\text{25}\) face would blush in shame. Who could possibly be a match for his forceful and agile literary talent?

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\(^{23}\) was a semi-legendary Chinese sage who is said to have migrated to and ruled Kojosôn 古朝鮮 in the eleventh century BCE. Early Chinese documents describe him as a relative of the last king of the Shang dynasty. After the Shang was overthrown by the Zhou, he allegedly provided political advice to King Wu, the first Zhou king. Chinese texts from the Han dynasty (206 BCE – 220 CE) onwards claimed that King Wu enfeoffed Jizi as ruler of Chaoxian (K. Chosôn 朝鮮). According to the Book of Han, Jizi introduced etiquette, agriculture, sericulture, and other aspects of Chinese civilization to Chosôn. The first extant Korean text to mention Kija was the Samguk Sagi (1145). There are records indicating that shrines commemorating Kiji were established in P’yŏngyang in the mid-Koryŏ period and that he became the focus of a cult. In the late thirteenth century, Kiji was described as a successor to the descendants of Tangun in Kojosôn. In the early Chosôn Dynasty, Kiji was promoted as a cultural hero who had raised Korean civilization to the same level as China, and he became an integral part of Korean cultural identity.

\(^{24}\) Huiqu 惠璩 (394–464) was a monk in the Liu Song Dynasty, famous for his skills in Buddhist liturgical chanting (fanbai 梵唄). He was venerated by Emperor Wen 文 (r. 424–453) and Emperor Xiaowu 孝武帝 (r. 453–464). His biography is included in the Liang gaoseng zhuan 梁高僧傳. (T. 2059.50.416a).

\(^{25}\) Tanping 曇憑 was a monk expert in Buddhist liturgical chanting and tonality. His biography is included in the Liang gaoseng zhuan 梁高僧傳. (T. 2059.50.414b).
During the years of the Taiping era [1021–1030], he was granted the title of Exalted Great Master [chungdaesa] and given the title of Kyejong Komyo Unggak [lit. “correctness of precepts, lofty subtlety, and worthy of awakening”], and he assumed the position of abbotship at Suda-sa. In the tenth year [1030], by royal edict he moved his residence to Haean-sa. Then when Tokjong ruled the court [i.e., 1031–1034], the king venerated him even more and especially bestowed on him [the title of] Triply Exalted Great Master and concomitantly presented him with one Dharma-robe made of silk, and conferred on him the Dharma-title Tamhyeon Tawon [lit., “Investigating the arcane and the source of the path”]. Before long, he was granted the [title of] head monk [sujwa; lit. head seat] and concurrently was presented with one bamboo basket containing one field of merit robe made from silk. [Three characters missing; The water of the great ocean (of his wisdom)] became thus even deeper. How could this [depth] be measured by a frog in a well? The monks exuberantly congratulated him. However, he disdained this as being [trivial] like the congratulations sent on the completion of a new house. He was suspected of being like the king of awakening [i.e., the Buddha Ṣākyamuni] who appeared in the world [again]. Fortunately, he [appeared in the world] at the same time as the benevolent ruler [i.e., King Tokjong]. His ocean-covering sound [i.e., the sound of his preaching the Dharma] was limitless [lit. numberless], and his waterfall-like eloquence was inexhaustive.
In the years of the Zhongxi [i.e., Zhonghe] era [1032–1055], he was granted the title “T’ongje Yǒn’ǒ Poˇp tong” [lit. “ridgepole of the Dharma who thoroughly saving (sentient beings) and (reached) the profound depths”]. Suddenly, one day, by a royal decree [of king Chǒngjong] he was invited into the royal palace to lecture on the Lotus Sūtra. The master ascended the steps to the royal palace and “walked on clouds” [i.e., walked on the high grounds of the palace] to the lion seat where he lectured [eloquently] his words pouring like rain, as he indicated the truth and revealed the correct [teaching of the Dharma]. He deployed the profound meaning of the ox cart [i.e., the parable of the burning house in the Lotus Sūtra], excising confusion and cutting off doubts. His subtle explanation [of the Dharma], being [as rare as the likelihood of] a [blind] turtle swimming in the ocean to come across a floating piece of wood, moved the king who listened to it attentively. How could he possibly be reluctant in bestowing treasures? [Thus the king] especially bestowed on him two fine embroidered robes in the shape of a banner [of the Buddha’s stūpa]. In the fourteenth year [1045], he was promoted to [the rank of] superintendent of monks.

And now the sage King [Munjong] rules the people by nurturing [the tradition] of the Xia dynasty, like [the emperor Wu of the Zhou dynasty who] eliminated [the ruler of the] Yin dynasty and spread [a benevolent] government policy. As his vast undertaking already reached an admirable level of prosperity, his pure sincerity was heartfelt in taking refuge [in the three jewels of Buddhism]. Then he summoned the master into the jade palace [i.e., the royal palace], where he had him to lecture on the sublime meaning of mind-only, upon which he presented him one monk robe [sanghāṭī] made of silk.
The king, sitting on the throne and governing the state [lit. “relying on the screen”] in the nine-layered royal palace, personally received the Elephant-gaited Ones [i.e., eminent monks] and the disciples of wisdom, a thousand in number.

Those who ascended the hall were those who had passed through the dragon gate [i.e., the gate of success by passing the monastic examinations]. [They had] the thorough expertise of Venerable Tansui²⁶ who was ashamed of sitting in the north [the position of the ruler, and lecturing to a disciple in the south] and received the favor that [even] Sengche²⁷ had declined among the assembly of monks.

During those years [of the Zhongxi era], he again was conferred the title “Kuhaeng Yosŏng Tosu” [lit., “the leading guide (of sentient beings) endowed with practice, and who had realized the nature (of the mind)”]. Furthermore, as a descendant of Śākyamuni in the Jetavana [grove and monastery], this was solely for having brought the teaching [of Buddhism] to flourish. Those belonging to the category of child prodigies in the village of royal in-laws came to attend instruction without having to perform the rite of listening to him. Therefore the Acting Grand Preceptor²⁸ and Director of the Chancellery, posthumously conferred the title of Director of the Secretariat,²⁹ the Duke of Changhwa, Yi Cha-yŏn (Cha-yŏn being his taboo name), finally allowed his fifth son to quickly undergo the tonsure ceremony and to wait [i.e, hoping for the opportunity] to perform the rite of rolling up [the sleeves of] his robe [as a sign of discipleship], become his disciple and practise assiduously. He [then] went to visit and pay respect to him.

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²⁶ Tansui’s 諾邃 biography is included in the *Liang gaoseng zhuan* 梁高僧傳 (T.2059.50.406b).
²⁷ Sengche 僧徹 was a disciple of Lushan Huiyuan 廬山慧遠 (334–416). His biography is included in the *Liang gaoseng zhuan* 梁高僧傳 (T.2059.50.370c).
²⁸ 守大師 for 守太師. See Hucker 6213.
²⁹ *Zhongshu ling* 中書令. See Hucker 1619.
VII. Stele Inscription of Chi’gwang Haerin

[lit. the Dharma-body]. Who was that person? He was the Triply Exalted Great Master Sohyŏn, who now is the abbot of Kūmsan-sa. [Thereupon] the Great Master [Sohyŏn] took leave from his parents and from their first-rate mansion. He restricted his meals by eating only in the morning [between five and seven a.m.]. The maternal royal relatives of the queen were all his siblings. Moreover, the prince’s [lit., “calyx pavilion”] elder and younger brothers were all his nephews.


Such a person [Haerin] in his path combined an understanding of Confucianism and Buddhism. There was nobody who could equal him. His virtuous conduct and literary style by far eclipsed [that of] the ten wise ones [i.e., disciples] of Venerable Lu [i.e., Confucius]. His compassion and wisdom completely surpassed those of the thousand monks in the monasteries of the Wei dynasty.

His natural disposition elevated the arcane class [hyŏnban, i.e., the monkhood], his power supported and illuminated the [sentient beings in the] world. As for the magnificence and prosperity of the master’s disciples, there was no one more eminent than him.

In the eighth month of the twenty-third year of the Chongxi era, a royal decree was issued to have him move his residence to Hyŏnhwa-sa, but although the master firmly declined, he had to accept it. Thereupon [the king] donated one fast [red] horse which he offered in advance to that monastery. All of a sudden, there was a monk who came to express his congratulation and gratitude [for the horse]. But after a moment [he disappeared] and nobody knew where he had gone. This indeed was the miracle of the noble monk [i.e., Mañjuśrī]. After he had entered the monastery, one day at midnight, when he was about to fall asleep, while he
was associating with another monk, a divine being [appeared] next to him, who told him, saying, “You shall become National Preceptor, and he [the other monk] shall become Royal Preceptor.” When he awoke, these words were still fresh in his ears.

嘉兆首稱於瑞錄, 吉音漏溢於環區矣, 沈國師也, 何偏局乎內宗, 亦兼贏乎外典.
生知衆妙, 荒齡欺朱勃才童. 强識群書, 時譽冠惠超. 學士至若, 詞峯倚日, 筆塚擎天. 若警句之愈工被鈞儒之寡. 和湯開士, 碧雲雅作, 豈是瓌奇. 李謫仙白雪淸吟, 誠為瑣劣. 較於緇素之侶, 亦不可同年而語矣. 其或期憑, 梵福益盛.

[This is] an excellent omen, foremost to be praised as a propitious record. The auspicious sound permeated into the whole world. How much more so the National Preceptor! How could he possibly be limited to the inner teaching [i.e., Buddhism]? He was also proficient in the outer scriptures [i.e., non-Buddhist teachings]. He had an innate knowledge of all wonders. At an early age, [his precocity] disdained the child prodigy of a Zhu Bo. As he was strong in memorizing a multitude of writings, at that time his fame topped that of Huichao. As a scholar, he went so far that his words were [like a high mountain] peak leaning on the sun, the mound of his [worn-out] writing brushes supported the sky. He studied the striking sentences [i.e., admonitions of Confucius?] even more diligently, so as to be [influenced] by the scant [erudition] of eminent scholars. A harmonious and energetic bodhisattva, [reciting] refined [poetry] of blue clouds. How could this possibly [not] be extraordinary and strange? The clear recitation of Li Zhexiong’s [i.e., Li Bo] [poem] “White Snow” truly [sounds] mediocre [compared to him]. He should not be compared to his monastic and lay companions. It was likely due to him that “Brahmā’s virtue” [i.e., Buddhism] was more prosperous.

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30 Zhu Bo 朱勃: was a child prodigy who later became an official in the Later Han period. His biography is included in the Houhanshu 後漢書, fasc. 54.

31 Huichao’s 惠超 (alternatively written 惠超) biography is included in the Xu gaoseng zhuan 續高僧傳, fasc. 28. (T 2060.50.687b).
The king’s mind was inclined to provide wealth as donation for the expenses to complete the [restoration] work [of Hyŏnhwa-sa]. Hence he commissioned an eminent artist to paint a portrait [of the master’s] clear-eyed countenance. He also had cast a Fu-style bell and produced [all] ritual objects [i.e., Dharma-utensils] [for the monastery]. The newly refurbished monastery [lit. precious ks. etra, or Buddha-realm] looked as if the heavenly palace [of Maitreya] in the Tusita [heaven] had been moved [to earth]. The [sūtras containing] the golden words [of the Buddha] had been reverently produced [i.e., printed or copied]. The entire meritorious ocean repository [of sūtras] [i.e., the dragon palace in the ocean] was the so-called dāna, first of the [paramitā]. [Then] the [four] great vows [of the bodhisattva] were made and finally [the king] established a perfect karmic connection [with the master]. How could one exhaustively enumerate all good deeds that he performed [as his disciple]? On a day of the tenth month in the second year of the Qingning era [1056], the king said [to him], “When a Peng bird becomes old, he cannot be saved from delusion except by the Dharma. Even a newly hatched saint cannot request for additional instruction if he has no teacher. If one is able to awaken to the Dharma, then one can be considered as a teacher.”

As a special gesture, [the king] sent him an official letter inviting him [to court]. [As he declined], [the king] finally dispatched the Vice Director of the Ministry of Works, Chang Chung-yōng, the Senior Aide to the Imperial Secretary, Yu Sin, and the Vice Director of the Ministry of Rites, Kim Yang-ji, to prepare for the performance of [the master’s] rite of declining three
times. Subsequently he dispatched the Administrator of the Bureau of Military Affairs, Yi Yu-ch’ung, with a [letter] signed [by the king himself] and a Dharma robe made with brocade from Kashmir, as well as utensils in silver and gold to be used for [keeping] incense and tea leaves.

師膠讓不獲命，卽以十一月四日，大駕，行幸于內帝釋院，備禮拜爲王師，彼其周之同載，吳之同輦者，共在下風矣。三季，進法稱曰，‘融炤。’四年五月初一日，上，欲封爲國師，致書三諭。以是月十九日，備金駕，親幸奉恩寺，封我所爲國師，封靈通寺主僧統爛圓，為王叱者，消辰坐授於丕稱，兩相合矣。同日祗承於摯寵，二美顯焉。

The master stubbornly declined, but he could not decline the order. Then, on the fourth day of the eleventh month, the royal carriage [carrying the master] arrived in the Inner Chapel devoted to Emperor Śakra [i.e., Indra; the Nae cheso˘ k Cloister], where the king ceremoniously installed him as Royal Preceptor. [Later on] he traveled around together [with the king] in this carriage, [like the emperor of] the Wu dynasty who traveled together with [Kang Senghui]. While together, the king [i.e., Munjong] was under the influence of [the master]. In the third year [of the Qingning era], he was presented with the Dharma title “Yungso” [lit. “full of radiance”]. On the first day of the fifth month in the fourth year [of the Qingning era], the king, wishing to install him as National Preceptor, sent him a letter, presenting his request three times. On the nineteenth day of that [same] month, [the king] prepared his golden carriage to personally go to Pongûn-sa to install our master as National Preceptor and to install the abbot of Yôngt’ong-sa, the superintendent of monks Nanwôn, as Royal Preceptor. He [the king himself] selected the day and granted them those great titles. Both of them were in mutual accord, as they merely received the sincere [royal] favor on the same day, which manifested two beautiful [i.e., praiseworthy] events [at the same time].

觀其所由，歎未曾有。嘗所夢神人之吉語，必詮此矣。同遊之僧，靈通寺主是也。
五季陽月八日, 師赴內殿, 爲百座會, 第一說主. 才宣半偈, 荐集丕休. 累進法稱曰, 朗徹.

If we look for the reason of that, the acclaim for this unprecedented occurrence refers to the auspicious words which are the certain prediction [of the master’s appointment as National Preceptor] by the divine being who appeared in the dream. The monk who associated with [the master on that night] refers to the abbot of Yŏngt’ong-sa [i.e., Nanwŏn]. On the eight day of the tenth [lunar] month in the fifth year [of the Qingning era, ie., 1059], the master went into the inner hall [of the royal palace] to attend the Gathering of Hundred [high] Seats [i.e., senior monks] as the primary expounder of the Dharma. As soon as he proclaimed half a verse [large crowds] successively gathered [causing] a great auspiciousness. [Thus] the king presented him the Dharma-title “Nangch’ŏl” [lit. “Penetrating clarity”].

咸雍三年二月, 師欲歸安于法泉寺, 幾興暮齒之嗟, 縷陳身退, 三上需頭之奏, 確執懇辭. 上優詔從之. 以九月二十二日, 駕幸玄化寺, 特設闔院僧齋, 兼置寅餞之筵訖. 率□班拜辭後, 則遣左承宣中書舍人, 鄭惟産, 押上茶藥珤貨等, 名數夥多, 删煩不載. 吱取是月, 二十七日, 發行, 指本山.

On a day in the second month in the third year of the Xianyong era [1067], the master wished to return to and settle down in Pŏpch’ŏn-sa, and several times lamented his old age. He stated in detail [to the king] his intention to retire and three times submitted a memorial to the king, firmly and sincerely [pleading that the king] accept his request. The king [i.e., Munjong] with magnitude, ordered by decree that [his plea] be followed. Thereby, on the twenty-second day of the ninth month, [the king] went in his carriage to Hyŏnhrwa-sa, where he specially provided a vegetarian feast for the entire [body of monks residing at that] monastery and also gave, and attended to the end, a feast commemorating the [master’s] retirement. [The king] led the Two Ranks\(^\text{32}\) [i.e., civilian officials and military officers]

\(^{32}\) Hucker 3672.
The king ordered the Heir Apparent lead the aristocrats and the hundred state officials to attend a farewell feast [for the master] at the southern suburbs [of the capital]. He especially dispatched monastic and lay officials to escort him to this monastery [i.e., Pōpch'ŏn-sa]. In the fifth month of the third year after the master had returned to the monastery [i.e., settled back in his former monastery; Pōpch'ŏn-sa], the king [Munjong] in the Yŏndŏk Palace granted permission to his fourth [the text has sixth, but this is probably a mistake] prince [i.e., his son Ŭich'ŏn] to take tonsure and stay [as a monk] at Hyŏnhwa-sa. Formerly when he [i.e., ìich'ŏn] was residing [as abbot?] at Pongch'ŏn-wŏn he was specially granted [the rank of] Head-seat (sujwa). This was because he belonged to the National Preceptor’s [Haerin] entourage. On the twenty-third day of the tenth month of that year [1067], he peacefully reclined on his right side and slept. That night, a fine rain fell.

The master woke up and sat cross-legged. He said to his disciples, “You … [three characters missing; probably the disciple’s name being obliterated on purpose] … his disciple replied, “It is raining.” Upon hearing these words, he then passed away. In the past when Śāriputra entered extinction [i.e.,
nirvāṇa], the tears shed by the gods of the formless realm were just like the fine rain in spring. Now, how could the rain of that night not likewise be the tears of the gods?

Alas! He was eighty-seven years old and had been a monk for seventy-two years. On the night before he passed away, two stars [i.e., comets] the size of lamps appeared. Also there were two large rainbows like a pair of two crouching red dragons. This … [three characters missing] … was the presage of his nirvāṇa.

His disciples, the Head Seat Pömnyōn and the Triply Exalted Great Master Sohyōn, beat their breasts and stamped their feet, weeping bitterly. They informed the king [Munjong; lit. the “red palace stairs”] of [their master’s] death. The king then grieved deeply. He [then] dispatched the Monastic Personnel Registry Officer of the Left Division, [the monk] Sung’yōn and the Director of Calendrical Calculations33 Chŏn Sam-rin to supervise his funeral. Subsequently he dispatched the Edict Carrier34 to go to [the master’s] memorial hall to ensure a distinguished funerary service. [The king] conferred on him the posthumous title “Chi’gwang” [lit. “ray of wisdom”] and offered tea, incense, and candle-oil. Also he had grain stored

33 Hucker 4452.
34 For 專介 cf. 專令 Edict Carrier [Hucker 1499]
in Wŏnju to be used to subsidize the costs of his funerary rite. On the ninth day of the eleventh month, he selected a scenic spot on the east [corner] of the mountain [i.e., Myŏngbong-san] of Pŏchŏn-sa to perform the rite of cremation. At that time [i.e., at the master’s cremation ceremony], human beings and the spirits [of the earth] were deeply sorrowful, heaven and earth turned gloomy and dark. The birds and beasts lamented, ridges and peaks lined up mournfully. Sentient and insentient beings all felt that [the influence of the master’s] virtue had come to an end.

上追嘉軌範, 敢弗標題, 欲使刊黃絹之辞, 樹貞珉而不朽. 煥赤髭之躅, 流歷代□長存, 爰命鯫儒, 俾甄鴻烈. 臣, 牛涔校量兎海, 寡能謬奉綸宣, 罔由綦讓. 挹其風而紀其德. 雖堅匪石之心, 膚於學而拙於才. 自愧無錢之手, 輒將狂斐. 但罄捧培, 謹為銘曰.

The king cherished the [master’s] excellent example. How could he dare not write [the master’s] inscription? He wished to have these words printed on yellow silk and to erect a funerary stele so as [to preserve his memory] in an imperishable manner so that it shines like the traces of the red-bearded [Buddhayaśas] and be preserved for a long time through successive generations. Therefore he ordered me, an insignificant scholar, to examine and evaluate the outstanding achievements [of the master]. But for me, the king’s subject, having only scant abilities, this was like comparing the puddle [of the trail] of an ox with the profound ocean. I erroneously complied with the king’s order, as I could not find any further excuse to decline. I drew up [information about] his style [i.e., teachings] and recorded his virtue. Although my mind is resolute and not a stone [that can be rolled about], 35 I am superficial in

35 Shijing 詩經 Book of Poetry:

《柏舟》

我心匪石、不可轉也.
我心匪席、不可卷也.
威儀棣棣、不可選也.
learning and obtuse in talent. I am ashamed of myself for having no money in my hands. As I suddenly am [expected] to compose a literary piece, I shall put all my efforts in doing so. I respectfully composed the inscription as follows:

妙法奚自，
能仁所宣，
西軀首出，
東震臚傳。
諦分眞俗，
理應機緣，
導迷歸正，
憑實假權。[其一]

Where does the sublime Dharma come from? It was expounded by Śākyamuni. It first appeared in India [in the West] and was [then] transmitted to China [in the East].

As the truth is differentiated into ultimate and secular, its principle ought to be explained according to the faculties and conditions [of sentient beings]. To guide the deluded [sentient beings] back to the correct [Dharma], one relies on the real and only temporarily on the provisional.

大敎既周，
群生胥悅。
惠日流光，
岸谷皆徹。

My mind is not a stone; It cannot be rolled about.
My mind is not a mat; It cannot be rolled up.
My deportment has been dignified and good; It cannot be totaled up.
慈雲灑潤，
蒿蘭不別，
去聖逾遙，
遺風欲絶。[其二]

The great teaching already has been exposed far and wide. Sentient beings are all rejoicing.
The sun of wisdom spreads brightness [everywhere], sea shores and mountain valleys are all thoroughly [illuminated].
The cloud of compassion sprinkles its moisture, not differentiating between mugwort and orchids.
The late saint [i.e., the Buddha] is further away. The style he left behind is about to become extinct.

其誰紹者。
唯我尸之。
誕鍾赤氣，
端萼明時。
辭親割愛，
捨素從緇。
釋林辻鳳，
靈囿蓍龜。[其三]

Who is the one to inherit it [i.e., the Buddha’s teaching]? Only our [master] manages it.
He was born having gathered vigorous energy [i.e., merit during his previous existences], uprightly meeting a bright era [i.e., being born in a bright period].
He took leave from his parents and cut off craving, abandoning his secular [lit. white] clothes and donning the monastic [lit. black] robe.
He was a towering phoenix in the Śākyamuni’s forest [i.e., the monastic community], he was a milfoil turtle [for divination] in the numinous garden.
懇發菩提，
口修般若，
內究空宗，
外工儒雅，
品匪地前，
譽魁天下，
福智相嚴，
比倫盖寡。[其四]

He earnestly produced the bodhicitta [i.e., thought of awakening]. Through his mouth he cultivated wisdom [lit. prajñā]. Inwardly he thoroughly investigated the teaching of emptiness [i.e., Buddhism]. Outwardly he studied the refined teaching of Confucianism. The stage of his [bodhisattva] practice was no longer that of a earthly level [i.e., he had already reached an advanced celestial stage]. His eulogy was first-rate under heaven, his merit and wisdom had a majestic appearance. Few were those that could be compared with him.

戒賢再出，
無着重生。
德甁恒滿，
心鑑轉明。
桑門鍊行，
藥閣馳聲。
瑤皇請益，
寶世飛榮。[其五]

He was like the second manifestation of Śīlabhadra, the rebirth of Asanga. The bottle of his virtue was always full. The mirror of his mind became even more lucid. The śramanas refined their practice [following his example], his fame rapidly reached the gates of the royal palace.
The king [lit. jade emperor] requested his instruction. The fame of [his]
monastery [lit. “treasure-world”] flourished.

He became the preceptor of the king [lit. a myriad vehicles], conforming to all divine paths [i.e., the heavenly realms of the gods]. Universally assisting the state, perpetually and resolutely he cherished [its people].
In those perilous years and dangerous times, everything was on the verge of collapse. Confined in the precincts [of the royal palace], he retired due to age.
Having retired to [his mountain temple which was like] Lu-shan, his old age he spent in prayers.

Although his body was free from the outflows [of defilements], his life-span heralded his demise.
The clarified butter lost its taste, the fragrance of jasmine flowers subsided.
The king and ministers harbored grief, gloomily [in private] like tearing up one’s flesh and intestines [i.e., heartbroken].
The common people were also afflicted with deep sorrow, like that of mourning the loss of one’s parents.

吁哲弟之蜂屯, 
感遺言而孺慕. 
甄北沒之先芬, 
勒南刊而後諭. 
儻海塞以河堙, 
或人新而代故. 
庶淑德與雄名, 
豆將來而有裕. [其八]

The lament of his wise disciples [sounded like] a hive of bees. Their feelings for his bequeathed words were like a child admiring [his mother]. Discerning the ancestral fragrance [i.e., virtue] of his passing away [facing] north, they erected his stele [facing] south so as to instruct future generations.
If one [tries] to confine the ocean by blocking the river, someone new shall replace the late [master].
His numerous pure virtues and illustrious reputation shall extend to the future with abundance.

秘書省, 陪戎校尉, 臣, 李英輔, 大匠□, 張子春等, 奉宣, 刻字.

Characters carved in compliance with royal order by the subject Yi Yöng-bo, Department of the Palace Library\textsuperscript{36} and Commandant Tending the Western Frontier,\textsuperscript{37} and by the chief stone-cutter Chang Cha-ch’un.

\textsuperscript{36} Hucker 4598

\textsuperscript{37} Hucker 4554
The record on the reverse side of the stele inscription of the former abbot of Pŏpch'on-sa and State Preceptor Chi'gwang is as follows:

玄化寺主僧統, 韶顯, 俗離寺主, 王子僧統, 釋竀,  
首座慶玄, 三重大師, 釋重,  
重大師, 灌雲, 弘諦, 占穎, 融保, 崑幹, 繼相, 僧鎧, 真召,  
尚賢, 承覺, 同壽, 祖翔, 雙炤, 秀穎, 釋稱, 定神, 覺明, 冠僧,  
元智, 右賢, 齊如, 釋翔, 覺支, 尚之, 釋雲, 邦蘭, 甫賢, 釋琳,  
證祥, 釋因, 襄宗, 祖承, 真領, 真鑑, 世梁等, 一百三人,  
大師, 賢盖, 忠㗉等, 一十七人,  
大德, 定支, 真保等, 二十二人, 受敎繼業者也.  
石□□, 僧錄, 先亮, 重大師, 玄占, 慧宗, 梁濟, 廣碩, 慶忠,  
念忠, 心月, 應諝, 敏成, 慶調, 元崇, 元釋等, 二十八人,  
大師, 義雲, 釋升, 占先, 二十三人, 大應, 崇器, 暹月, 弘學,  
均善等, 二十五人, 隨職加階者也.  
重軄, 惠燈, 弘範等, 一千一百餘人, 慕德歸化者也.  
首座, 釋虬, 法靈,  
三重大師, 占先, 爲現, 宋光,  
重大師, 昇炤, 成現, 續言, 安銳, 道生, 講雲, 利真,  
大師, 遐現, 周現, 神暢, 貫成, 大德, 周蘭, 秀岳, 單軄, 真㗉等, 五十二人, 先後師而沒世者也.  

Abbot of Hyŏnhwa-sa and Superintendent of Monks Sohyŏn,  
Abbot of Songni-sa, Prince, and Superintendent of Monks Sŏggyu,  
Chief seat Kyŏnghyŏn,  
Triply Exalted Great Master Sŏk [one character missing],  
Exalted Great Masters: Kwan’un, Hongch’ŏ, Chŏm’yŏng, Yungbo,  
Sunggan, Kyesang, Sŏnggæ, Chinso, Sanghyŏn, Sŏnggak, Tongsu, Usang,  
Ssangso, Suyŏng, Sŏkch’ing, Chŏngsin, Kakmyŏng, Kwansŭng, Wŏnyak,
Uhyŏn, Ch'ŏnggwang, Chŏng'yŏ, Sŏksang, Kakji, Sangji, Sŏk'un, Panggaln, Pohyŏn, Sŏngnim, Chūngsang, Sŏk'in, P'umjong[?], Usŭng, Chillyŏng, Chin'gam, Seryang, and others, a total of one hundred and three monks.

Great Masters: Hyŏn'gae, Ch’ung*, and others, a total of seventeen monks.

Great Virtuoso: Chŏngji, Chinbo, and others, a total of twenty-two monks.

These [monks where those who] received [the master’s] teaching and continued his work.

[Three characters missing]: the Monk Registrar Sŏlyang, and the Exalted Masters Hyŏnjŏm, Hyejong, Yangje, Kwangsŏk, Kyŏngche'ung, Yŏmch'ung, Simwŏl, Ŭngsŏ, Minsŏng, Kyŏngjo, Wŏnsung, Wŏnsŏk, and others, a total of twenty-eight monks.

The Great Masters, Ëi'un, Sŏksŭng, Wiho, and others, a total of twenty-three monks.

The Great Virtuoso Sunggi, Sŏmwŏl, Hong'ak, Kyunsŏn, and others, a total of twenty-five monks.

These [monks] have been granted Dharma ranks according to the offices they held.

Chungjik, Hyedu˘ng, Hongbo˘m, and others, a total of over one thousand and one hundred monks, were those who had admired his virtue and converted [to the master; ie., those who subsequently became his disciples].

Chief Seats: Sŏk*, Pŏmnyŏng.

Triply Exalted Great Masters: Chŏmsŏn, Wihyŏn, Songgwang.


Great Masters: Sŏmyŏn, Chuhŏn, Sinch'ang, Kwansŏng.

Great Virtuoso: Churan, Su*, Tan*, Chin*, and others, a total of fifty-two monks.

These were those who passed away prior to –or [shortly] after– the master.
The aforementioned disciples have been recorded according to their positions and incumbent assignments.

The subject An Min-hu Gentleman for Attendance, Minister and Director of the Criminal Administration Bureau, and Recipient of the Crimson Fish-Pouch.

Erected on a day of the eighth month in the second year of the sexagenary cycle and the first year of the Da’an era [1085].

The subject Yi Yong-po and the subject Chang Cha-ch’un.
VIII

STELE INSCRIPTION OF
TAEGAK ŬICH’ŎN
(開城 靈通寺 大覺國師碑文)
8.

Stele Inscription of Taegak Ŭich’ŏn

開城 靈通寺 大覺國師碑文

Stele inscription of National Preceptor Taegak at Yŏngt’ŏng-sa in Kaesŏng

贈諡大覺國師, 碑銘.[題額]
高麗國, 五冠山, 大華嚴靈通寺, 贈諡大覺國師, 碑銘, 異序.

Stele Inscription of the National Preceptor posthumously titled Taegak. (Written on the tablet). Stele Inscription and Preface of the National Preceptor posthumously titled Taegak, at the Great Hwaŏm [temple of] Yŏngt’ŏng-sa on Ogwan-san, Koryŏ country.

金紫光祿大夫, 檢校太尉, 守司徒, 中書侍郞, 同中書門下平章事, 判尚書禮部事, 修國史, 上柱國, 臣, 金富軾, 奉宣, 撰.
朝散郞, 尚書, 工部侍郞, 賜紫金魚袋, 臣, 吳彥侯, 奉宣書, 竄篆額.

Compiled in compliance with royal order by the subject Kim Pu-sik,\(^1\) Grand Master of the Palace with Golden Seal and Purple Ribbon, Proofreader, Assistant Defender-in-chief, Acting Minister of Education, Vice Director of the Secretariat-Chancellery, Manager of Affairs [or Grand Councillor], Chief Minister, Commissioner of the Ministry of Rites, Chief Compiler of the Dynastic History, and Supreme Pillar of State. Written out

\(^1\) Kim Pu-sik (1075–1151) was an eminent scholar-official in the Koryŏ period. He is best known for compiling the Samguk Sagi, the oldest extant record of Korean history.
in compliance with royal order, together with a heading in seal script, by the subject O Ön-su, Gentleman for Closing Court, Minister, Vice Director of the Ministry of Works, and Recipient of the Purple-and-Gold Fish-Pouch.

On the kyŏng’o day of the seventh month in autumn of the forty-second year of the sexagenary cycle, the fourth year since the king [Injong] succeeded to the throne [1126], the tablet heading written in seal script [was provided]. The disciple of the State Preceptor Taegak [Ŭichŏn], the metropolitan controller of monks Ching’ŏm and others provided the master’s account of conduct, making it known to the king that, “It has been a long time since our former master [has departed] from the world. Yet his stele inscription has yet to be made. We constantly fear that his virtuous deeds be effaced [from memory] if they are not recorded. We only [hope] that his majesty the king sympathises and has [an inscription] collected and compiled in order to show it [to future generations] for all eternity.”

The king said, “Alas! The master happened to be my grand-uncle. The legacy of his achievements [meritorious deeds] shines brightly. Being so remarkable, there is no one who possibly could cover it up and not be impressed by it.” Thereupon he gave me, his subject Pu-sik, [the master’s] account of conduct and said, “You shall write the stele inscription [based on this].” As I could not decline the order, I retired and composed the inscription, saying “According to my observation, the master abided in the path of the saints. One can say that his nature was endowed with an inborn knowledge. How can I know that? Because since he was young, he had [a
predilection for seeking] knowledge and he did not [seek] the entanglements of fame and the grandeur of luxury.

And concerning his leaving the household [to become a monk], he faced a time when [the practice of] the path was in decline and cultivation [of the path] was neglected. He alone was able to go against that state of affairs by following [the path of] the ancient saints and sages by handing their teaching down. Unfortunately, he was short-lived, but the feat he accomplished was [great] like this. He belonged to the category of individuals described by Zi Si as “a person emitting the radiance of his own utter sincerity.”

The master’s taboo name was Sŏkhu, his secular surname was Wang. His courtesy name was Úich’ŏn. Later, as his name happened to be identical to the taboo name of [the Song Emperor] Zhezong, his courtesy name was used instead. He was the fourth generation descendant of our Great King T’aęjo [Wang Kŏn] and the fourth son of King Munjong. His mother, the queen dowager In’ye from the Yi clan, [once] dreamt at night that a dragon entered her bosom and that she was pregnant due to this. On the twenty-eight day of the ninth month in autumn of the thirty-second year of the sexagenary cycle [1055], he was born in the palace. At that time, there was

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Zi Si 子思 (ca. 481–402 BCE), was the only grandson of Confucius. He supposedly taught Mencius and wrote the *Doctrine of the Mean*. 
a fragrance [in the palace] that persisted for a long time before dissipating later on. At a young age the master had an excellent understanding. In reading texts and elucidating passages, he was proficient and perceptive as if he had learnt this in past lives. His elder and younger brothers were all of wise conduct, but the master’s sharp intelligence excelled [them] all.

One day, the king [Munjong] said to all his sons, “Who [among you] is able to become a monk and act as a field of merit for the benefit [of the whole country and its people]? The master rose up and said, “I, your subject, have the intention to leave the world. I merely wish that his Highness the King has me do that.” The king said, “Good.” His mother, the queen dowager, [viewed this as confirmation] of the precious sign of her earlier dream, but she secretly felt sorrow about [his son’s decision] and [hoped] that upon having finished his studies, he would accept his father’s order, yet how could she not accept [his decision]?

On the fourteenth day of the fifth month in the forty-second year of the sexagenary cycle [1065], the National Preceptor Kyöngdökk was summoned into the inner palace, where he tonsured [Ůichŏn]. [On that occasion,] the king [Munjong] bowed twice to him [i.e., Kyöngdökk] and granted permission [to Ūichŏn] to leave the household and follow his teacher [Kyöngdökk], and to reside at Yŏngt’ong-sa. In the tenth month, in winter, he went to Puril-sa where he received the full precepts at the ordination platform. At that time he was eleven years old. And [thereupon] he pursued his studies without respite. After having become an adult, he dreamt that a person transmitted to him the text by Dharma-master Chengguan [i.e.,
Chengguan's commentary on the *Huayan jing*. From this time on his wisdom and understanding progressed daily.

As he reached the prime of his life, he practiced austerities even more diligently. From early morning till late at night, he assiduously devoted himself to reading extensively and forced himself to memorize [what he had read]. Yet he did not have a permanent teacher. If there was someone whose accomplishment of the path was noteworthy, he would attend on him and learn from him. He investigated all the texts from Xianshou’s [Fazang] categorization of the teachings up to the sudden and gradual teachings [of Sõn], Mahāyāna and Hinayāna, and the commentaries on the sūtras, vinaya, and abhidharma. Furthermore, he used his spare energy on the external branches of learning [i.e., non-Buddhist fields], achieving profound erudition and knowledge of them. He also appreciated the quintessence of and sought the bases of texts from the books of Zhongni [i.e., Confucius] and Lao Dan [i.e., Laozi], to the collected records of the historians and the theories of the hundred [ancient] philosophers. Therefore he was so conversant as to discuss them in length and breadth, fluently like a [ocean] without shores. Although his old teacher and [other] elderly monks all themselves acknowledged that they could not reach his level of erudition, the fame of his name spread to everybody’s ears, and at that time he was called the Great Master of the Dharma gate [i.e., of Buddhism].

On the ūryu day of the seventh month in the forty-fourth year of the sexagenary cycle [1067], [the king published] a directive praising
him and [bestowing upon him] the [office of] Helper of the World and Superintendent of Monks. The master had since early on the intention to go to Song China and inquire about the path. He had heard that the Dharma master Jingyuan in Jinshui was a scholar endowed with wisdom and practice. The master entrusted a merchant ship to send him a letter in accordance with proper etiquette. Venerable Jingyuan [upon having received his letter] knew that the master was not an ordinary person and promptly wrote him a reply inviting him to meet. Because of this [Üich’on’s] wish to go [to China] became even greater.

Then, in the second year since King Sŏnjong’s ascendance to the throne [1085], in the first month in spring of the seventh year of the Yuanfeng era in the Song [1084], he went into the palace sincerely requesting [permission to travel to China]. The king gathered the entire body of his ministers and discussed the matter, and all of them reached the conclusion that it was not possible. The master [then] went in front of the king and all ministers, and said, “The saints and sages were oblivious of their bodies and admired the path, like Xuanzang who traveled to the Western Regions or Üisang who went to China. If I should [merely] be content with being at ease and not strive to seek a master, this does not correspond to the original meaning of leaving the household [and becoming a monk].” His words were of the utmost sincerity, and he shed tears as he continued speaking.

The king was extremely moved and in his mind granted him the permission, but the resolution of the ministers was firm, and the discussion
ended with the king agreeing with his ministers. On the night of the kyōngho day of the fourth month in the following year [1085], he left a letter addressed to the king and the queen dowager, and taking his disciple Sugae with him, he went in disguise to Chŏngju, where he came across a merchant ship about to leave [for China]. The king, hearing of this, was surprised and dispatched officials together with his disciples Nakchin, Hyesŏn, and Torim to attend on them [i.e., Uich’ŏn and Sugae].

五月甲午，至大宋板橋鎭. 知密州朝奉郎，范鍔，迎勞卽附表，具陳所以來朝之意.
皇帝命主客員外郞，蘇注廷導之.

On the kap’o day in the fifth month, they reached Panqiao Zhen [Fortress] in the Great Song [Empire]. Fan E, the Administrative Clerk of Mizhou and Gentleman for Court Service, welcomed them and promptly sent a letter to the emperor, providing a full account of the purpose of [Uich’ŏn and his entourage’s] coming to China. The emperor ordered the Vice Director of the Ministry of Receptions, Su Zhuting, to guide them.

秋七月，入京師啓聖寺．以中書舍人，范百祿，為主，數日見垂拱殿待以客禮，寵數渥縟．明日表乞，承師受業，優詔從之．遂見華嚴有誠法師．

In the seventh month, in autumn, they entered into the [Song] capital [Bianjing and went to] Qisheng-si. Under the direction of the Secretariat Drafter Fan Bailu, they waited several days for an audience [with Emperor Zhezong, upon which they were received] in the Chuigong [“Ruling in Peace”] Hall [of the imperial palace], where they performed the rite of visitors [to the Imperial throne] and were bestowed with several copious and elaborate gifts [of clothes and brocade]. The following day they submitted a letter begging to be granted a teacher for receiving instruction. [The emperor] magnanimously ordered that [their plea] be obeyed. Finally he [Uich’ŏn, with his retinue] [was granted permission] to go to see the Huayan [school] Dharma master Youcheng.
Previously, the emperor was informed of the Superintendent of Monks’ [i.e., Ŭich’ŏn] visit [to China], and had ordered the two divisions [lit. “two streets,” the superintendents of monks] to preselect [monks of] high capacity and great erudition who were capable of serving as [Ŭich’ŏn’s] teacher. The [monks of the] “two streets” [thus] recommended master Youcheng. Thus the Superintendent of Monks [Ŭich’ŏn] [performed the rite of] adjusting his robe [requesting for instruction] at the feet of [Youcheng], wishing to perform the rite of becoming his disciple. Master Youcheng accepted him after having declined three times.

Thereupon [Ŭich’ŏn’s] addressed him, saying “I am a vulgar person from overseas. [From the day] I emptied my mind and sought the path, there were things that I had yet to understand. I wish that you, master, with compassion and pity, open my [mind] and [dispell] the clouds of [my] confusion.” [Youcheng] answered, “The ancient buddhas cleansed their minds to [seek] the Dharma. They even abandoned the throne of the wheel-turning king [cakravartin] to find a single phrase or a single word. Now you, your eminence, are capable of practising doing so, which can be [indeed] be referred to as a difficult [feat]!” [Ŭich’ŏn replied,] “I wish to have the same aspiration [as you] [to practice] the One Vehicle and together cultivate the manifold supplementary practices and journey into the ocean of the [Lotus] Flower Repository World. This is my wish!” Thereupon the Superintendent of Monks [Ŭich’ŏn] [respectfully] submitted a series of questions. The
master [Youcheng] exclaimed [in admiration], “The meaning of your words is beautiful and sincere. You aptly opened up the series of barriers [leading to the profound meaning of Chan]. If you are not the genuine son of the Dharma King, you must indeed be the reincarnation of Üisang!” Again, obeying a decree of the [imperial] court, together with the Vice Director of the Ministry of Receptions Yang Jie, he left the capital city, traveling along the Bian and reaching the Huai and Si Region, where he gradually arrived in Yuhang County, where he arrived at Dazhong Xiangfu-si, where he visited the Venerable Jingyuan. He performed the [same] rites as he did when he had met Venerable Youcheng; Venerable Jingyuan sat in a solemn posture.


The Superintendent of Monks [Úich’on] addressed him, saying, “I admire [your] discussion of the path. A day [felt] like a year [as I was eager to study the path with you]. I did not dread dangers and difficulties, and abandoned everything to come to see you. I wish that you open your golden mouth and [emit] sounds of jade, so that I become awakened.” Venerable Jingyuan said, “In the past, when Huisi went to see Zhiyi, Zhiyi knew at a glance that Huisi was his old acquaintance he met on Vulture Peak. Now with your arrival, how could I not know that this is a karmic connection from a previous existence? You do not need to perform to rite of crawling on your knees, but do request me to lecture you about whatever you want to hear.” Thereupon, he sincerely submitted and the path responded, just like a mustard seed landing on the top of a needle. For every question he had an answer, just like the sound of a bell when struck.

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3 Lit. Spirit Vulture Peak, Grĭbrakūta

4 I.e., a Buddha appears as rarely as a mustard seed thrown in the air from afar hits a needle point.
On the invitation of the Prefect, the duke Pu Zongmeng, the Venerable Jingyuan entered into Huiyin-yuan on Nan-shan and began to lecture on the [Huayan] Sūtra translated during the Zhou [reign of Empress Wu Zetian]. The Superintendent of Monks [Úich’on] offered money to provide for the vegetarian feast and [so] a very large number of monks [lit. students] were invited to attend. Venerable Jingyuan, in each of the three places where he had lived, installed the collection of Xianshou [Fazang]'s teachings together with the patriarch’s [i.e., Xianshou’s] portrait. Now, he wished to do so again, but was not able to do so. Sir Yang Jie, knowing his intention, made efforts to accomplish this with the collaboration of the Prefect [Pu Zongmeng] and other officials. The Superintendent of Monks [Úich’on] also donated silver to enshrine the Sūtra Tripitaka [i.e., the Doctrinal basket, consisting] of over seven thousand and five hundred fascicles. And after his return to his [own] country [i.e., Koryo], he also sent three copies of the Huayan Sūtra written in gold to pray for the emperor’s longevity. Huiyin-yuan was originally a Chan monastery which was changed into a Doctrinal monastery and specially exempted from taxes and levies. This was possible because the royal court [of Koryo] had [provided the money] for the Superintendent of Monks [Úich’on]. On that occasion, the king [Sŏnjŏng] submitted a letter [to emperor Zhezong] begging that he allow [Úich’on] to return to his country [of Koryo]. [The emperor] then ordered [Úich’on] to come to the capital and [Úich’on] requested Venerable Jingyuan to come [along] on the same boat, [so that] he could lecture without suspension.

以元祐元年，後二月十三日，入京再見，淹五日，朝辭，至秀州真如寺，見楞嚴疏主，塔亭傾圮，慨然歎之，以金屬寺僧修葺。楊公曰，“塔公，今日始遇知音。”吳興章衡，記其事云，“僧統，可謂篤厚好學君子矣。”
On the thirteenth day of the second month in the first year of the Yuanyou era [1086], [Üich'on] entered into the capital and met again [with the emperor]. After dwelling there for five days, he departed from court and arrived at Zhenru-si in Xiuzhou, where he saw the collapsed stūpa pavilion of the Lord of the Commentaries on the Lengyan jing [the Chan master Changshui Zixuan] and indignantly lamented it. He donated gold to the monks affiliated with that monastery to restore it. Sir Yang Jie said, “Venerable Zixuan has today met for the first time with a close friend.” Zhang Heng of Wuxing recorded this matter, saying, “The Superintendent of Monks [Üich’on] can be truly said to be a gentleman of sincere generosity with a penchant for scholarship.”

夏四月，復入慧因院，源公，傳道誡，正坐焚香云，“願僧統歸，廣作佛事，傳一燈，使百千燈，相續而無窮。”遂授經書爐拂，以爲信，非特僧統資源公，而道益進。源公名所以益高，以僧統揚之也。禮辭源公，行至天台，登定光佛隴，觀智者塔，親筆願文，禮於塔前。誓傳敎於東土，楊公志之，沙門中立，立石。

In the fourth month of that summer, he again went to Huiyin-yuan, [where] the Venerable [master] Jingyuan, having [just] delivered a sermon, was sitting upright and burning incense. [Jingyuan] said, “I wish that you, Superintendent of Monks, go back [to Koryŏ] and extensively perform Buddhist services, and that by transmitting [the flame] of one lamp, you have it light hundreds of thousands of lamps, which succeed each other without end.” Thereupon he [Jingyuan] gave him scriptures [lit., sūtras and classics], a censer, and a whisk as a token of his confidence. This was not only for [the sake of] the Superintendent of Monks, but also for the benefit of Venerable Jingyuan [himself], so that the path be increasingly promoted. That the fame of Venerable Jingyuan improved was due to the praises by the

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5 Changshui Zixuan 長水子璿 was a Huayan scholar-monk in Song China. He first specialized in the Śūram. gama Sūtra and subsequently practiced with the Chan master Huixue 慧覺 of Langye-shan 瑯琊山, where he achieved awakening. Finally, he concentrated on the Huayan teachings of Xianshou 贊首.
Superintendent of Monks, [Ŭich’ŏn] bowed and took leave from Venerable Jingyuan, journeyed to [Mount] Tiantai, where he ascended to the hill of Dingguang Fo, where he contemplated the stūpa of Zhizhe [i.e., Zhiyi] and personally wrote the text of his vow [to spread Tiantai doctrine in Koryŏ], performed prostrations in front of [Zhiyi’s] stūpa, and pledged to spread [Tiantai] doctrine in the Eastern Country [of Koryŏ]. Sir Yang Jie recorded this and the monk [lit. śramaṇa] Zhongli erected a [memorial] stele.

Ever since he had secretly arrived in the capital and reached Wuyue, he had traveled back and forth for a total of fourteen months. Whichever famous mountain and scenic spot he came to, if there were traces of saints, he reverenced and performed prostrations to them all. He also met over fifty eminent monks whom he also questioned about the essentials of the Dharma. He spent fifty[-nine] days with Venerable Jingyuan … [50 Chinese characters are lacking here] … Huilin and Shanyuan … about the precepts and rules of conduct [lit., śīla and vinaya] [he asked the monks] Zeji and Yuanzhao, on Sanskrit studies, [he asked the monks] Tian Jixiang and Shaode. Because all these [monks] were outstanding and worth of respect, they helped him to improve [his knowledge], and already had become models, as masters of doctrine in Chan and Scholastic doctrine, each of them leading groups of disciples [48 characters missing]

He [Ŭich’ŏn] studied it and acquired [proficiency] in all [of these doctrines]. This truly was [a feat of a] great bodhisattva [mastering] multiple branches of the Dharma. But he was not a beginning student [neophyte]; he
merely came [to Song China] because he wished to test his own [previously] acquired understanding with that of several teachers. Therefore [in] the poem he was given [previous to his return to Koryö], [these teachers said] “Who [else] is like the master ‘Helper of the World’? [i.e., Úich’on]? [Fifty nine characters missing].

When the prince of the three Han came seeking the Dharma in the West [i.e., China], it was just like the rivalry between Xi Zaochi and Mitian Daoan, and he [Úich’on] was extolled by the sages of the time. Then, on the twentieth day of the fifth month of summer, he returned [to Koryö] with a congratulatory embassy to the imperial court from his country, on a ship crossing the sea, and on the twenty-ninth day [forty-eight characters missing], the king and the [ministers of] the Left and the Right were all [deeply] moved. The emperor [of the Song] gave him a gift of [silk] with golden thread, the empress dowager sent him money and treasures that were counted in myriads. He offered these as donations to the several monasteries [lit. bodhimanda] and to those masters whom he had requested for the exposition of the Dharma. Not few [of them] [fifty-one characters missing] …

Since the year of the master’s birth, his foundation had already been completed. Over many years, the state often discussed him as the leader [of monks], but there was criticism of his person. Then when he [Úich’on] expounded the [Buddhist] doctrine, exhaustively and thoroughly elucidating the subtle spirit [of its essence], the scholars [i.e., erudite monks] gathered like the ocean, [an event] that never occurred before. The king and his
ministers [forty-eight characters missing] ... not negligent in lecturing, ran through official funds and private money to repeatedly purchase writings from China, as well as from the Khitan [empire] and from Japan.

Again, in the spring of the eighth year of the sexagenary cycle, he journeyed to the south [of Korea?] searching for [books] and the texts he obtained amounted approximately to four thousand fascicles. All of them were [covered by] dust, had faint [characters], and were worm-eaten [damaged by silverfish]. [Many of] the books' leaves were damaged and in disorder. He collected them all and put them in order, wrapping them in small boxes and returned with them [to the capital Kaegyŏng]. He requested that they be placed in the Office for Preserving the [Buddhist] teachings (kyojang sa) [established] at Hŭngwang-sa, where he summoned distinguished scholars [i.e., monks?] to proofread and correct mistakes and lacunae. He had [the king?] have them written out for a blockprint edition. Within the interval of a few years, books containing these texts were fully prepared, and the scholars happily relied on them.

At the beginning of the second month in spring of the eleventh year of the sexagenary cycle (1094), he went to Hongwŏn-sa, where his doctrinal studies continued as before. In the early period of his stay at Hŭngwang-sa, King Sunjong [i.e., his eldest brother] was lying in bed, his illness critical.

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6 Sunjong (1047–1083) (r. 1083) was the eldest son of Munjong. He died within a year of his ascension in 1083.
He summoned the master [Üich‘ón] and said, “I, the sovereign, once made the vow to build a large monastery and to provide it with the name plaque of Hongwŏn[-sa]. Now that my illness is critical, I think that I might not be able to complete [that project] by myself. If the presumptive heir [to the throne, ie., Sŏnjong] succeeds me, you should not forget [my wish], and be of the same mind [as me and collaborate with my successor] so that finally my vow [be fulfilled].” The master [Üich‘ón] wept and said, “I shall devote all my mind and effort [to this], and not change [regardless of] life and death.” Thereupon, when the monastery was completed, he was appointed as its abbot.”

夏五月, 退居海印寺, 溪山自適. 浩然有終焉之志. 獻王再徵, 不能致.

In the fifth month of summer [1094], he retired [from his post and left the capital] for Haein-sa, where he lived in self-contentment [surrounded by] brooks and mountains. [There he lived] magnanimously, with the intention to end his days there. King Hŏnjong⁷ twice requested him to return [to the capital], but he was not able to [motivate him to] return.


On the eighth day of the tenth month of winter of the twelfth year of the sexagenary cycle, [Üich‘ón’s third brother] King Sukjong ascended the throne and repeatedly dispatched his close ministers to him bringing his personal letters welcoming him back [in the capital], but [Üich‘ón] adamantly declined. [Then the king] again [sent] a directive which said, “My humble hope that you, master [Üich‘ón], [return to the capital], indeed [becomes] more earnest. I have no other intentions [for requesting this] than [to venerate]

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⁷ Hŏnjong (r. 1094–1095) was Sŏnjong’s eldest son and Üich‘ón’s nephew.
your lofty moral integrity and noble character, as I increasingly think about you [with reverence] at all times [lit. whether I am asleep or awake], while [being motivated by my] veneration for the duty of brotherly love as symbolized by a wagtail, and not by something else. Even though I am not able to come [to see you in person], I frequently sincerely request the permission to leave [lit., to shake off my robe] and [join] your eminent presence [lit. lofty traces], but my plea has yet to be considered. The accomplished masters of the past were neither narrow-minded nor disrespectful [lit. neither like Boyi\(^8\) nor like Hui of Liuxia\(^9\)], but showed or hid themselves in accordance with the times. I hope that perhaps [you may deign] to come once, which would conform to my intention.” The master quickly [replied] saying, “As these sincere words have been written with all courtesy and manners, I can not refuse my duty [towards the king].” Then he went to the capital and resumed his residence at Hûngwang-sa, where he taught [Buddhist] doctrine as he had done previously.

丁丑夏五月, 住持國淸寺, 初講天台敎, 是敎, 舊巳東漸, 而中廢. 師自問道於錢塘, 立盟於佛隴, 思有以振起之, 未曾一日忘於心. 仁睿太后, 聞而悅之, 經始此寺, 肅祖繼之, 以畢厥功. 師於此之時, 依文而顯理, 究理而盡心. 止觀圓明, 語默自在, 拔盡信書之守, 破惡取空之執, 一時學者, 瞻望聖涯, 摘旧而自來, 幾一千人. 盛矣哉, 世之議台宗者謂師, ‘百世不遷之宗, 渠不信哉.’

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\(^8\) Boyi 伯夷 and his brother Shuqi 叔齊 were the sons of the ruler of Guzhu State. Traditionally, the succession to the rulership would have gone to Boyi because he was the oldest son. But, when Shuqi was preferred to succeed his father as a ruler, rather than engage in controversy, the two brothers fled to Zhou State. When the Zhou ruler died and his son succeeded him and proceeded to conquer Shang State, the brothers remonstrated him for going to war before having sufficiently mourned his recently deceased father. Boyi and Shuqi made their protest widely known through their refusal to eat the produce of Zhou. They retired to a mountain in the Shang and lived on ferns, until they were reminded that these plants too now belonged to Zhou, at which point they starved themselves to death.

\(^9\) Hui 惠 of Liuxia 柳下 is a popularized designation for Zhan Huo 展獲 (720–621 BCE). He was the governor of the District of Liuxia 柳下 in the Lu State and famous for being a man of eminent virtue and high moral character.
In the fifth month of summer in the fourteenth year of the sexagenary cycle [1097], he [was appointed] abbot of Kukch’ong-sa, where for the first time he lectured on Tiantai doctrine. These teachings had in the past been introduced to the East [i.e., to the Eastern Country, Koryŏ], yet during the meantime had been eliminated. The master [Úich’ŏn] himself went to Qiantang to inquire about the path, and pledged at Folong [on Mount Tiantai] to promote the Tiantai doctrine back in Koryŏ and maintained the thought of making it flourish. He did not forget this for a single day. Queen Mother In’ye rejoiced on hearing of this and began to restore this monastery [i.e., Kukch’ong-sa], and King Sukjong continued it, finally bringing it to completion. At this time, the master, relying on [Tiantai doctrinal] texts illuminated the principles [of Tiantai doctrine], devoting himself to investigating these principles. His calm and insight (śamatha-vipaśyanā) were perfectly clear and he freely used speech and silence to completely uproot the attachment to belief in texts and destroy the opinions that falsely grasp for emptiness.

Immediately, monks [lit. students; practitioners] reverentially looked upwards to his saintly shore, abandoning their former practices and came by themselves [i.e., out of their own conviction] [to Úich’ŏn], [resulting in] nearly one thousand people [gathering under his guidance]. How flourishing this was!

Those who in that age discussed the Tiantai teachings said to him, “This teaching will not change for all generations, how could one possibly not believe [and practice] it?”

戊寅夏四月庚寅, 上命第五子, 侍之, 師手落其髪, 今都僧統是也. 辛巳春二月, 上, 以洪圓寺九祖堂成, 請師重修而落之, 前世為祖譜不一, 今以馬鳴, 龍樹, 天親, 佛陀, 光統, 帝心, 雲華, 賢首, 淸凉, 爲九祖, 師所定也.

On the kyŏng’in day of the fourth month of summer in the fifteenth year of the sexagenary cycle [1098], the king [Sukjong] ordered his fifth son to attend on [Úich’ŏn] and the master himself performed his tonsure. He [i.e., the monk Chingkil] is the present metropolitan controller of monks. In the second month of spring in the eighteenth year of the sexagenary
cycle [1101], the king [Sukjong], in order to complete the Hall of the Nine Patriarchs [of the Huayan school] at Hongwŏn-sa, requested the master to [supervise] its repair and completion. In previous ages there were differences over the genealogy of the patriarchs. Now the [succession of] nine [Huayan] patriarchs were settled by master [Úichŏn] as: Aśvaghoṣa, Nāgārjuna, Vasubandhu, Buddhabhadra, [Vinaya master] Guangtong [i.e., Huiguang], Dixin [i.e., Dushun], Yunhua [i.e., Zhiyan], [Fazang] Xianshou, and Qingliang [Chengguan].

秋八月, 遊疾隱几而坐, 或觀心, 或持經, 不以疲憊自止. 門人請修佛事, 曰 “事佛久矣.” 上, 遣中使, 問體名醫處方, 俵寶衣名, 令於諸寺, 為之請福疾革. 親來慰問曰, “恐有不可諱, 願聞其所欲言者.”

In the eighth month, in autumn, [Úichŏn] fell ill and concealed [it] by sitting at a small table. He [spent his time] contemplating the mind or reciting the sūtras [lit. keeping the sūtras], without stopping because he was tired. When his disciples requested him to perform Buddha services, he said, “I have been serving the Buddha for a long time.” The king dispatched a palace envoy to inquire about his bodily health and had famous [court] doctors prescribe him medicaments. [The king] announced the fame of his precious robe [i.e., informed people of Úichŏn’s illness] and ordered all monasteries to [perform rituals for] requesting happiness and expelling illness [i.e., to pray for Úichŏn’s healthy recovery]. The king himself came to console [the master], saying, “I fear that you are terminally ill and wish to hear whatever you may want to say.”

曰, “所願重興正道, 而病奪其志, 伏望, 至誠外護, 以副如來遺敎, 則死且不朽.” 冬十月, 五日, 壬辰, 右脇而化, 享年, 四十七, 僧臘, 三十六.

[The master] said, “My wish is to resurrect the correct path, but my illness is robbing me of that aspiration. I humbly hope that [you], with the utmost sincerity, provide the outside protection [to Buddhism] and that you assist the teachings bequeathed by the Tathāgata, so that even though I
die [Buddhism] will not decay.” On the imjin day, the fifth day of the tenth month in winter, he reclined on his right side and passed away. He lived for forty-seven years and had been a monk for thirty-six years.

Previously, [the king] sometimes dreamt that the jeweled banner [of the monastery] collapsed and fell on the ground. When the king heard [of Úich’ŏn’s death] he wept bitterly. He ordered the authorities in charge to provide for funeral presents and he had him additionally granted the title of National Preceptor and the posthumous title Taegak [lit. “Great Awakening” or “Great Awakened One”]. On the sixteenth day, the kyemyo day, he was cremated and his relics were collected. On the fourth day, the sinyou day, of the eleventh month, his relics were enshrined east of Yŏngt’ŏng-sa on Ogwansan, in accordance with the original teaching [i.e., following Buddhist usage].

The Buddhist teachings [lit. the Buddha’s Dharma] initially were transmitted to Silla in the forty-fourth year of the sexagenary cycle, the first year of the Datong era of the Liang dynasty. Over a hundred years afterwards, Úisang and Wŏnhyo were active [promoted Buddhism]. These two masters belonged to the spiritual family of [Buddhist] saints and were great teachers [of Buddhism]. The shining of their lingering light, the contribution of their remaining waves all enabled [sentient beings] to escape from utter darkness [of ignorance] and reach the lofty brightness [of awakening]. But as we were further distanced from the saints, the [practice of the] Dharma consequently became lax. The minds of those the world referred to as illustrious men [i.e., famous monks] were agitated by fame,
their wisdom was dulled by [seeking material] benefits, their learning became increasingly superficial. They read classical books extensively, taking phrases out of context and quoting these at any time, being content with babbling.

Monks who succeeded them inherited their errors [i.e., their false understanding] and proceeded without reconsideration. Consequently, the master [Ūich’on] deplored the ignorance of customs [i.e., ignorance relating to proper study and practice] and the profuse obstruction of virtue. He made strenuous efforts and made it his duty to clarify the path and to rescue it from corruption. He dismissed that textual study [and wrong quotations], [instead] indicating the marvelous collection [i.e., the wonderful Dharma of the Lotus Sūtra], and disclosed what was obscure and hidden. He helped up those who were lazy and dissipated, [by] shaking them with a thunderbolt and extensively pouring rain and dew [i.e., grace] among them. Although there where those whose minds were [fully] convinced [by Ŭich’on] and joyfully followed him, there were [also] evil-minded groups [of monks] who were jealous of [Ūich’on’s] correct [path] and slandered [him] violently, professing themselves as [conforming] to the [Buddhist] path. [But Ŭich’on remained] peaceful, his mind was unmoved. In the end, [the monks] gathered in harmony, the situation was restored to correctness, and later on those [monks] who were wrongly attached to one-sided views amended their outlook and changed their thoughts, and devoted themselves to the fundamental study [of Buddhism]. Also, he said, “What the Sŏn Masters say is that those who do not rely on the teachings, but rely on the transmission from mind to mind, are indeed of the wisdom of the highest faculty. Those practitioners of inferior [faculties] rely on studying the doctrine imparted
from mouth to ear [i.e., listening to lectures], and are satisfied if they comprehend one [single] dharma. [The Sōn school] points out [to them] that the twelve divisions of the teachings in the tripitaka are as [disposable] straw dog or as dregs. Again, how could those who are satisfied to view this [as such] not be wrong as well?”

Therefore, he advised people to study sūtras and treatises, such as the *Lankāvatāra Sūtra* and the *Awakening of Faith*. Also [he encouraged] the innate nature to be extremely filial, to properly support one’s parents without indolence, and –when they pass away– to exert one’s utmost efforts in managing their [postmortem] benefits [by providing for their funeral services], even burning one’s own arm, and to [continuously] attend upon them later on after having met the day of their death. His reflecting consciousness was penetratingly clear, and he tirelessly relished performing virtuous practices. He frequently received government officials and gentlemen, [yet] while talking with them, he never departed from the path of saints [i.e., he kept adhering to Buddhist viewpoint]. Furthermore, his writing style was simple and plain, yet with a [special] taste. Therefore, the literati accepted his style and were swept by it. He slightly disliked embellishing one’s writing, and was inclined to the elegant and correct [simplicity]. As for petty officials and guard officers, whose profession did not consist in composing literature, and eunuchs whose path [i.e., specialization] was in different techniques, who were in antagonist positions like [bitter] enemies, as soon as they saw the appearance [of Ūichōn’s writing] or heard his [spoken] words, there were none among them who were not awe-struck and became convinced of them [by themselves] and regretted being [too] late
to meet with him. Later on, when King Yejong\textsuperscript{10} saw his portrait, he paced back and forth feeling gratitude and adoration [for him], and personally composed a poem of eulogy [to his portrait] in two hundred characters.

When the master went to Song [China], he bowed to the stūpa of Sengqie [Great Master] Saṅgha upstream of Sizhou,\textsuperscript{11} and [at that moment] a light shining bright like the fire of a lamp [appeared] above. When he bowed to [the image of] Avalokiteśvara at Tianzhu-si, it emitted a bright white light. Furthermore, when he was lecturing on the sūtras at Haein-sa, the [lecture] hall suddenly shook, [causing many] to be startled. When [King] Yejong was [still a Crown Prince] dwelling in the Eastern Palace,\textsuperscript{12} he fell ill and requested the master to recite the *Diamond Sūtra* [*Vajracchedikā-prajñāparamitā sūtra*]. Then at ten o’clock at night, a ray of light came forth from his mouth, illuminating his room [lit. door and window]. This indeed is what in the biographies [of eminent monks] is referred to as supernormal

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\textsuperscript{10} Yejong (r. 1105–1122) was the eldest son of king Sukjong. He promoted Daoism and during his reign, Daoist court rituals were introduced from Song Dynasty China.

\textsuperscript{11} Sengqie 僧伽 (S., Saṅgha; ca. 660–710) was a monk from the Western Regions 西域 who founded a monastery in Sizhou 泗州, on the southern shore of the Huai 淮 River. Popularly known as Sizhou Heshang (The Monk of Sizhou), he was venerated after his death as an incarnation of Guanyin 觀音, the Bodhisattva of Mercy. In the Song Dynasty, he became a cult figure revered for his power to prevent floods.

\textsuperscript{12} The crown prince was referred to as Tonggung 東宮 due to the location of his residence from the main palace.
powers! Furthermore, he did not forget to [build] Hŭngbok-sa [for the prosperity of the country], or to pray for the perpetual innovation of the road ahead [i.e., the destiny of the country]. [Also because] this was the place where a hundred prefectures intersected, in the past, there were [government] offices [or: Daoist and Buddhist temples] [in charge of praying for the state's welfare] there, but as these became derelict, [Ŭichʻon] then instructed his disciples to restore these, and these were named Chinam Cloister and Kyŏmje Cloister. Then [King] Yejong donated farmland [to these], [something entirely due to] the master's merit. The queen mother said, “I wish to open a separate cloister within the compounds of Hŭngwang-sa, as a place for you to practice the path in the future.” [Thus] she sent emissaries to select the place. And later, when the construction work was completed, the [cloister] was named Chʻŏnbok-wŏn. It is not possible to exhaustively document his other building projects, Buddha images, and sūtras [as they are too numerous].

As the master was the revered parent [i.e., spiritual leader] of the entire country, whenever there was an important government affair, he was certain to provide his discrete advice. Therefore, he very often discussed with the king the affairs of state. Furthermore, he also performed good deeds in secret for the sake of the people. Also, later generations are not able to know the full extent [of his deeds]. The master wished to express his ideas so that they may be bequeathed to posterity without being corrupted. But his aspiration could not be fulfilled. Going through the wide range of his collection of sayings, [his contemporaries] extracted the essentials [thereof], and classified them into categories, [and published them] under the title of “Categorised
documents on the perfect teaching” [Wonjong mullyu]. Furthermore, they wanted to gather the writings of the past and present, in order to supplement his teachings [on Tiantai], and [published them] as “Forest of Letters in the Garden of Śākyamuni” [Sŏkwŏn sarim], but he [himself, ie., Úich‘ŏn] could not participate in its completion, and it was after [his death] that it was then completed. Therefore [it contains] errors. His disciples collected his writings, his poetry and prose, incomplete writings, and partial manuscripts, that were extant, put them in order, and [published] them in twenty fascicles. As these were hastily written down, they were not worthy of being bequeathed to later generations. Therefore, the blocks of texts that he had written down during his lifetime and had been engraved were seized and burned.

當時北遼天祐帝，聞其名，送大藏及諸宗疏抄六千九百餘卷，其餘文書，藥物金帛，至不可勝計。燕京法師雲諝，高昌國阿闍梨，尸羅嚩底，亦皆尊嚮，以策書法服為問，遼人來使者，皆請見以土物，藉手以拜，“吾使入遼則必問師之安否。”最後日本人，求文書於我，其目有大覺國師碑誌，其名顯四方，為異國所尊。

At that time, Emperor Tianyou of the Northern Liao, having heard about the [master’s] fame, sent over six thousand and nine hundred fascicles of the Tripitaka and commentaries and abstracts of the different schools. Additionally, [he sent] an incalculable number of documents, medicines, gold and silk. The Dharma master Yunxu in Yanjing, the Ācārya *Śīlavāti in the country of Gaochang [Turfan], also venerated [him] and inquired about him by [sending] letters and Dharma robes. The people from the Liao who came as envoys all requested to see him by [offering] domestic products as a token of their reverence, [saying:] “When we went to Liao as envoys, we were always asked about the master’s well-being. At last, when the Japanese people requested us for documents, among the list [of requested texts] were the stele inscription

13 The Northern Liao was a state created by the Khitans, separated from the Liao Dynasty. It only existed for approximately nine months in 1122–1123 and only had two emperors, none of them being named “Emperor Tianyou.” Tianyou possibly refers to Tianzuo 天祚, the last emperor of the Liao Dynasty, who reigned from 1101 to 1125.
of the National Master Taegak [Úich'on]. His fame was displayed in the four quarters [i.e., everywhere], and he was venerated in foreign countries.”

There was also [an event] like this: The master once called my late elder brother, the monk Hyöndam, to go on a journey together. They were very cordial and close friends. [Their friendship] was much more than merely [a very close] relationship as between Zhong Ziqi and Bo Ya.14 Because of this, I was once able to pay a visit [to the master]. He was of [pleasant] countenance and his eyes were clear, it was like looking at the blue sky in broad daylight. I was honored that he bestowed upon me the opportunity to sit and talk with him. From daytime till the end of the night, he asked me about some of the main principles exposed in the Book of Changes, the Laozi, and the Zhuangzi. I was by [mere] chance able to reply to these [questions]. Later on, he repeatedly praised me, saying [to my brother], “Hyöndam, your younger brother is also a talented scholar.” Before long, the master [Úich'on] passed away.

噫, 士為知己者用, 假令死而可作. 雖布髮而籍足, 亦所欣慕焉, 況以文字, 掛名於

14 Yu Boya 俞伯牙 was a zither player from the Spring and Autumn Period or the Warring States period. He is mentioned together with Zhong Ziqi in the Tang Wen 湯問 Chapter of the Liezì, as illustrating the ideal of friendship. Bo Ya was good at playing the zither and Zhong Ziqi was good at to listening to the zither. When Bo Ya's will was towards high mountains in his playing, Zhong Ziqi would say, 'How towering like Mount T'ai!' When Bo Ya's will was towards flowing water in his playing, Zhong Ziqi would say, 'How vast are the rivers and oceans!' Whatever Bo Ya thought of, Ziqi would never fail to understand. Bo Ya said to Zhong Ziqi, 'Amazing! Your heart and mine are the same!' When Zhong Ziqi died, Bo Ya broke the strings of his zither and vowed never to play again. Thus term zhiyin 知音 (lit. "to know one's music") was used to describe a close and sympathetic friend.
碑石之下，豈不為榮幸也哉。而學術固陋，辭語澁訥，不能發幽德之潛光，以示來裔。是所恨焉，其銘曰。

Alas! A scholar is employed by someone who acknowledges him. In case he should die, he yet can perform [his moral duty]. Although he spreads out his hair as a mat for his feet, this also is something for which he will be joyfully admired. How much more so if his name hangs, engraved in written characters, underneath the stele? How could this possibly not be a [great] honor and favor? However, my erudition and skills are narrow, my diction and language are coarse and inarticulate. I am unable to express the recondite light of [the master's] concealed virtue, and demonstrate it to future generations. This is what I regret. The inscription says,

義想西學，
傳佛圓音。
元曉獨見，
窮幽極深。

Úisang went to study in the West [i.e., China], coming back transmitting the Buddha's perfect sound [i.e., the perfect teaching of Huayan]. Wónhyo studied alone, thoroughly investigating the recondite [meaning] and reaching the profound [meaning of the teachings].

或出或處，
肅然同心。
香薰霧潤，
學者林林。

Whether they left for abroad or remained in the country, they had the same mind [seeking for the deep truth of Buddhism]. Imbued with the fragrance of incense and moistened by the fog [of the Dharma], students [i.e., monks] gathered beneath them as numerous as wood trees.
道與世喪，
日薄月偸。
有狂東走，
無知北遊。

The path decays in accordance with [the laws of] the world, as the time passes by [lit. “the sun fading away and the moon being stolen].
There are those crazy running eastwards, and those ignorant wandering to the north.

迷不知復，
放不知求。
邪熾正滅，
不塞不流。

Those who are deluded do not know how to return, those who are dissolute do not know how to seek [the path].
The perverse [mind] is fiercely ablaze while the correct [mind] is dying out. It [the mind originally] is neither obstructed, nor flowing [freely].

否終則傾，
異人挺生。
不留富貴，
而趣高明。

Otherwise, [the mind] would in the end collapse, [if not for] the birth of an extraordinary person [i.e., Úich'on].
Not entangled in wealth and fame, he went to [seek] lofty and brilliant [masters].

誰謂宋遠，
木道乃行。
索焉而獲，
Who said that Song China is far away? He then proceeded on the way leading through the sea. Searching there [for masters] and finding [them], thus accomplishing his goal.

理無不盡，
事無不融。
遊觀自在，
浩不可窮。

[As a result of his studies], concerning the noumenon [principle, truth] there was nothing that was not thoroughly [understood], concerning phenomena, there was nothing which was not [perfectly] interfused. He journeyed to learn in a completely free fashion, broad and wide without any limits.

攝諸剎海，
於一毛中。
不動一步，
周行虛空。

As the oceans of all world-systems are contained within one single hair, even though he did not move a single step, [yet] he went everywhere through empty space.

橫流湯湯，
獨爲之防。
道其百派，
東至于洋。

Only he was able to contain the forceful and turbulent flow of water [i.e.,
the tendency of Buddhism to schism],
The [originally one] path in its hundred schools, reached East [i.e., Korea] as far as the ocean.

始則不信,
狺狺衆狂,
終隨而革,
磨淬發光.

At first, nobody believed him, and a pack of crazy [dogs] yelped.
In the end, they returned and reformed [themselves], by polishing and hardening [themselves; ie.: by strenuous efforts] they emitted the brightness [of the mind].

惟君之哲,
其尊其師.
問道之要,
謀事之疑.

He is the sage among the gentlemen [royals], [the kings] venerated him as their teacher.
They asked him about the essentials of the path, they consulted with him about uncertainties of political affairs [government affairs].

陰毘密贊,
幾格淸夷.
飄然遠擧,
則挽留之.

He discreetly [secretly] helped and secretly assisted [the government].
His natural character was clear and peaceful.
He was lofty and disposed to leave far behind the secular world, but then they [the world] urged him to stay.
The magnitude of his path was just [lofty] like heaven and [broad like the] earth.
The profoundity of the source [of his mind] indeed is something one dare not discuss.

When he manifested [himself] in those times, he merely did so with a detached attitude.
Like an inch of cloud, his lustre pervaded ten thousand li.

His disciples requested the king [lit. knocked at the gate of the royal palace], with bowed head and ubholding their innermost thought,
They desired that the stele inscription for [the master's stūpa] [be erected], so as to extol and propagate his model.
The king said, “So be it.” Then he ordered me, his subject, [to compose it]. I in deference, complied and submitted [this] composition [of mine], being well aware [and ashamed] that it is utterly inappropriate.

陰記 Reverse inscription.

大覺國師墓室. 及碑銘安立. 事跡記. [朴浩撰]

Record of the events related to the grave chamber of National Preceptor Taegak and the establishment of his stele inscription. (Compiled by Pak Ho).


The tomb chamber of the National Master is located on the northeastern corner of Yongt’ong-sa. The Grand Astrologer Ch’oe Cha-ho and the Ministry of Rites’ [i.e., Bureau of Astrology] Director Ch’on Kan, respectfully upholding the royal order of King Sukjong, decided the place by divination. The Vice Director Pak Ho, upholding the royal directive, compiled the epitaph. The Triply Exalted [Masters] Poja and Ikhyŏn, the Exalted Masters Yunggae, Sŏmhyŏn, and Nanggi, and the … three hundred people performed it. The Exalted Masters of Kwibŏp-sa, Myoyŏl and Ch’ŭnghyŏn, and others for a total of five hundred people, transported the great stone to cover his tomb. They were all Triply Exalted Masters and Ikhyŏn supervised them.

And then an offering hall consisting of three rooms was built south of the tomb. The Exalted Masters of Yongt’ong-sa, Tŭk’ŏm, and Pŏpsŏn, and others, a total of fifty people built it. Also, monks servicing Yongt’ong-sa, a total of four hundred fifty people … [characters missing] … [performed]
constant service. Additionally, they built a house below the tomb, and hired four commoners to dwell there, providing them with clothing and food, and had them guard the tomb.

On a day of the fifth month in the nineteenth year of the sexagenary cycle [1102], the Commissioner for Memorials [知奏事] Yun Kwan, upholding the royal order, permitted that the stele of the National Preceptor be erected at Yongt'ong-sa. Then, in the twenty-first year of the sexagenary cycle [1104], [King Sukjong] began to build the Kyŏngsŏn-wŏn [lit., Temple for Honoring the Ancestors] and issued an order to the Grand Astrologer Ch'oe Cha-ho and the Ministry of Rites’ Director Chŏn Kan to select the site by divination. (missing characters)

Poja ( overseer of Yongdŏk-wŏn), Triply Exalted Master Ikhyŏn ( overseer of Chunggak-wŏn), Exalted Great Master Tŏkja ( overseer of Hyanghae-wŏn), Exalted Great Master Chin’gae ( overseer of Ki-bang) and others supervised the labors.

The Exalted Great Master Tŭngmyo ( overseer of Pira-bang) was in charge of victuals. The Exalted Great Master Sŭngnyu ( abbot of Chin’gwan-sa) was in charge of the timber, The Exalted Great Master Yunggae ( overseer of the Ch’ont’ae-wŏn) was in charge of stone materials, Hyŏnsŏn was in charge of management. P’um ... [missing characters] ... Chŏnggoeng and others were assistants, and the laboring monks, twenty-five persons, were Exalted Great Masters of Hŭngwang-sa.
Sŏkchong was the head of stone workers. The Great Masters Yuyŏng, Sinmyo, Chinhŏn, Tŏkpo and others were assistants. There were twenty-five monks on duty. There were three people who did the forging for the gilding of the encomium. On a day in the eleventh month of the thirtieth year of the sexagenary cycle [1113], the Kyŏngsŏn-wŏn was completed. The granite was extracted from Moldon-san. The Triply Exalted [Master] Ik … [characters missing, probably hyŏn] … was concurrently in charge of forging metal and stone labor. The Exalted Master Sŏkchong assisted in labor service. Thirty-five monks of Kwipŏp-sa had extracted the stone [block] and brought it down from the mountain. These thirty-five persons and forty commoners (paekchŏng) from the Chŏnbok-wŏn at Hŭngwang-sa, using thirty-three oxen, transported the stone to the Chewi-bo (lit. Relieving the Danger Jewel), where the abbot of Kwipŏp-sa and the Head Seat Ŭngsŏn, leading an assembly of over five hundred people, came to assist … [characters missing] …

On the left side of this stele there is the Maitreya Hall. The assembly at Kwipŏp-sa was sent back. The next day, the assembly of Yŏngt’ŏng-sa, consisting of over five hundred people transported the stone and placed it at the eastern gate of Kyŏngsŏn-wŏn in the fields of Po’gwang-wŏn, where it was placed halfway into the ground. The stone work was [supervised] by the Exalted Master Sŏkchong, The stone artisan was Hae … [characters missing] …

[They] collected their minds together and bravely strove [to accomplish the task].

In a period of seventeen days, they labored at carving the turtle-shaped
VIII. Stele Inscription of Taegak Ŭich’ŏn

[stele pedestal], which they placed at the eastern gate of the Kyōngsŏn-wŏn. Eight years later, in the twenty-eighth year of the sexagenary cycle, they memorialized the king, [saying that] the stele of the National Preceptor Tae’gak was located in the north-west on a [geomantic] root-vein, the energy of which was not convenient or suitable. Again, … [missing characters] …

Wŏnch’ung … The Ministry of Rites’ Director Chŏn Kan visited the monastery and, with the disciple [Venerable] Myŏng, selected by divination a piece of level ground outside the southern corridor of the refectory hall, which is the current site.

In the second month of the following year [1112], the assembly of monks at Hŭng’wang-sa, [consisting of] one thousand six hundred seventy people, [missing characters] …


Pak Kŭn painted the [stele’s] fringe. The stone masonry [was performed] by the Commandant Yim Tan, who carved it. [So] they [Pak Kŭn and Yim Tan] carved the letters and [Pak Kŭn] was the painter. It was completed on
the twentieth day of the twelfth month.

The Exalted Great Masters Sehyŏn, Sŏkchong, and Sinjong directed this affair and had the assembly of Yŏngt’ŏng-sa, four hundred and fifty people, … [missing characters] …

The disciple and abbot of Saja-sa, O [… missing characters] …

陰記廓外 Reverse inscription, outer colophon.

大覺國師門徒, 職名, 開坐, 碑陰, 如左.
門人, 見佛寺住持, 沙門, 慧素, 奉宣, 書.

The disciples of the National Preceptor Taegak, their office names, and their ranks are on the reverse side, as follows. Upholding the orders, his disciple, the abbot of Kyŏnbul-sa, the śramaṇa Hyeso, wrote this.

僧統
昶元 [本是景德門人 師少時所咨 裕者 爲弘護寺 第一代主], 稱道 [本景德門人], 理琦 [本景德門人師少時所承受者], 俟韶, 弘闡, 樂真 [本是景德門人 從師 入宋求法至睿考時 封為王師], 器英, 聽諝, 宣慧, [以下缺].

Superintendent of Monks:

Ch’ang’wŏn: Originally he was a disciple of National Preceptor Kyŏngdŏk, [but] when the National Preceptor [i.e., Úich’ŏn] was young, he studied under him and became the first-generation abbot of Hongho-sa.

Ch’ingdo: Originally a disciple of National Preceptor Kyŏngdŏk.

Yi’gi: Originally a disciple of National Preceptor Kyŏngdŏk. When the [National] Preceptor [i.e., Úich’ŏn] was young, he inherited from him.

Saso and Hongch’ŏn: disciples of the National Preceptor.

Nakchin: Originally a disciple of National Preceptor Kyŏngdŏk. When the [National] Preceptor [i.e., Úich’ŏn] entered Song [China] to seek the Dharma, he followed him as his attendant. He was appointed Royal Preceptor in Yejong’s reign.
Kiyŏng, Ch'ongsŏ, and Hongch'ŏn: disciples of the National Preceptor.
… [missing characters] …

首座.
學淵, 仁允, 炳英, 靈善, 南曉, 靈憲, 炳之, 融諝, 顯深, [以下缺] 講明, 宿堅, 古先, 充世, 神悟, 普滋, [以下缺] 承照, 夢英, 惟儼, 彥沖, 靈法, 相智, 顯雄, 處常, 道隣 [從師入宋者], 代眞, 則由, 承冠, 奉宗, 慧溫.

Head Seats:
Kak'yŏn, In'yun, Sang'yŏng, Yŏngsŏn, Namhyo, Yŏnghŏn, Ch'angji, Yungsŏ, Hyŏnsim.
… [missing characters] …
Kangmyŏng, Suggyŏn, Kosŏn, Ch'ungse, Sin'o, Poja.
… [missing characters] …
Sŭngjo, Mongyŏng, Yuŏm, Ônch'ung, Yŏngbŏp, Sangji, Hyŏn'ung, Chŏsang, Torin (entered Song China following the Master), Taejin, Ch'ik'yu, Sŭnggwan, Hyŏnjun, Hyeon,

三重大師.
令玄, 善機, 幹英, 敎英, 幹闡, 廣慈 [己上本景德門人], 芳古, 洪悅, 道真, 善嚴, 勝介 [從師入宋者], 應宣, 成俊, [以下缺] 圓璉, 神珥, 利崇, 裕幹, 挺賢, 靈印, 清慧, 戒膺, 唯淸, 炳均, 正玄, 晴柱, 德稱, 資守, 慧示, [以下缺]

Triply Exalted Masters:
Yŏnghyŏn, Sŏngi, Kan'yŏng, Kyŏyong, Yŏngch'ŏn, Kwangja, (the above were previous disciples of Kyŏngdŏk). Panggo, Hong'yŏl, Tojin, Sŏn'ŏm, Sugae (followed the Master into Song China), Üngsŏn, Sŏngjun, … [missing characters] … Wŏn'yŏn, Sin'i, Isung, Yu'gan, Yŏnhyŏn. Yŏng'in, Chŏng'hye, Kyebu, Yuch'ŏng, Ch'anggyun, Chŏnghyŏn, Tamju, Tŏkch'ing, Chasu, Hyesi, … [missing characters] …

重大師.
Exalted Great Masters:

Úngju, Hyang’yon, Úngsu, Ch’ongji, Soyó, Kyoch’im, Koch’ung, Myóngsó, Kyep’ung, Kyemyóng, Chojin, Sunmyóng, Sumyóng, Chaejong, Chonghae.

… [missing characters]

(The aforementioned monks were originally disciples of Kyóngdok).

Sanggi, Ilcha, Són’gi, Kangjin, Úngsóng, Chunsin, Chómsung, Hyang□, Yuch’ol, Sóngsó, Chimyóng, Yónggwan, Póbyón, Üngch’ung, Sója, Yunghyón, Su’nam, Hyeónsó, Üngch’ông, Such’ón, Chókchi, Úijja, Yón’yóng, Ch’óyóng, Úiji, Chinsó, Inhyón, Sóng’yu, Haeng□, … [missing characters] …

Hyech’ung, Ch’isú, Tükki, Yómjjin, Myoja, Yóngch’i, Hyegeo, Honggi, Yuo, Hyón□, P’a□, Kyóngsóng, Yangbyón (followed the Master to Song China), Hyebang. … [missing characters] …

Yujóng, Chu’gwan, Kwanghyón, Sóng’yóng, Sójóng, Pópsang, Pópch’ang, Sungsó, Sun’ung, Yusun, Yunggæ, Sómhyóng, Póbo, Kae□, … [missing characters] …

Kyóng’yú, Sóng’yóng, Súng’yu, Sók’un, Injun, Toun, Chin’gam, Pok’won, Yusúng, Wollyang, Chonggam, Ch’inghyón, …[missing characters]…

Hyeso, Hyegyóom, Kwansó, Hyedang, Hyegwan, Hyemyo, Hyenam, Hyeo, Chullin, Ön’gak, Pób□, Sóngjo, Haegyóong, …[missing characters]…

Hyeóom, Myónggæ, Pyónjin, Chumin, Chuyun, Kyojin, Chóngso,
Sŏnggwan, Hoewŏn, Hyejin, Sogŭn, Yŏng□, Kyehyŏn, … [missing characters] …

Hye’ın, Sŏllyŏn, Chŏngjin, Sŏngjin, Kyeung, Ungjo, Kyeho, Hyegyŏng, Hyeyang, Hyeyeak, Kyeyŏ, Tojong, Sangsŏn, Sŏngsin, Yegwan, Hyŏn’o, Yŏnggi, Hyesim, Kyŏngsun, Sungmyo, Chunghyŏn, Sŏkchŏn. … [missing characters] …

大師.
思俊, 唱英, 利英, 湛霝, 挺成, 慶融, 清璉, 慧先, 宗哲, 義宏, 自強, 慧□, 利宣, 慧千, 敎元, 照常, [以下缺]

Great Masters:
Sajun, Ch’ang’yo˘ng, Iyŏng, Tam’yŏng, Yŏnsŏng, Kyŏng’yung, Ch’ŏng’yŏn, Hyesŏn, Chongch’ŏl, Uikoeng, Chagang, Hye□, Isŏn, Hyech’ŏn, Kyowŏn, Chosang, … [missing characters] …

大徳.
自寧, 慧俊, 慧均, 性如, 冠規, 仁永, 惟白, 慧善, 正端, 志圓, 占常, 法規, [以下缺]

Great Virtuoso:
Chayŏng, Hyejun, Hyegyun, Sŏng’yŏ, Kwan’gyu, In’yŏng, Yubaek, Hyesŏn, Chŏngdan, Chiwŏn, Chŏmsang, Pŏpkyu, … [missing characters] …

右, 奉聖旨, 施行.

The above has been enacted in conformity with royal order.
IX

STELE INSCRIPTION OF
POJO CHINUL

(順天 松廣寺 佛日普照國師碑文)
9. Stele Inscription of Pojo Chinul

順天 松廣寺 佛日普照國師碑文

Stele inscription of the State Preceptor Puril Pojo at Songgwang-sa in Sunch’ŏn.

昇平府, 曹溪山, 松廣寺, 佛日普照國師, 碑銘, 升序.

Preface and Stele Inscription of the State Preceptor Puril Pojo at Songgwang-sa on Chogye-san in Sŭngp’yo˘ng Superior Prefecture.

知公州事副使, 兼勸農使管句, 學士將仕郎, 兼禮部尚書, 賜紫金魚袋, 臣, 金君綏, 奉宣, 撰,
文林郎, 神號衛長, 臣, 柳伸, 奉宣, 書.

Composed in compliance with royal orders by the subject Kim Kun-su. Vice magistrate of Kongju [prefecture] and Agricultural Development Commissioner, Concurrently serving as Academician and Court Gentleman for Ceremonial Service, Head of the Ministry of Rites, and Recipient of the Purple-and-Gold Fish-Pouch. Written out in compliance with royal orders by the subject Yu Sin, Gentleman-litterateur and Commander of the Divine Tiger Guard.

禪那之學源, 出於迦葉波. 達磨得之, 來化震旦. 傳之者, 以不傳而傳. 修之者, 以無修而修. 葉葉相承, 燈燈幷耀, 一何奇也. 暨乎去聖彌遠, 法隨而弛, 學者, 守陳言, 迷密旨, 棄本而逐末. 於是乎, 觀察悟入之路茅塞, 文字戱論之端鋒起,
The origin of the teachings of Dhyāna [i.e., Sōn] started from Kāśyapa. Bodhidharma obtained it [i.e., the transmission] and came to teach it in China. Those who transmitted it, transmitted it without transmitting anything, those who cultivated it, cultivated it without cultivating anything. A transmission from generation to generation, lit from lamp to lamp, how marvellous this is!

As the Saint [i.e., Buddha] departed a very long time ago, the [practice of the] Dharma has slackened. Those studying [the path] hold fast to the words while being confused about the recondite significance [of the teachings]. They discard what is essential and pursue what is trivial. Thus, the road to investigation and accessing awakening is blocked, the inception of idle discussion based on [written] words suddenly arises, and the treasury of the True Dharma Eye almost fell to earth.

In these circumstances, there was a person who alone was able to turn his back on the vain and false [secular] world, venerating the true teaching. He began by investigating the verbal explanations to reach the truth, he ended by cultivating samādhi in order to give rise to prajñā. Having obtained this, he simultaneously bestowed [the teachings on] people and caused the stagnant teachings of Sōn to flourish again. The obscured moon of the patriarchs was thus again brought to light. If it is like this, how could he not be said to be the legitimate descendant of Kāśyapa and the eldest son of Bodhidharma, excelling in succeeding them and following their footsteps. Our State Preceptor [Chinul] is [indeed] such a person.
The master’s taboo name was Chinul. He was from Tongju [located] west from the capital [i.e., Kaegyōng] (now Sōhūng Prefecture). He styled himself Mokuja [lit. “boy pasturing cattle”], his secular surname was Chōng. His father was Kwang’u, an Instructor Second-class in the National [Confucian] University. His mother was from the Cho clan, Lady of Kaehūng prefecture. From his birth, [Chinul] suffered from many illnesses, but the principles of medicine [i.e., all kinds of remedies] were not effective. His father then prayed to the Buddha, pledging to make him become a monk [if the illness was cured], and the illness was cured.

When he reached the age of eight, he became a disciple of the Sŏn Master Chonghui, the eight-generation successor to the Chogye [Sŏn Master Pŏmil], shaving his hair and receiving the full precepts. He studied without a permanent teacher, only following those masters who had achieved the path. His will and conduct were supremely lofty, he was outstanding [above all others].

At the age of twenty-five, in the twenty-second year of the Dading era [1182], the thirty-ninth year of the sexagenary cycle, he passed the monastic examinations. Before long, he traveled south, arriving at Chŏngwŏn-sa near Ch’angp’yŏng, where he took residence [lit., put his staff to rest].

One day, when he happened to be in the Study Hall, he opened the Platform Sūtra of the Sixth Patriarch, and came upon a passage saying, “The self-nature of true suchness gives rise to thoughts. Although the six sense organs see, hear, sense, and know, they are not defiled by the myriad
phenomena, but the true nature always possesses self-mastery.” Then he felt surprise and joy, having obtained an unprecedented [state of mind]. He got up and circumambulated the Buddha Hall, eulogizing and reflecting about it, his consciousness self-satisfied. From then on, he disliked fame and profit, always wishing to dwell hidden in forest ravines, seeking the path with calmness, adhering to it in moments of haste [and danger].

In the twenty-fifth year of the Dading era [1185], the forty-second year of the sexagenary cycle, he traveled to Haga-san and resided at Pomun-sa. While reading the Tripitaka, he came across the Elder Li [Tongxuan’s] *Exposition of the Avatamsaka Sūtra*, and as a consequence, once more produced a faithful mind, investigating the [text’s] principle and extracting its recondite meaning, tasting the many words [of its interpretation] and becoming well versed therein. His previous understanding thus became increasingly lucid, and then his mind was immersed in the gate of the complete and sudden contemplation. Also, he wished to guide those neophyte students out of their delusion and to remove their nails and pull out their pegs. At that time, an old acquaintance, the Sōn elder Tūkchae who was dwelling at Kōjo-sa on P’algong-san, invited him with the utmost sincerity. He then [thus]

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1 Lunyu, Li Ren Chapter

里仁: 子曰:「富與貴是人之所欲也, 不以其道得之, 不處也; 貧與賤是人之所惡也, 不以其道得之,不去也. 君子去仁, 惡乎成名? 君子無終食之間違仁, 造次必於是, 顛沛必於是.」

Li Ren: “The Master said, ‘Riches and honors are what men desire. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness are what men dislike. If it cannot be avoided in the proper way, they should not be avoided. If a superior man abandons virtue, how can he fulfill the requirements of that name? The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it.’”
went to dwell there. For several years, he invited eminent scholars who had abandoned fame from the various schools and painstakingly encouraged to practice samādhi and prajñā equally, from dawn to night without fatigue.

In the spring of the third year of the Cheng’an era [1198], in the fifty-fifth year of the sexagenary cycle, with several fellow Sŏn practitioners, taking only their single bowl [as possession], he went to Chiri-san to dwell in seclusion at Sangmuju-am. Its scenery was secluded and calm, the finest under heaven, truly a dwelling place for the cultivation of Sŏn.

Thereupon, he discarded all external connections, exclusively focusing on internal contemplation. Thereupon he trained and molded himself so as to produce a sharp wisdom, investigating the ultimate source [of the mind]. At that time he achieved the Dharma, but I shall not record the profusion of words about the numerous events [surrounded by] auspicious signs.

The master once said, “Over ten years passed since my arrival at Pomun-sa. Although I was determined and engaged in diligent cultivation, without wasting time in vain, I had yet to discard affective views. It was as if I had a blockage in my chest or was with the enemy in the same place. I moved my residence to Chiri-san, where I came across [a passage from] the Recorded

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2 The Cheng’an era (1196–1200) refers to the reign of the Jin Dynasty Emperor Zhangzong, and its third year correspond to 1198.
Sayings of Chan Master Dahui Pujue, which said, “Chan is not located in a quiet place, nor is it located in a [noisy] place. It is not located where one responds to the conditions of daily life, nor is it located in logical discrimination. But, the foremost thing is that you should not abandon the place where quietness and noise, or the place where one responds to the conditions of daily life, or where there is logical discrimination. Investigate! Suddenly your eyes will open [i.e., be enlightened] and then you will know that matter within you.” Coming across this passage, I understood. My chest naturally was no longer obstructed, I no longer dwelt together with my foe. At that very moment, there was [merely] peace and bliss. By means of this, my wisdom and understanding increased and heightened. I was respected and admired by the assembly [of practitioners].”
students with compassion and forbearance. Although some perversely and mistakenly disliked his intention, he still managed to have compassion and protect them. His affection was not confined by reason. He was like a compassionate mother tenderly attending to her children.

He encouraged the people [in his assembly] to recite and keep [in mind] at all times the *Diamond Sūtra* as the text upholding the Dharma. For exposing the meaning [of the teaching] it was necessary to have one’s intention set on the *Platform Sūtra of the Sixth Patriarch*, and for explaining [the teaching] he used Li Tongxuan’s *New Treatise on the Huayan Jing* and the *Recorded Sayings of Dahui* as auxiliary texts.

He expounded three kinds of approach [lit., “gates (of the Dharma)”], namely, the gate of equal maintainance of alertness and calmness, the gate of faith and understanding of the complete and sudden [school], and the gate of the shortcut approach. Many engaged in practice according to these [three gates] and [thus] entered in faith. The flourishing of the cultivation of Sŏn [under Chinul] was unmatched in both recent times and in the past.

The master also aptly maintained a dignified demeanor, having the gait of an ox and the gaze of a tiger. When living leisurely [in the mountains] he remained circumspect, his demeanor being without indolence. He always took the initiative within the assembly in carrying out communal work. He built Paekun chŏngsa [vihara] and Chŏkch’ui-am on Ōkbo-san, the Kyubong hermitage (āranya) and the Chowŏl-am on Sŏsŏk-san, places where
he continually came and went to cultivate Sŏn. Since the time when the
king [Hŭijong] was in his residence before ascending the throne, he always
venerated [Chinul's] reputation. Having ascended the throne, he ordered that
the name [of the mountain and the monastery] be changed into Chogye-san
Susŏn-sa, and the king personally wrote the [monastery’s] name plaque. Then
he sent him one fully embroidered robe [kasāya] as a praise and appreciation
of him. His [i.e., the king’s] sincerity in venerating and protecting [the
master] was without equal [among] other [kings].

When the master first proposed to journey south with his fellow
practitioners, he made a pledge, which said,

“I, wishing to escape from fame, form this incense society with [the
cultivation of] samādhi and prajñā as its aim. What do you [fellow
practitioners] think?” They replied saying, “Since this is the final age of the
Dharma, we fear this is no longer the time [for that].” The master then
emitted a long sigh, saying, “Times may indeed have changed, but the mind-
nature does not change. The flourishing and degeneration of the Dharma-
teaching is merely from the viewpoint of the provisional teachings of the
three vehicles. How could a wise person reply with something like that!”
The whole assembly acquiesced and said, “This is correct! In the future, we
shall form a society together and we shall call it [society for cultivating]
samādhi and prajñā.” And when they resided at Kŏjo-sa, he [i.e., Chinul]
eventually established the society for [cultivating] samādhi and prajñā. And
so [Chinul] composed the “Encouragement to Practice: The Compact of the
Samādhi and Prajñā Community” (Kwŏnsu chŏngbye kyŏlsa mun). This was
the fulfillment of [Chinul’s] original intention. When they moved the society
to Songgwang-san, they also adopted that [same] name.
But later, as there was a neighboring monastery bearing the same name [i.e., Kilsang-sa], they received a direction from the (royal) court to change its name to “Susón-sa.” Although the names are different, their meaning is the same. The master’s intention was thus focused on [cultivating] samādhi and prajñā.

In the second month of spring in the second year of the Da’an era [1210], as a ritual for his deceased mother, he established a Dharma-feast lasting for several tens of days. At that time, he said to the assembly of monks, “I will not be dwelling in the world to talk about the Dharma for a long time. You should each be diligent and practice hard.” Soon afterward, on the twentieth day of the third month, he showed signs of illness, and after a total of eight days, he died, as he had foreknown.

The evening before [his death], he went to the bath room and bathed. His attendant [monk] requested him for a verse and asked him questions, to which the master replied in a calm and composed fashion. At an advanced hour of the night, he then entered in his abbot quarters, where he continued the question and answer session as before. At dawn, he asked, “What day is today?” “It is the twenty-seventh day of the third month.” The master, fully dressed in his Dharma robe and having washed his face and rinsed his mouth, said, “These eyes are not the eyes of the patriarch. This nose is not the nose of the patriarch. This mouth is not the mouth produced by one’s mother. This tongue is not the tongue produced by one’s mother.” Having ordered the
Dharma-drum hit and the assembly gathered, he grasped his walking staff with six rings [on top] and walked to the Hall of the Good Dharma [sŏnbŏp tang] where he offered blessings and incense, and ascended the [high] seat as he had customarily done for ordinary rites.

Thereupon he shook his staff [in the air] and presented the phrases and words of the question and answer session he had had in the abbot quarters the previous night, saying, “The miraculous efficacy of the teachings of Sŏn is inconceivable. Today I came here wishing to explain it to you thoroughly. If you asked with an undeluded gambit, I [an old fellow] likewise shall reply with an undeluded gambit.” Having looked around left and right [into his audience], he rubbed his staff with his hand and said, “My life is entirely in your hands and I leave it up to you.” He grasped his staff horizontally and turned it upside down, [saying,] “May the one having sinews and bones [i.e., the person having grasped the truth] come forward!”, then he stretched out his feet and sat astride the chair, replying to questions as soon as these were asked. His words were clear and their meaning was detailed. His eloquence was unimpeded, as fully explained in the record of his death.

At the very last moment there was a monk who asked, “In the past, Vimalakīrti showed signs of illness in Vaiśālī. Today, I wonder if Mokuja [i.e., Chinul] is ill here today on Chogye-san. Is this the same or different [from Vimalakīrti]?” The master said, “You should study whether it is the same or different!”
times, saying, “All things of every kind are all inside this!” Then he grasped his staff and sat cross-legged on the chair, motionless, and he calmly passed away.\(^3\) [The master was born in the twelfth year of King Úijong of Koryŏ, mu’in, fifteenth in the sexagenary cycle, corresponding to the twenty-eight year of the Shaoxing era of Emperor Gaozong of the Song, the second year of the Zhenglung of King Hailing of Jin (1158/9)].

門徒設香燈, 供養七日. 顏色如生, 鬢髮漸長. 茶毘拾遺骨, 骨皆五色. 得舍利大者三十粒, 其小者無數, 浮屠于社之北麓. 上, 閱之慟, 諡曰, 佛日普照國師, 塔曰甘露. 閏世五十三齡. 受臘三十有六年. 生平所著, 如結社文, 上堂錄, 法語, 歌頌, 各一卷, 發指宗旨, 咸有可觀.

His disciples performed offerings of incense and lamps for seven days, during which the expression of [the master’s] face was as if he was [still] alive, his beard and hair gradually growing longer. After his cremation [jhāpita] his remaining bone fragments were collected. These bone relics all emitted a five-colored radiance. Thirty large śarīra grains and innumerable smaller ones were collected. His stūpa was erected on the northern slope of Susŏn-sa.

The king was profoundly sorrowful when he heard about [the master's death]. He bestowed upon him the posthumous title Puril Pojo Kuksa [National Preceptor Buddha Sun, Shining Ubiquitously] and his stūpa was named Kamno [lit. Sweet Dew, Amṛta]. The master had lived in the world for fifty-three years, a monk for thirty-six years. Among the works he composed during his life are the “Encouragement to Practice: The Compact of the Samādhi and Prajñā Community” [Kwŏnsu chŏnghye kyŏlsa mun], his Recorded Formal Sermons [Sangdang-nok], his Dharma-sermons [Pŏbŏ], and his songs and gathas (Kasong), each in one fascicle. As they promote the

\(^3\) (師生於高麗毅宗十二年戊寅 卽宋高宗紹興二十八年 金海陵王正隆二年) The master was born in the fifteenth year of the sexagenary cycle, the twelfth year of the Koryŏ King Úijong’s reign. This corresponds to the twenty-eighth year of the Shaoxing era of Song Emperor Gaozong, the second year of Zhenglong era of Jinhailing (1098).
tenets of the [Sôn] school, they all are worth reading.

Someone said, “As the master died, he has become even more eminent.”

The master aptly abandoned his life and entered nirvāṇa. He excelled at journeying [through the world] according to his will. For these reasons, he must have been a great being without limits. But this is not such [a great feat] from the viewpoint of the supreme path.

To explain why it is so: Laozi prized the rarity of people knowing themselves over [scholarly] knowledge, Zhuangzi [lit. Zhuang Zhou] wished to live without seeking to stand aloof from others. The ancient practitioners of the path merely acted in the same manner as [common] people.

How could they possibly be proud of the traces of their own extraordinariness and wonderful excellence, and wanting people to know them?

Even the World-Honored One, who was called the Dharma King, who through the function of his supernatural powers possessed self-mastery in journeying [through the world], when he quietly entered into quiescence [nirvāṇa] beneath the twin śāla-trees [in Kuśinagara], said, “Now as my back is painful, I shall enter into nirvāṇa.” Thereupon he reclined on his right flank, [stretching out] his legs one upon the other, and entered into nirvāṇa. Also, the Tang Chan master Deng Yinfeng entered into nirvāṇa while performing a handstand. His younger sister, who had become a nun, lamented saying, “Elder brother, you did not abide by the teachings of the Vinaya for all your life, and even dying you confuse people!”
於道不為疣贅乎。答不然。夫道之用無方。而人之行不同。故曰，“天下一致而百慮，殊途而同歸。”若所云者，知其一，未知其二也。且歷代禪門諸祖，臨終囑法，必顯神異，僧史載之詳矣。至於後之諸師，升堂說法而就化，若興善寺之惟寬，上堂說偈而化，若首山省念，剃髮澡身，升堂辭衆，安坐而化。若大寧之隱微，剃髮澡身，升堂說偈安坐而化。若瑞峯之志端，剃髮澡身，升堂說偈安坐而化。若大寧之隱微，上堂說偈而化。皆可譏耶。

Now the master [Chinul] had many times performed the [ceremony of] opening the hall [on becoming abbot] and instructing the assembly. On the day of his death, he again had the drum sounded and the assembly gathered, he ascended the seat and expounded the Dharma, and then sat cross-legged on the chair and announced his extinction. How can that not be, from the viewpoint of the path, something superfluous [like a wart]? But I reply that such is not the case. The function of the path is without direction, and yet the actions of people are not the same. Therefore it is said, “Under heaven [i.e., in the world] there is a single principle, yet there are hundreds of [different] thoughts. There are [many] different roads, yet they lead back to the same place.” [Thus] If someone should say something like this [i.e., that Chinul’s death was superfluous], then he only knows the first [part of these propositions], and does not know the second.

Furthermore, the successive generations of Patriarchs of the Sôn school entrusted the Dharma at the time of death, invariably manifesting supernormal powers. The monastic histories record these in detail. As for later masters [who succeeded these patriarchs], they ascended the hall, expounded the Dharma, and entered into nirvāṇa. For example, [the monk] Weikuan from Xingchan-si ascended the hall, uttered his death poem [gātha], sat quietly [in meditative posture], and entered nirvāṇa. Or the [Chan master] Shoushan Shengnian who [first] bequeathed his death poem [gātha], [then] spent the day ascending the hall and expounding the Dharma, and [then] sat quietly and departed for a long voyage [i.e., passed away]. Or the [Chan master] Zhiduan from Ruifeng, who shaved his hair, and washed his body, [then] ascended the hall and announced his departure to the assembly, [then] sat quietly and entered nirvāṇa. Or the [Chan master] Yinwei of Daning, who ascended the hall, uttered his death poem [gātha]
and entered into nirvāṇa. How can all these accounts be slandered [as false]?

嗟乎, 像季之人, 多疑而少信, 非有先覺之士, 以善巧方便, 開示勸導, 生欽慕心, 雖欲發趣聖道, 斯亦難矣. 觀師之心, 亦接機利物之一端也.

Alas! The people in the semblance Dharma age have many doubts and little faith, and there are no leading personalities [i.e., people who have awakened previously] who, by means of skillful means to provide instruction and encourage and lead [others], so that [sentient beings] produce an admiring mind [for Buddhism]. [Thus] although one may want to advance on the noble path, that is indeed very difficult. Having observed the master’s mind, [I can say that] he also contributed one aspect in instructing the faculties [i.e., instructing Sōn students] and in benefitting sentient beings.

師殞之明年, 威法沙門惠諨等, 具師之行狀以聞,”願賜所以示後世者.”上曰, “愈.”乃命小臣文其碑. 臣, 業儒而未至者也, 而況於佛心祖印, 方外之談乎. 但迫明命, 無由以辭. 竽扣竭於謏聞, 敢形容於盛美. 其銘曰,

The year following the master’s death, his Dharma-heir, the monk [lit., śramaṇa] Hyesim and others provided the master’s account of conduct to inform the king, wishing that he bestow [the means, an inscription, to convey the master’s memory] to future generations. The king gave his consent and ordered me, his insignificant subject, to compose the text for his stele. As I had studied Confucianism but had yet to reach [an understanding of it], how much more so [would I be ignorant] of the Buddha’s mind and the seal of the Patriarchs, a discourse lying outside of my domain? I did so only because I had no reason to decline the urgent order of the king. Thereupon I mobilized my mediocre knowledge and dared to describe [the master’s] excellence. The inscription says:

指以標月兮,
月不在指.
言以說法兮，
法不在言。

Pointing with the finger to the moon, the moon is not in the finger;
Explaining the Dharma with words, yet the Dharma is not within words.

三乘諸部兮，
隨機差別。
徑截直入兮，
唯有一門。

The three vehicles and the various sections [of the tripitaka] differ in accordance with the faculties [of sentient beings]; The short-cut approach of directly entering [into enlightenment] is the one and only gateway.

牟尼示花兮，
迦葉破顏。
達摩面壁兮，
慧可斷臂。

Śākyamuni showed the flower, Kāśyapa's face broke into a smile; Bodhidharma faced the wall, Huike cut off his arm.

心傳心兮，
不二。
法與法兮，
齊致。

The transmission from mind to mind, there are not two [different minds]; The Dharma [of one patriarch] bestowed [to another patriarch], these are equally the same principle.
The true style [of a master] is not extinguished; In which generation will there be a dearth of people [able to preserve it]?

The master's body is like a crane that has come out of a cage; The master’s mind is like a mirror without dust.

On Haga-san he opened the path; In Susŏn-sa on Songgwang-san he cast off the slough of a cicada and ascended into nirvāṇa.

The water of the mind being quieted becomes clear, deep as there are no waves on the surface; The torch of wisdom is bright, because of that brightness there is no night.
答祖意.
池蓮兮,
演真宗.

The cypress in the courtyard is the reply to the meaning of the patriarch [Bodhidharma’s coming to the East]; The lotus pond expounds the true teaching [of Sŏn].

四衆繞兮,
雑沓.
一音暢兮,
舂舂容.

The fourfold assembly surrounds you, numerous and disorderly [like clouds]; By a single sound you [expound the Dharma] smoothly just like the sound of a bell when struck.

觀死生兮,
如幻.
豈真妄兮,
殊科.

Visualize birth and death as being like an illusion; How could truth and falsity possibly be different categories?

噫, 師之振錫兮,
萬像都融.
風吹柳絮兮,
雨打梨花.

Alas! The master’s shaking of his staff, causes the myriad of phenomena to be fused together; The wind blows over the willow catkins and the rain hits the pear blossoms.
大金,大安三年,辛未十二月日,殿前,寶昌,刊,大金,崇慶二年,癸酉四月日,內侍,昌樂宮錄事,臣,金振,奉宣,立石.

Inscribed [on stone] by [the monk] Poch’ang on the presence of the king, on a day of the twelfth month in the eighth year of the sexagenary cycle [1211], the third year of Da’an era in the Great Jin [Empire].

The stone has been erected in compliance with royal orders by the subject Kim Chin, Palace Attendant and Overseer of the Flourishing Pleasure Palace, on a day of the fourth month in the tenth year of the sexagenary cycle, the second year of the Chonqing era in the Great Jin (dynasty).
X

STELE INSCRIPTION OF
POGAK IRYŎN

(軍威 麟角寺 普覺國尊 靜照塔碑文)
10. 
**Stele Inscription of Pogak Iryŏn**

軍威 麟角寺 普覺國尊 靜照塔碑文

Stele inscription of the Chŏngjo Stūpa for the State Venerable Pogak at Ingak-sa in Kunwi

高麗國, 華山, 麟角寺, 迦智山下, 普覺國尊碑銘, 幷序．

Stele Inscription and Preface [to the Stūpa of] the State Venerable Pogak at Ingak-sa of the Chogye school and affiliated with the Kaji-san [group], on Hwa-san, [in Ūihŭng] Koryŏ country.

宣授朝列大夫, 選授翰林直學士, 正憲大夫, 密直司, 左承旨, 國學, 大司成, 文翰, 侍講, 學士, 充史館, 修撰官, 知制誥, 知版圖司, 事世子, 右諭善, 大夫, 賜紫金魚袋, 臣, 閔漬, 奉勅, 撰．

Compiled upon royal order by the minister Min Chi, appointed [by the Yuan emperor] to Grand Master for Court Precedence, Auxiliary Scholar of the Royal (Confucian) Academy, [and appointed by the Koryŏ king] Grand Master of Correct Reception, Vice Recipient of Edicts in the Royal Secretariat, Rector of the National University, Expositor-in-waiting at the Institute of Literature, Scholar and Senior Compiler appointed to the Historiography Institute, appointed by courtesy as Drafter of Proclamations, Vice Advisor to the Heir Apparent, Grand Master and Recipient of the Purple-and-Gold Fish-Pouch.
夫清鏡濁金，元非二物，渾波湛水，同出一源。其本同而末異者，在乎磨與不磨，動與不動耳。諸佛衆生，性亦如是，但以迷悟爲別，孰云，愚智有種。以至愚望大覺，勢絕霄壤，及乎一迴機，便同本覺。自迦葉微笑，達磨西來，燈燈相續，直至于今者，皆以此也。傳其心，得其髓。

A clear mirror and unrefined metal are originally not two [different] objects. Turbid waves and clear water come from one and the same source. Their origin being the same while their end is different is just like [a mirror] that is polished or not polished, or like [water] undulating or not undulating. The nature of the buddhas and sentient beings is also like this, the difference being that of delusion and awakening. Who can possibly say that there is [a difference of] kind between ignorance and wisdom? Yet even the ignorant look up [with expectation] to the Great Awakened One, their circumstances being absolutely different like that between heaven and earth. [But] then by one single tracing back to one’s faculty, one becomes identical to [the Buddha’s] original awakening. From Kāśyapa’s smile to Bodhidharma’s coming from the West [to China], the transmission of the lamp continued up to the present, all of which was due to this. The [teacher] transmitted the [Buddha’s] mind, [the disciples] obtained [the Buddha’s] essence.

迴慧日於虞淵，曜神光於桑域者，惟我國尊有焉。國尊，諱見明，字晦然，後易名一然。俗姓金氏，慶州章山郡人也，考諱彦弼，不仕以師故，贈左僕射，妣李氏，封樂浪郡夫人。

The sun of wisdom returns to the abyss of Yu, the divine brightness [Huike, Shenguang] illuminates one’s native place: there is only our State Venerable who has accomplished this. The State Venerable’s taboo name was Kyônsŏng, his courtesy name was Hoeyŏn. Later his name was changed to Iryŏn. His secular surname was Kim. He was a native of Ch’angsan County in Kyŏngju. His father’s name was Ònp’il. His father did not serve as an official but acted as a teacher, therefore he was [posthumously] granted the office of Vice Director of the Left. His mother was from the Yi clan, she was [posthumously] installed as Lady of Nangnang County.
First, his mother dreamt that the disk of the sun entered in her house, its brightness shining into her stomach. This happened for three nights. Consequently she became pregnant and gave birth to him on the xinyou day of the sixth month, the third year of the sexagenary cycle, in the Taihe era [1206]. He was eminent since his birth, his demeanor was correct and strict, his facial features balanced, his mouth taciturn, and he had the gait of an ox and the [piercing] eyesight of a tiger.

At an early age he had the intention to depart from the secular world. When he just reached the age of nine, he went to Muryang-sa in Haeyang, where he began his studies and his intelligence and sharp wit was matchless. Sometimes, he sat upright throughout the whole of the night. The people were amazed at him.

In the sixteenth year of the sexagenary cycle [1219] in the Xinding era, he shaved his hair and received the full precepts from the Venerable Elder Taeung at Chinjön-sa. Thereupon he wandered through the Sŏn meditation halls, his reputation [becoming] immense. At that time, his peers recommended him as the first candidate for the four [levels of] selections of the Nine Mountains school of Sŏn.

In the winter of the twenty-fourth year of the sexagenary cycle [1227],
he went to attend the monk examinations [lit. the “Buddha-selection place”, Sŏnbul-chang] and he passed the highest level examination with the highest score. Thereafter, he moved his residence to Podang-am on P’o-san, where he focused his mind on Sŏn contemplation.

In autumn of the thirty-third year of the sexagenary cycle [1236], as there was war [i.e., the Mongol attacks], the master wished [to find] a location to escape [from the war], so he recited the spell [dhāraṇī] of Mañjuśrī in five characters, hoping for a sympathetic response. Suddenly, from between the space of [the monastery’s] wall, Mañjuśrī manifested himself and said, “Dwell at Muju [hermitage]!”

In the summer of the following year, he again lived on this mountain [i.e., Po-san] in Myomun-am. North of the hermitage was an āraṇya called Muju. The master then realized that this [corresponded to Mañjuśrī’s] previous prediction. While he lived in this hermitage, he always investigated the teaching [lit., “the word” of the Buddha], “the realm of sentient beings is not extinguished [but] the realm of the Buddha does not increase.” One day, he suddenly experienced an awakening. And he [then] said to people, “Today I have realized that the triple world is like an illusory dream, and I see that the whole world is without the slightest hindrance.”

In that [same] year the court awarded him the title of Triply Exalted Great
Master [samjung taesa]. In the forty-third year of the sexagenary cycle [1246], he was granted the title of Sŏn Master. In the forty-sixth year of the sexagenary cycle [1249], the Counselor-in-chief Chŏng An donated his private residence in Namhae to make it into a temple which was called Chŏngnim-sa, and requested the master to act as its abbot. In the fifty-sixth year of the sexagenary cycle [1259], he was granted the title of Great Sŏn Master.

中統辛酉, 承詔赴京, 住禪月社開堂, 遙嗣牧牛和尚.

In the fifty-eighth year of the sexagenary cycle [1261], in the Zhongtong era, in obeying the royal order, he came to the capital and took residence at Sŏnwŏl-sa, where he performed the opening of the [Dharma] hall ceremony [to become abbot], becoming a distant heir to [the Dharma-lineage of] Master Mok’u [Chinul].

至至元元年秋, 累請南還, 寓居吾魚社. 未幾, 仁弘社主, 萬恢, 讓師主席, 學侶雲臻.

In autumn of the first year of the Zhiyuan era [1264], he was repeatedly asked to return south, so he took up residence at Oŏ-sa. Before long, Manhoe, the abbot of Inhong-sa, handed over the abbotship to the master, and [thus] students [i.e., monks seeking guidance] gathered like clouds.

戊辰夏, 有朝旨, 集禪敎名德一百員, 設大藏落成會於雲海寺, 請師主盟, 晝讀金文, 夜談宗趣. 諸家所疑, 師皆剖釋如流, 精義入神, 故無不敬服.

In the summer of the fifth year of the sexagenary cycle [1268], a royal decree was issued to gather one hundred eminent monks from the Sŏn and Kyo schools to perform a ceremony at Unhae-sa celebrating the completion of the carving of the Tripitaka. The master was requested to attend as main supervisor. During the day, sūtras [lit., the texts from the Buddha’s golden mouth] were recited, at night the meaning of the [Buddha’s] teachings was discussed. Whatever doubts that the various masters [i.e., monks] still
had regarding the teachings, the master solved with smooth analysis and explanation. His [explanation of] the essential meaning enthralled them and therefore they all admired him.

In the eleventh year since the master had taken up the abbotship, Inhong-sa had been long founded, and the temple buildings were all on the verge of collapsing and the buildings’ foundations had sunken. The master also [wanting] to restore and expand them, repeatedly petitioned to the court, and [as a result] the monastery was restored and renamed Inhūng-sa. The king himself wrote the monastery’s name tablet which he bestowed as a gift. Furthermore, he [the master] restored Yongchōn-sa on the eastern foot of P’o-san, which was renamed Puril-sa.

In the fourteenth year of the sexagenary cycle [1277], the fourth year since the [King Ch’ungnyŏl’s] enthronement, the King ordered [the master] to assume the abbotship of Unmun-sa, where he greatly promoted the arcane style [of the Sŏn school]. The King’s veneration [for the master] deepened daily. He sent him a poem which said,

密傳何必更摳衣,
金地逢招亦是奇.

1 Ch’ungnyŏl 忠烈 (r. 1274–1308) was the first Koryŏ ruler to be referred to by the title wang 王 (“king”). Previous Koryŏ rulers had received temple names with the suffix cho 祖 or chŏng 宗 (“revered ancestor”) –titles typically reserved for emperors. After Koryŏ became a dependency (lit. “son-in-law state”, K. pumaguk 駙馬國) of the Mongol Yuan Dynasty, the Yuan emperor Shizu 世祖 (Khubilai Khan) perceived this practice as lowering his own power and ordered that the Koryŏ rulers could not receive such names henceforth.
欲乞璉公邀闕下，
師何長戀白雲枝。

“The secret transmission [of the mind]: how could it necessitate the adjustment of one’s robe [requesting for additional instruction]? How strange also is the fact that we met on the golden soil [i.e., the monastery’s ground]! I wish that Sir Liang [i.e., the Chan master Hualian] had accepted the invitation to the imperial palace. How come that you, master, always love [to remain in the mountains where] white clouds cover the branches [of the trees]?”

辛巳夏，因東征，駕幸東都，詔師赴行在，及至疏請陞座，倍生崇敬，因取師佛日結社文，題押入社。

In the summer of the eighteenth year of the sexagenary cycle [1281], because of the eastern expedition [by the Mongols against Japan], as the royal carriage traveled to the Eastern Capital (Tongdo, i.e., Kyōngju), the king ordered the master to accompany him on his journey. While traveling, he requested him to ascend the Dharma seat [i.e., to preach the Dharma], which caused the king to increase his veneration [for the master] greatly. For this reason, he took the text that the master had composed when he formed the association [to practice] at Puril-sa and, having copied it himself, had the text sent to be preserved at Puril-sa.

明年秋，遣近侍將作尹金顥，賜詔迎至闕下，請於大殿説禪，喜溢龍顔。勅有司舘于廣明寺，入院日夜半，有人，立方丈外曰，“善來者三”，視之無有也。冬十二月，乘輿親訪，詰問法要。

In autumn of the following year [1282], the king dispatched the Court Attendant and head of the Directorate for the Palace Buildings, Kim Kun,

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2 See Hucker 708.
to present him with a royal edict inviting him to come to the royal palace, requesting that he explain [the principles of] Sŏn in the main [audience] hall. The king’s face was overflowed with happiness. [Then] the king ordered the officials in charge to build special quarters [for the master] at Kwangmyŏng-sa. In the middle of the night following the day in which the master had entered the cloister [newly built for him], there was a person standing outside of the abbot’s room who said, “I have well come” three times. But as [the master] looked for that person, he was nowhere to be found. In the twelfth month of winter, the king, riding in his carriage, came personally to visit the master and inquired about the essentials of the Dharma.

明年春, 上謂羣臣曰, “我先王, 皆得釋門德大者, 爲王師, 德又大者, 為國師, 在否德, 獨無可乎, 今雲門和尚, 道尊德盛, 人所共仰, 奚宜寡人, 獨蒙慈澤, 當與一國共之.”

In the spring of the following year [1283], the king said to all his ministers, “All my ancestors and former kings have taken Buddhist monks of great virtue as Royal Preceptors, and those whose virtue was even greater as National Preceptors. How could it be possible that I, of inferior virtue, alone do not do so? Now, Master Unmun’s [i.e., Iryŏn] path is respected and his virtue is immense, and all people venerate him. How could it be suitable that I, the king, be the sole receiver of his compassionate favor? It is only appropriate that I venerate him together with the whole country.”

於是, 遣右承旨廉承益, 奉綸旨, 請行闔國尊師之禮, 師, 上表固讓, 上復遣使, 牢請至三, 仍命上將軍羅裕等, 冊為國尊, 號圓徑沖照, 冊訖.

Thereupon he dispatched the Assistant Director of the Right Yo˘m Sŭng-ik with a royal decree requesting him to perform the rite of installing the master as the national venerable of the whole country. But the master submitted a letter firmly declining. The king again dispatched an envoy

3 Hucker 8034.
tenaciously requesting up to three times, over and over. [Then] he ordered the Senior General, Na Yu, and others to [escort him to the capital and] install him as national venerable, [awarding him] the title Wŏngyŏng Ch’ungjo [lit. “Perfect Mirror, Soaring Radiance”].

Following his installment, on the sinmyo day of the fourth month [1283], he was received in the royal palace, the king himself leading all court officials in performing the rite of lifting up the robe [as a sign of respect]. That the title of National Preceptor had been modified into National Honored One was in order to avoid the title of the National Preceptor of the great dynasty [of the Yuan]. The master never enjoyed [being in] the [busy] capital. Also he requested [permission] to return to his former [abode on Po-]san [so as to take care of his] old mother. His intention to decline was very ardent, yet the king repeatedly went against his wishes and yet [finally] he permitted it, ordering the Adjunct Court Attendant, Hwang Su-myŏng to escort him to his mountain residence so that he could go home and pay respect to his parents. People at court [in the capital] and in the countryside alike exclaimed about the rarity [of his filial piety]. The following year, his mother passed away at the age of ninety-six.

In that year, the royal court [designated] Ingak-sa as [the master’s] place of retirement, and decreed the Court Attendant Kim Yong-il to renovate it. It also offered over a hundred kyŏng (hectares) of farmland to be used as

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4 Hucker 4982.
permanent property. The master took up residence at Ingak-sa and reopened the general assembly of the Nine Mountains schools of Sŏn. The prosperity of the Buddhist monasteries was unprecedented in recent years or in old times.

On the sixth month in the twenty-sixth year of the sexagenary cycle, he showed signs of illness. On the seventh day of the seventh month, he wrote a letter addressed to the royal palace. Also he ordered his attendant monk to compile a letter addressed to the Counselor-in-chief Yŏm Sŭng-ik to inform him of his [impending] “long trip” [i.e., death]. So he engaged for a short while in a question-and-answer session with the various Sŏn monks [lit., Sŏn elders]. That night there was a comet, with the radius of one large foot which fell down behind the abbot’s quarters. He got up in the early morning of the next day, washed his face and took a bath, then addressed the assembly, saying, “Today I shall leave. [I hope that] is this not an important day [i.e., a taboo day, when bad things are not to be reported]?” As they replied, “It is not.”, he said, “That being so, I can [leave].” He had a monk to beat the Dharma drum. The master arrived in front of the Hall of the Good Law [sŏnpŏp-tang], where he sat on the Sŏn bench and handed over his jewel-seal [of office of National Venerable] and ordered the Special Supervisor in charge of the Selection, Kim Sŏng-ko, to again hand it over [to the king], and then said to him, “May just at this time an imperial envoy come to see my final act.”

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5 Sangju, literally “Always staying” refers to the permanent property of a monastery, and may include land, buildings, furniture, icons, scriptures, ritual implements, and tools.

6 妙法堂 善法堂 The hall of wonderful dharma, situated in the south-west corner of the Trayastrimśas heaven, where the thirty-three devas discuss whether affairs are according to law or truth or to the contrary.
有僧出問，“釋尊示滅於鶴林，和尚歸眞於麟嶺，未審，相去多少。”師拈柱杖，卓一下云，“相去多少”進云，“伊麼則，今古應無墮，分明在目前。”師又卓一下云，“分明在目前”進云，“三角麒麟入海中，空餘片月波心出。”師云，“他日歸來，且與上人，重弄一場。”

A monk advanced [from the assembly to the master] and asked, “Venerable Śākyamuni entered into extinction in the Crane Grove, your reverence shall return to the truth [i.e., enter into nirvāṇa] on the Unicorn Mountain [i.e., at Ingak-sa]. I wonder how much difference there is between these two events.” [Therupon] the master grabbed his staff and struck it down once, saying, “How much difference is there?” A monk came forth and said, “If it is like this, then in the past and in the present the response has been unfailing. It is clearly present before your eyes.” The master again struck his staff down once and said, “It is clearly present before your eyes.” A monk came forth and said, “The three-horned unicorn enters the ocean, the crescent moon in the empty sky emerges from the heart of the waves.” The master said, “When I shall come back on a future day [in a future life], we shall again have fun!”


Again, another monk asked, “Your reverence, what will you need after a hundred years?” The master replied, “There is only this [present time]!” A monk came forth and said, “What harm is there for you in making a seamless stūpa with the king?” The master said, “Which place do you come from and go to?” The monk said, “I had to ask about the essentials [of the Dharma].” The master said, “Since you know about this sort of matters, let’s stop at that.”


7 Haolin 鶴林 or Haoshu 鶴樹 Crane Grove, a name for the place where Śākyamuni died, when the trees burst into white blossoms resembling a flock of white cranes.
Also, there was another monk who asked, “Reverend, your being in the world is like there is no world. Seeing your body is like as if there is no body. What hinders you from [further] remaining in the world and turn the great Dharma-wheel?” The master said, “Wherever I am, [whether in the world or in another realm] I perform Buddha’s work.”

問答罷，師云，諸禪德，‘日日報之，痛痒底，不痛痒底，模糊未辨’”乃拈拄杖，卓一下云，“這箇是痛底。”又卓一下云，“這箇是不痛底。”又卓一下云，“這箇是痛底，是不痛底，試辨看。”便下座，歸方丈，又坐小禪床，言笑自若。俄頃，手結金剛印，泊然示滅，有五色光，起方丈後，直如幢，其端煜煜如炎火，上有白雲如蓋，指天而去。時秋暑方熾。

Having [thus] concluded the question-and-answer session, the master said, “Sôn virtuosi, do report about your daily practice. Whether you are sore or not, this is something vague and not distinguished yet.” Then he lifted his staff and hit it on the floor saying, “This is painful.” Again he hit his staff on the floor, saying, “This is not painful.” Again, he hit his staff on the floor, saying, “Is this painful or is this not painful? Try to distinguish them!” Then he descended from the teacher’s seat and returned to the abbot’s quarters. He sat there on his small meditation seat, talking and smiling with self-composure. After a little while, he formed with his hands the adamantine seal and, in a calm manner, entered into annihilation. A five-colored brightness arose from the rear of the abbot’s quarters, straight like a flagpole, its extremity dazzling like a scorching fire. Above there were white clouds like an umbrella. It pointed to heaven and then disappeared. The time [of this happening] was autumn, when the heat was still severe.

顔貌鮮白，支體瑩澤，屈伸如生，遠近觀者如堵。丁亥闍維，拾靈骨，置於禪室中，門人，賈遺狀印寶，乘傳以聞。上，震悼，遣判觀候署事令倜，展飾終之禮，又命按廉使，監護喪事，仍降制諡曰，靜覺，塔曰靜照。

[The master’s] facial features were fresh and pure, his limbs lustrous and flexible, as if he still was alive. Those who came to see him from far and
near [were so numerous] as to be like a wall. On the chǒnhae day he was cremated and his numinous bones were collected and placed in the Sŏnhall. His disciples presented his posthumous manuscripts and jeweled-seal [of office as national venerable] to a royal courier so that the king heard of it. [Upon hearing about the master’s death], the king was shocked and grieved, and dispatched the Supervisor of the Directorate of Astronomy to perform with solemnity the posthumous rites [for the master]. He also ordered the surveillance commissioner [of the province], to supervise the funeral arrangements, and then granted him the posthumous title ‘Pogak’ and the stūpa title ‘Chŏngjo’ [lit., “Calm Brightness”].

On the sinyu day of the tenth month, the stūpa was erected on a hill east of the monastery [i.e., Ingak-sa]. He died at the age of eighty-four and had been a monk for seventy-one years. When the master spoke to people, he never joked. His nature was unembellished and so he displayed sincere feelings whenever dealing with sentient beings. When he lived among the assembly [of monks], it was as if he was solitary, when he was occupying the position of National Honored One, he preserved an humble attitude. Concerning his study, he did not rely on the instructions of a master, but thoroughly understood [it] naturally [by himself].

Having entered the path [i.e., achieved awakening], he steadily practiced it freely. With unobstructed eloquence, when he came to the sayings that were triggers [for enlightenment] of the ancients [i.e., past Sŏn Masters], which were complicated and difficult to deal with [lit., “with twisted roots and gnarled branches”] and were states of whirlpools and dangerous waves,
he selected and discarded, chiseling out [i.e., interpreting the difficult passages of the teachings] with his vast [erudition] and with the ease of someone handling a butcher’s cleaver with expertise. Furthermore, in his spare time from rejoicing in Sŏn [practice], he reread the repository of scriptures [i.e., the Tripitaka], [and] thoroughly investigated the commentaries [on scriptures] by various exegetes. On the side, he extensively read Confucian writings, additionally gaining a thorough understanding of the various [Chinese classical] philosophers. And everywhere he benefitted sentient beings through his sublime function he displayed at will. The path of the Dharma which he practiced for a period of over fifty years can be referred to as being of the foremost excellence. Wherever he was dwelling, everybody vied to admire him.

Those who did not [manage to] visit the Venerable [master in the hall] were ashamed. All of those self-conceited luminaries who, merely by receiving his posthumous teaching that he had extended to them [lit., copiously soaked them with] were fascinated and dazzled. His care of his mother was [an example of] pure filial piety. He admired the style of Chen Zunsu [i.e., Daoming] from Muzhou. [Thus] he gave himself the style Mok’am [i.e., “Mok” being the character from Muzhou’s “Mu”]. Even when he was in his eighties, his intelligence did not diminish or decline. He never became tired of teaching people. Who can possibly be like this, unless he has the highest virtue and genuine compassion?

First, when Kim Yong-il came [to restore Ingak-sa], the postmaster of
Masan dreamt that a person said, “Tomorrow, there will be a royal envoy who will pass by here on his way to restoring the abode of bodhisattva Dharmodgata.” The next day, indeed this was the case, as the master passed by. Having observed the fact that he had already benefited people, how could this dream possibly be empty! There are very many other miracles and strange dreams, but as I fear being implicated in telling strange stories, I have omitted them [here].

師之所著, 有語錄二卷, 偈頌雜著三卷, 其所編修, 有重編曹洞五位二卷, 祖派圖二卷, 大藏須知錄三卷, 諸乘法數七卷, 祖庭事苑三十卷, 禪門拈頌事苑三十卷等, 百餘卷, 行于世. 門人, 雲門寺住持大禪師淸玢, 狀師之行, 聞于上. 上, 令臣撰辭, 臣, 學識荒淺, 不足以光揚至德, 故過延數年, 請既不已, 命亦難忤, 謹為之序而銘之, 曰,

Among the master’s works there are his “Recorded Sayings” in two fascicles, Stanzas (/Gāthas) and Miscellaneous Writings in three fascicles. Among his compilations are the “Recompilation of the Five Ranks of Caodong” [Chungpy’on Chodong o’i] in two fascicles, “Diagram of the Lineages of the Patriarchs” [Chop’a to] in two fascicles, “Records of what should be known in the Tripitaka” [Taejang suchi nok] in three fascicles, “Dharmic Categories of the Vehicles” [Chosöng pöpsu] in seven fascicles, “Collection of Notes on the Patriarchal Court” [Chojong sawon] in thirty fascicles, “Collection of Notes on the Evaluating Verses of Sŏn” [Sŏnmun yŏmsong sawon] in thirty fascicles, and others, a total of over hundred fascicles which were circulated in the world. His disciple, the great Sŏn Master Ch’ŏngbun, abbot of Unmun-sa, published the master’s account of conduct to inform the king. The king then ordered me to compose this inscription, but my learning being uncultivated and shallow, is not sufficient to exalt the [master’s] highest virtue. Therefore I postponed [this task] for several years, but as [his disciples’] requests did not end and as the [king’s] order was difficult to disobey, I respectfully composed this preface and the inscription, as follows:
You shook the triumphant flag of the West [i.e., the Buddhist teachings from India], your tongue [i.e., eloquent exposition of Buddhism] covers the chiliocosm. Only this seal of the Dharma [i.e., Sŏn] is secretly conferred to a single [lineage].

In India there was a line of elder [i.e., the Sŏn lineage], in China, the five generations [of patriarchs]; Although the ages separate, the people are the same, the [lamp] light connects to [lamp] light.
The one school of Caoxi [i.e., the sixth patriarch Huineng] flowed east, soaking the country of Fusang [here: Korea];
Conceiving and giving birth to the sun of wisdom, our master made it shine.

去聖逾遠,
世道交喪,
不有至人,
羣生安仰.

The Noble One [i.e., the Buddha] having departed and gone far away beyond [this world, into nirvāṇa], [the people] in the secular paths are grieved;
As there is no accomplished person [anymore] to which sentient beings can look up to [for guidance].

惟師之出,
本爲利他.
學窮內外,
機應萬差.

There is only the manifestation of our master in the world, whose original vow is to benefit other [sentient] beings;
His erudition thoroughly extends through the inner and outer [Buddhist teachings], his faculty responding to a myriad of different capacities.

曉了諸家,
搜玄索妙,
剖釋衆疑,
如鏡斯照.

He clearly understood the philosophers, and sought the profound and the sublime.
He interpreted and resolved all doubts, [clear] as the reflection of a mirror.

禪林虎嘯，
教海龍吟。
颷起雲合，
學侶駸駸。

He is like the tiger’s roar within the forest of Sŏn [i.e., the Sŏn community], and like the dragon’s chant within the ocean of Kyo [i.e., the Kyo community].
He is like a soaring storm gathering clouds, his fellow students rushing towards him.

拔陷拯淪，
玄功蓋代。
五十年間，
被人推戴。

He rescues [sentient beings] from the traps and saves them from drowning, his arcane merit surpasses [shelters] generations;
During a period of fifty years, he was acclaimed as a leader [i.e., National Venerable] by the people.

上將請益，
思共元元。
冊為國尊，
尊中又尊。

The king requested him for additional instruction, thus sharing the thought of the common people. Installed as National Venerable, he became the most venerated among those who were venerated.
寶藏當街,  
慈航當渡.  
窮子始歸,  
迷津爭赴.

He was a treasure trove in the streets, the ship of compassion that will ferry over;  
Like the poor son having returned home, how could one again stray away from the right path!

長星忽墜,  
法棟已摧,  
去來由己,  
其去何催.

As the comet suddenly fell to earth [at his death], the ridgepole of the Dharma had already crumbled;  
As he already achieved freedom of coming and going, what hurry could he have to leave?

真空不空,  
妙有非有.  
絕跡離名,  
然後可久.

True emptiness is not empty, sublime existence is not existing;  
Only after cutting off traces and separating oneself from names can one last for a long time.

上命旣迫,  
臣無以辭.  
把龜毛筆,  
書沒字碑.
The king’s order being urgent, I had no way to decline.
I took the brush [lit. tortoise-hair brush] and wrote the inscription without characters.

劫火洞燒，
山河皆殞，
此碑獨存，
斯文不磷。

When the cosmic fire [i.e., the fire in the kalpa of destruction] thoroughly burns, and mountains and rivers [i.e., the landscape] are all reduced to ashes.
Alone this stele shall be preserved, and its inscription shall not erode.

On a day of the eighth month in the first year of the Yuanzhen era, the thirty-second year of the sexagenary cycle [1295], written out in the script of Wang Xizhi, the general of the right of the Jin [dynasty], by the disciple and śramana Chukhō, in compliance with a royal edict. Stele erected by the disciple Ch’ôngbun, [supervisor of] the royal chapel and abbot, great Sŏn Master T’ong’o Chinjŏng.

普覺國尊碑陰記 Reverse inscription.

寶鏡寺住持, 通奧異靜大禪師, 山立, 述.

Composed by the abbot of Pogyŏng-sa, the great Sŏn Master T’ong’o Chinjŏng.

新天子, 即祚元年, 乙未夏, 四月初, 麟角長老, 遇余曰, “先師入滅, 忽忽六七年矣.”
At the beginning of the fourth month in the summer of the thirty-second year of the sexagenary cycle, the first year when the new emperor [Chengzong] had ascended the throne [1295], the Elder [monk] of Ingak[sa], visited me and said, “All of a sudden, six or seven years have passed since [my] former teacher [Iryo˘n] entered into extinction. The reigning dynasty’s favor and courtesy remained unchanged and ordered that a high-ranking official compose an inscription [for the master’s stele], to be carved on exquisite jade stone and erected in this monastery [i.e., Ingak-sa]. Also it was ordered that his disciples for continuous generations upheld [his memory] by offering incense after that rite for his posthumous memory had been completed. His monk-disciples were listed on the reverse side of the stele, to inform later generations that for [the examples of] Luo Song and Fu Mo⁹ originally had a reason. You are able to record this for us [the disciples of Iryo˘n].” I nodded [in approval] to it and said, “Good.”

9 Luo Song 络誦 and Fu Mo 副墨 are two individuals mentioned in the Dazongshi 大宗師 Chapter of the Zhuangzi: }

南伯子葵曰: 「子獨惡乎聞之?」曰: 「聞諸副墨之子, 副墨之子聞諸洛誦之孫, 洛誦之孫聞之瞻明, 瞻明聞之聶許, 聶許聞之需役, 需役聞之於謳, 於謳聞之玄冥, 玄冥聞之參寥, 參寥聞之疑始。」

Nan Bo Zi Kui asked, “And how did you, being alone (without any teacher), learn all this?” ‘I learned it,’ was the reply, ‘from the son of Fu Mo; he learned it from the grandson of Luo Song; he learned it from Zhan Ming; he learned it from Nie Xu; he, from Xu Yu; he, from Ou; he, from Xuan Ming; he, from Shen Liao; and he learned it from Yi Shi.’
When the State Venerable was alive, Sallip failed to seize the good opportunity [lit. the primary and secondary karmic connection] and did not obtain access to the ranks of [Iryŏn’s] disciples. He always regretted this. Fortunately, he was entrusted with the undecaying request [i.e., to establish a stela for the eternal memory of Iryŏn]. Also, as he hoped to form a connection [with the master] in the future, how could he dare not carry out that order? He solemnly bowed his head and with palms together made repeated prostrations, and then said, “The master’s [Iryŏn] style [of teaching] is extensive and great, endowed with everything, and unobtainable by means of thinking or deliberation [i.e., inconceivable], and so one has to stop talking. The entire country venerated him, all people took him as their teacher. Indeed it was remarkable. But in venerating him and taking him as their teacher, it was not necessarily that they were like gnats gathering because of pickled meat. The essential reason for [their] coming was that he [the master] merely practised seriously and sincerely. Having awakened [to the fact that] coming and going [i.e., life and death] are like a dream, his wisdom and compassion, practices and vows were merely the result of his obtained [awakening].”

今案行狀, 於其終也, 辭衆敍目, 氣絶已久, 今禪源頂公, 失聲曰, 立塔之所, 未暇諮禀, 悔將何及, 衆辭皆同. 師從寂定中, 安詳而起, 顧謂衆曰, “此去東南, 行四五許里, 有林麓, 起伏隱處, 若古塚, 是眞吉祥之地, 可安置也.” 復敍目如初, 撼之已逝矣, 事涉怪異, 碑文略之.

Now looking at his account of conduct, when he approached the time of his death, he took his leave from the assembly [of monks] and closed his eyes. Now, long after he [Iryŏn] stopped breathing, the Venerable Chŏng of Sŏnwŏn[-sa] involuntarily cried while saying, “I did not have the leisure to consult about the location for erecting the stūpa. What use is there in regretting now?” The assembly lamented together. [At that time,] the master calmly and attentively arose from his quiescent samādhi [i.e., from death], looked at the assembly and addressed it, saying, “If you go approximately four or five li south-east from here, there is a forested foothill. The topography [lit.
up and down] of this hidden place is like that of an old burial mound. This is truly an auspicious place. It is appropriate for enshrining [me].” [Then] again he closed his eyes as before. [The monks] shook him, but he had already passed away. As these events involve the strange and marvelous, they have been omitted from the stele inscription.

Formerly, there was the Sôn monk Kwangbok who, when he was placed on a pile of firewood to be cremated, arose again. He instructed the rector [of the monastery] and the monastery postulants to [distribute] the monastery’s [samghārāma] rice and money [to those in need]. As the chronicles have transmitted such tales, what doubt can there be [regarding their veracity]? Furthermore, after [Iryōn’s] cremation when [his relics] were about to be enshrined in the stūpa, the master In, now at Unhûng-sa, then dwelling at [that] hermitage, at that time dreamt that the master [Iryōn] came [to see him]. He welcomed him and asked him, “What is the reason that you rose up again [before your] cremation?” The master said, “Because I was not [yet] dead.” He [Master In] further said, “In that case, the fire could not burn.” The master said, “It is so. It is so.” Again, he asked, “Tomorrow the stūpa will be erected. I wonder whether you, master, will enter it or not.” The master said, “I will enter it.” He further said, “If it is like this, then will you still be alive in the stūpa, reverend?” The words in reply have not been recorded. Again, he asked, “□□□□ is being awake and dreaming the same kind?” He replied, saying, “They are the same.” Venerable In of Inhûng-sa woke up [from his dream] and considering this strange, he said, “[His] cremation and his entering the stūpa after it was erected [is like] the coming and going of the cool breeze, [or like] the appearing and disappearing of white clouds. That is
only [possible] for a saint [lit. a accomplished person]!” Then he compiled an eulogy to posthumously honor him.

According to these several paragraphs, these were the causes and conditions at the very last [moment prior to death]. Although it is said that the wall of Confucius’ house is several fathoms high [i.e., a metaphor for eminent virtue], one yet can glance at his similarity. Therefore it is said that one [round of] coming and going [i.e., birth and death] is like being awake and dreaming.
神人，稱符兵而迎衛，山靈，告檀越而輸糧，端坐而火殤，逆吹，臨去而金幢，倒地，如斯靈蹤異瑞，皆聖末邊事，此不具引。或曰，如上數事，是皆昏擾夢，想感或拂棒喝之曰，不然，或昏擾平界，常夢五十日，一覺，以覺時為虛，夢時為實則，此覺夢虛實，亦未可定。

A divine person called himself Garrison Militia\(^{10}\) and escorted him. The mountain spirit told the patrons to donate victuals [to the monk(s)]. As he sat straight [on the cremation platform], the flames [of the pyre] were blown in the opposite direction. When he was about to pass away, the golden flagpole fell down to the ground. These numinous signs and strange auspicious omens are all trivial concerns to the saints. [Thus] these have not been fully cited.

Some said that the above-mentioned events are all confusing dreams and impressions. Someone hit him with a staff and shouted at him, “It is not so, they are troubling a peaceful world.” [But the monk] constantly dreamt [this] for fifty days. When he woke up once, he viewed the time he was awake as false and the time he was dreaming as being true. So it is not possible to decide what [corresponds to] being awaken and dreaming, what is false and true.

又我國尊，親證三世如幻夢，出生入死，常行夢幻佛事，此亦，師之慈化夢幻衆生也，有能至是，何等懷疑，何致疑於其間乎。斯皆黑白，所以，愛慕歸附，如有驅策，而不能以己者也。其常隨親附，得皮得髓，副法諸德，執事弟子，皆受法乳，卿士大夫，具列如後。

Furthermore, our State Venerable himself realized that the three time periods are like an illusory dream. Whether he was born or died, he constantly performed dream-like and illusory Buddhist activities. This also was the master’s compassionate transformation of dream-like and illusory sentient beings. How could you doubt that he could do this? How could one raise doubts between [what is real and false]? These monks and lay people therefore admired and were devoted [to the master]. Even if they should be expelled or whipped, they could not be stopped [from venerating him]. They

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constantly followed and closely relied on him, to obtain his skin or to obtain his marrow [superficial and deep understanding]. The virtuous [monks] who assisted with [propagating] the Dharma, the disciples who managed the [monastery’s] affairs, and the ministers, scholars, and literati receiving his Dharma-milk are fully listed as follows.

Great Són Masters:
Kwoenghun of Yönggak-sa, Sin’ga of Pogyōng-sa, Hyerin of Kaji-sa, Suye of Magok-sa, Han’un of Pŏphŭng-sa, Sŏllin of Inhŭng-sa, Wŏlchang of Kaji-sa, Tong’u of Unhŭng-sa, Yŏng’i of Churŭk-sa, Yŏn’yŏ of Yong’am-sa, Yukchang of Hwajang-sa, Chi’u of Saja-wŏn, Ch’ung’yŏn of Simsan-sa, Pojŏng of Muwi-sa, Pŏbyŏl of Poyŏn-sa, Kyŏngbun of Haeryong-sa, Kokchi
of Ch'ŏllyong-sa, Ch'ŏngbun of Ingak-sa, Hyeyŏ of Unju-sa.

禪師
見巖社 覚靈,
桃源社 慈一,
祖嵓社 之純,
登億寺 大因,
妙德寺 謙演,
載岳社 謙箴,
月星寺 立其,
香山寺 天怡,
龍華寺 呂桓,
吾魚社 戒岑,
道峯寺 守塚,
中嶺寺 冲悟,
師子院 志于,
深山寺 冲淵,
瓊巒寺 守淵,
兄巖寺 慈忍,
清源寺 仁應,
瑩原寺 信丘,
普門社 灰喜,
居祖社 天杲,
麟角寺 定生,
智論寺 玄安,
雲住寺 清遠,
佛日社 英淑.

Sŏn Masters:
Kangnyŏng of Kyŏn'am-sa, Cha'il of Towŏn-sa, Chisun of Cho'am-sa,
Taein of Tŭng'ok-sa, Sŏnyŏn of Myodŏk-sa, Sŏnyŏm of Chae'ak-sa, Ipki
of Wŏlsŏng-sa, Chŏn'i of Hyangsan-sa, Yŏhwan of Yonghwa-sa, Kyejam of
Oŏ-sa, Such'im of Tobong-sa, Ch'ung'o of Chungnyŏng-sa, Chi'u of Saja-
wŏn, Ch’ung’yŏn of Simsan-sa, Suyŏn of Kyŏng’am-sa, Cha’ın of Hyŏng’am-sa, In’ŭng of Ch’ŏng’wŏn-sa, Sin’gu of Hyŏngwŏn-sa, Hoehūi of Pumun-sa, Ch’ŏn’go of Kŏjo-sa, Chŏngsaeng of Ingak-sa. Hyŏn’an of Chiron-sa, Ch’ŏngwŏn of Unju-sa, Yŏngsuk of Puril-sa.

Head Seats:
Sŏn’in of Honghwa-sa, Insŏ of Pobyŏn-sa,

[Monks in charge of] Mountain Monasteries:
Wŏn’ŭng, Simbun, Sŏllang, Ch’ŏnbak, Sisu, Chihoe, Haeng’i, Kawŏl, Sŏllyŏn, Taemi, Mun’il, Songji, Cho’nam, Injo, Yŏr’yŏ, Kyesung, Sŏlgj [Un’gi], Chi’in, Chasin, Sŏnsik, Yŏnggi, Simch’an, Yukhwan, Sŏn’han, Mong’hyŏn, Hwan’un, Sŏnhong, Chohan, Koengji, Hongnyŏng, Yu’gi, Kahang, Ch’ukhŏ, T’aeŭi, Sin’il, Ch’ŏngoeng, Ilbi, Yŏng’in, Maha.
Triply Exalted Masters:

Simmun, Chija, Yujang, Sin’yōng, Sōgō, Kyōng’i, Injōng, Ch’an’yōng, Yangji, Mong’yu, Wölju, Taejin, Tae’il, Hyōnji, Tōksu, Sillyōng, Tohan, Hongjo, Choun, Hongmin, Ka’gwan, Kajō, Ka’an, Koeng’u, Pōpsang, Chi□, Chosun, Nachwan, Sinhan, Wōnhüii, Chuhwan, Mongnip, Sōnsik, Hyōnggi, Simch’an, Hyoch’ōng, Kach’on, Taehyu, Sōng’hyōn, Tamji, Chasong, T’aein, Char’yō, Injōng, Ch’an’yōng, Yangji, Mong’yu, Wölju, Taejin, Chongja, Chosōn.

Great Selection:

Hyo’nji, Tōksu, Sillyōng, Tohan, Hongnul, Choun, Chunggye, T’anhong, Nokchi, Sōng’i, Chihwan, Chosong, Irhwan.

Great Selection:

Hyōnji, Tōksu, Sillyōng, Tohan, Hongnul, Choun, Chunggye, T’anhong, Nokchi, Sōng’i, Chihwan, Chosong, Irhwan.
Hongmin, Ka'gwan, Kayŏl, Ka'an, Koeng'u, Pōpsang, Chiyŏng, Chosun, Yŏngwŏl, Sinjae, Yŏngse, Kaksaeng, Chihyŏn, Sŭngwŏn.

Consulting students:

First Rank [officials]:
Vice Director of the Chancellery, Supervisor of the Royal Confucian Academy, Yi Chang-yong.
Assistant Deliberator and Court Admonisher, General, Hong Cha-bŏn,
Assistant Deliberator and Court Admonisher, Supervisor of the Office of Proprieties, Wŏn Pu,
Assistant Deliberator and Court Admonisher, General, Song Song-nye.
Assistant Deliberator and Manager of Affairs, Hall for the Cultivation of Literature’s Grand Academician Im Ik,

Assistant Deliberator and Manager of Affairs, Hall for the Cultivation of Literature’s Grand Academician, General Chŏng Ka-sin,

Vice Director and Manager of Affairs of the Chancellery, Hall for Treasuring Culture’s Grand Academician Kim Ku,

Assistant Deliberator and Manager of Affairs, Hall for Assembling Scholarly Worthies’ Grand Academician Pak Hang,

Grand Rectifier, Assistant Deliberator and Manager of Affairs, General Yŏm Sŭng-ik,

Assistant Deliberator and Assistant Manager of Affairs, Kim Ryŏn,

Vice Grand Councilor, General Yi Úng-so,

Vice Grand Councilor, General Pak Song-bi,

Manager and Assistant Deliberator, Grand Academician, General Kim
Chu-jŏng,
Manager and Assistant Deliberator, Office for Treasuring Culture’s
Grand Academician Chang Il,
Manager and Assistant Deliberator, Office for Treasuring Culture’s
Grand Academician Chu Yŏl,
Administrator of the Royal Secretariat, Left Attendant-in-ordinary,
General Ch’oe Yu-ŏm.
Vice Administrator of the Royal Secretariat, General Pak Chi-ryang,
Vice Administrator of the Royal Secretariat, General Na Yu,
Vice Administrator of the Royal Secretariat, Investigating Grand Master,
Min Hwŏn,
Vice Administrator of the Royal Secretariat, General Kim Kun,
Vice Administrator of the Royal Secretariat, General Yi Tŏk-son.

三品
判秘書寶文署學士 貢文伯,
上將軍 吳睿,
上將軍 鄭守棋,
上將軍 李英柱,
寶文覺學士 金砥,
國子祭酒 知制誥 崔寧,
衛尉尹 崔資奕,
秘書尹 知制誥 吳漢卿,
司宰尹 柳琚.

Third Rank [officials]:
Supervisor of the Palace Library, Office for Treasuring Culture
Academician Kong Mun-baek,
General O Ye,
General Chŏng Su-gi,
General Yi Yŏng-ju,
Hall for Treasuring Culture’s Academician Kim Chi,
Chancellor of the Directorate of Education, Drafter of Proclamations
Ch’oe Ryŏng,
Director Chamberlain for the Palace Garrison, Ch’oe Cha-hyŏk,
Director of the Palace Library, Drafter of Proclamations, O Han-gyŏng,
Director of the Office for Sacrificial Meat Yu Kŏ.

四品
金吾衛將軍 朴,
典理摠郞 金元具,
近侍中郞將 金龍劒,
郎將 崔有,
佐郞 李世祺,
祗候 尹奕,
博士 金元祥,
翰林 金,
朝奉郞 金台.

Fourth Rank [officials]:
General of the Royal Insignia Guard, Pak,
Vice Minister of Rites and Personnel Kim Wŏn-gu,
Court Attendant and Commandant Kim Yong-gŏm,
Vice Commandant, Ch’oe Yu,
Adjunct Yi Se-gi,
Usher Yun Hyŏk,
Erudite Kim Wŏn-sang,
Hanlin [Academician] Kim,
Gentleman for Court Service, Kim T’ae.

元貞元年, 乙未八月 日, 書字.

Characters written on a day of the eighth month in the thirty-second
year of the sexagenary cycle, the first year of Yuanzhen era [1295].
XI
STELE INSCRIPTION OF WŎNJŬNG POU
(楊州 太古寺 圓證國師 塔碑文)
11. Stele Inscription of Wŏnjŭng Pou

楊州 太古寺 圓證國師 塔碑

Stele Inscription of the Stūpa of State Preceptor Wŏnjŭng at T’aego-sa in Yangju.

圓證國師塔銘[篆額]

Inscription to the stūpa of State Preceptor Wŏnjŭng (tablet in seal script)

高麗國, 國師, 大曹溪嗣祖, 傳佛心印, 行解妙嚴, 悲智圓融, 贊理王化, 扶宗樹敎,大願普濟, 一國大宗師, 摩訶悉多羅, 利雄尊者, 諡圓證塔銘, 幷序.

Stele Inscription and Preface to the stūpa of the State Preceptor of the Koryŏ State, the Great Master of the whole country, Venerable Mahāsiddhara Riyung, Heir to the Great Patriarch Caoxi [Huineng], [recipient of] the transmission of the Buddha’s Mind Seal, whose practice and understanding is subtle and majestic, whose compassion and wisdom is perfectly interfused, assistant manager of the royal transformation, supporter of the tenets and upholder of the teaching, who made the great vow for universal salvation, posthumously titled Wŏnjŭng (Perfect Realization).

推忠保節, 同德贊化功臣, 三重大匡, 韓山府院君, 領藝文春秋館事, 臣, 李穡, 奉敎, 撰,

1 Magasildara 摩訶悉多羅 probably a corruption of Mahà Siddhârtha.
XI. Stele Inscription of Wŏnjŭng Pou

Composed upon Royal Order by the subject Yi Saek,\(^2\) Meritorious Minister, Promoter of Loyalty and Preserver of Temperance, Assimilator of Virtue and Assistant of [the Royal] Transformation, Threefold Prime Minister and Senior First Rank Lord of Hansan, Concurrent Director of the Academy of Literature and Office for Annals Compilation. Inscribed in seal script upon Royal Order by the subject Kwŏn Su, minister, former Grand Master of Upholding Assistance,\(^3\) supervisor of the memorials office,\(^4\) superintendent of the academy of presented worthies.\(^5\)

On the tenth day of the first month in the eleventh year of King [U]'s rule (1385),\(^6\) Chung Yong, the senior recipient of edicts, delivered to me

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2 Yi Saek 李穡 (1328–1396), also known as Mogu˘n 牧隱, was an eminent scholar-official in the Late Koryŏ period. Yi Saek played a crucial role in the introduction of Zhu Xi's philosophy. He studied Neo-Confucianism in Yuan China and opened an academy after his return to Koryŏ. Among his most famous disciples figure Chŏng To-jon and Kwŏn Ku˘n. Unlike Chŏng To-jon—the architect of the Choson dynasty—Yi Saek remained loyal to the Koryo dynasty and sympathetic to Buddhism.

3 Grand Master of Upholding Assistance (pongik taebu 奉翊大夫) was a junior second rank post in the Civil Office in the Koryo dynasty.

4 The memorials office (chŏnggyosi 典校寺) was an institution supervising the compilation of the classics and memorials to the king in the Koryo dynasty. It changed its name on several occasions, being alternatively referred to as Nacsŏng 內書省, Piŏsŏng 秘書省, or Piŏgam. The office was headed by a supervisor (p'ansa) of senior rank three.

5 The Academy of Presented Worthies (Chinhyŏn kwan 进賢館) was a government office established in the Koryo dynasty during King Ch'ungnyŏl's reign (r. 1274–1308) and located in a building within the compounds of the royal palace (Ch. guandian 館殿). It was staffed by selected civil officials in the service of the king, its post of Education Intendant (Ch. tixue 提學) was just below that of the Supreme Education Intendant (Ch. datixue 大提學) of junior second rank.

6 King U 禄 was the thirty-second monarch of the Koryo dynasty.
[Yi Saek] a royal decree which said: “I order you to compile the inscription for the stūpa of State Preceptor T’aego.” I considered with circumspection: the State Preceptor’s [posthumous] name was Pou, his title was T’aego. His secular surname was Hong, and he was native of Hongju. His father’s taboo name was Yôn, and he was [posthumously] awarded the title of Supreme Supervisor of Rites, Supreme Pillar of State, Director of the Chancellery, Supervisor of the Bureau of Military Personnel, and Duke of Hongyang. His mother, from the Chông clan, was awarded the [posthumous] title of Grand Royal Consort of the Three Han Countries.

夫人夢，日輪入懷，即而有娠，以大德五年辛丑，九月，二十一日，生師，師成童，穎悟絕倫。十三，投楅巖廣智禪師出家，十九，条萬法歸一話。

She had dreamed that the sun disk had entered her bosom, and so she was pregnant. And on the twenty-first day of the ninth month in the fifth year of the Dade era [1301], she gave birth to the master. As a child [the age of eight], the master’s intelligence was brilliant. At the age of thirteen, he became a monk under Sôn Master Kwangji at Hoeam-

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7 Hongju 洪州 refers to a locality in modern Hongsŏng County, Southern Ch’ungch’ŏng Province.
8 Supreme Supervisor of Rites is a rendering of Kaebu u˘ idong samsa 開府儀同三司, which was the rank of a Civil Prestige Title (wensanjie 文散階) in the Koryo dynasty. It first occurred in China during the Wei 魏 and Jin 晉 Period, and in 995, the Koryo dynasty referred to the Supreme Supervisor of Rites (Ch. dianyi dakuang 典儀大匡) as Kaebu u˘ idong samsa.
9 Supreme Pillar of State (Ch. shangzhuguo 上柱國) was an honorific designation. See Hucker 4990.
10 The Dade 大德 era (1297–1308) refers to the reign of the Yuan 元 Emperor Chengzong 成宗, and corresponds to the reign of King Ch’ungnyōl of Koryŏ.
11 The term chengtong 成童 refers to a child older than eight or older than fifteen years.
12 The term translated as brilliant intelligence is yingwu 穎悟. It occurs in the Beishi 北史, “Arts” Yishu Part One 藝術 上, “Biography of Yu Xiucia” (Yu Xiucai zhuan 庾秀才傳): “The Licentiate was of brilliant intelligence as a child, for at eight he read aloud the Book of Documents.”秀才幼穎悟 八歲誦尚書.
13 Sôn Master Kwangji 廣智禪師: otherwise unknown.
At the age of nineteen, he investigated the hwadu [i.e., point of a story], “The myriad of dharmas return to the one, where does the one return to?”\(^\text{14}\)

In the year 1333 of the Yuantong era,\(^\text{15}\) he resided in Kamno-sa\(^\text{16}\) in the western suburbs of the capital [Kaegyŏng]. One day, his ball of doubt [concerning the hwadu] split and fell away. He then composed a poem in eight lines, which concludes with the line “The Buddha and patriarchs, mountains and rivers all swallow without having a mouth.” Later on, in the year 1337 of the Zhiyuan era, in the winter when the master was thirty seven years old, he investigated the \(wu\) character hwadu while residing at the “Sandal-wood Grove” [Chŏndan-wŏn].\(^\text{17}\) On the fifth watch of the seventh day of the first month in the following year, he experienced a great

\(^{14}\) The hwadu, “The myriad of dharmas return to the one, where does the one return to?” points to the one ultimate truth beyond all various phenomena. This sentence occurs in the Baozanglun attributed to Sengzhao and refers to reversion to the equal, undifferentiated truth of the myriad of phenomena. When once a monk asked the monk Zhaozhou, “The myriad of dharmas return to the one, where does the one return to?”, Zhaozhou replied, “When I was in Qingzhou, I made one long robe of hemp weighing seven catties (\(jin\)).”

\(^{15}\) Yuantong era (1333–1335) refers to the reign of the Yuan Emperor Ningzong, and coincides with the reign of King Ch’ungsuk of Koryŏ.

\(^{16}\) Although there were different monasteries bearing the name Kamno-sa throughout the Korean Peninsula, this one was located on the western suburbs of the capital Kaegyŏng and as such is identifiable as a monastery that flourished well into the early Chosŏn period, when it was listed as having two hundred \(kyŏl\) of land.

\(^{17}\) The Chŏndan-wŏn, literally “sandal-wood grove” was founded in the tenth month of 1337, when Ch’ae Chung-am (1262–1340, courtesy name Mumin, his taboo name Hongch’ŏl, and his title Chung’am) transformed a building north of his residence into a Sŏn center and invited monks to undertake a winter retreat there. On the seventh day of the first
awakening and composed a poem in eight lines, which concludes with the line “After having smashed the prison’s door, the cool breeze blows on T’aego.” In the third month (of 1338), he returned to his thatched hut in Yanggūn,\(^{18}\) where he attended to his parents.

師嘗看千七百則, 至巖頭密啓處, 過不得. 良久, 忽然捉敗, 冷笑一聲云, “巖頭, 雖善射, 不覺露濕衣.”

The master examined the one thousand seven hundred cases [in the \emph{Transmission of the Lamp}], but when he reached the passage of Yantou’s\(^{19}\) secret exposition, he was unable to understand. After a while, he suddenly grasped its meaning and sneered [at Yantou], exclaiming: “Although Yantou is good at shooting, he is unaware that his clothes are soaked with dew.”

辛巳春, 住漢陽三角山重興寺, 卓庵於東峯, 扁曰太古, 儂永嘉體, 作歌一篇.

In the spring of 1341,\(^{20}\) he resided at Chunghūng-sa\(^{21}\) on Samgak-san

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\(^{18}\) Yanggūn 楊根 refers to Yanggūn County 楊根縣 and was located in modern Yangp’yŏng County, Kyŏnggi Province.

\(^{19}\) Quanhuo Yantou 巖頭全豁 (828–887) belonged to the Dharma-lineage of Qingyuan Xingsi. He originated from Nanan 南安 County in Quanzhou 泉州 (Fujian Province). His secular surname was Ke 柯. He became a monk at Lingquan-si 霊泉寺 under a certain Yi Gong 義公, and studied Buddhist doctrine. Subsequently, he became a disciple of Deshan Xuanjian 德山宣鑑 (780–865) and obtained the Dharma-transmission from him. He taught and greatly promoted the teachings of Chan at Wolong-si 臥龍寺, a monastery on the shores of Lake Dongting 洞庭湖. In the third year of the Guangji 光啓 era (887), (or in 855 according to the \emph{Zutangji}) armed bandits invaded Yantou’s monastery and threatened to kill Yantou. However, Yantou preserved a self-possessed demeanor and scolded them, saying, “What is there to steal in a place where people cultivate the path?” On having shouted these words, he calmly passed away. He was granted the posthumous title of Great Master Qingyan (清儼大師). For his biography, see \emph{Song gaosengzhuan} 宋高僧傳 vol. 23, \emph{Zutangji} 祖堂集 vol. 7, and \emph{Jingde chuanteng lu} 景德傳燈錄 vol. 16.

\(^{20}\) 1341 corresponds to the second year of King Ch’unghye’s restoration to the throne.
near Hanyang. He built a hermitage on its eastern peak, and its name was inscribed as “T’aego”[-Hermitage]. \(^{22}\) [There] he compiled one song [the T’aego-am ga] imitating the style of Yongjia Xuanjie. \(^{23}\)

In the year 1346 of the Zhizheng era, \(^{24}\) the master, at age forty-six, traveled to Dadu [Yandu]. Having heard that the Chan master Zhuyuan Yingsheng \(^{25}\) was in Nanchao, \(^{26}\) he went to see him, but he had already passed away. [Thus instead he] went to Xiawu-shan in Huzhou \(^{27}\) where he met the

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\(^{21}\) Chunghu˘ng-sa 重興寺 was located south of Nojok Peak on Samgak-san near modern Seoul. The monastery existed until its destruction in 1915. During King Sukjong’s reign, in the Choson dynasty, Chunghu˘ng-sa was a major monastery where the Supreme Commander (toch’ongso 蔀摠攝) of the monks who build and guarded the Pukhan Mountain Fortress 北漢山城 resided.

\(^{22}\) T’aego-am refers to T’aego’s hermitage built to the west of Chunghu˘ng-sa.

\(^{23}\) The “T’aego-am ga” was modeled upon the style of Yongjia Xuanjie’s 永嘉玄覺 (665–713) Zhengdaoge 證道歌 (Songs of Realization of the Way) 證道歌, a poem written in seven-character and six-character quatrains, for a total of 266 quatrains. The “T’aego-am ga” itself consists of a total of 84 quatrains in seven and six characters.

\(^{24}\) The Zhizheng 至正 era (1341–1368) refers to the reign of Yuan Emperor Shundi. The year 1346 corresponds to the reign of the Koryo King Ch’ungmok, and it was in the spring of that year that T’aego journeyed to Dadu where he took residence in Daguan-si 大觀寺.

\(^{25}\) Zhuyuan Yingsheng 竺源永盛 (1276–1347) was a disciple of Tianning Wunengjiao 天寧無能敎 (himself a disciple of Dao Wengyuan 道翁圃). Zhuyuan was his style, Yingsheng (alternative spelling: Shuisheng 水盛) his wei or taboo name. His secular surname was Fan 范, and his posthumous title Miaoguo 妙果 (See Wan Xuzang 卍續藏 vol. 138, 927b).

\(^{26}\) Nanchao 南巢 refers 1) to the eastern region of Chao County 果縣 in Anhui Province, where the ancient fortress of Juchao 居巢 was located, the country of Chaobo 果伯國 during the Zhou 周 dynasty; 2) to the southern region of Tongcheng County (桐城縣), also in Anhui Province.

\(^{27}\) Xiawu-shan 霞霧山 was located in Wuxing District in Zhejiang Province. It was there that T’aego met Shiwu in the Tianhu Hermitage (天湖庵).
Chan master Shiwu Qinggong. He fully explained to him what he had understood and offered his “T’aego-am ga” to him. Shiwu [having read it,] considered him to be of a deep capacity. He asked him about daily matters and the master replied to all of his questions with confidence. Additionally, he stated [to Shiwu], saying: “I wonder whether you have any concerns besides this [my explanations].” Shiwu said: “I, an old monk, am also like this. The Buddhas and patriarchs of the three time periods are also like this.” Thereupon, he handed his robe [to T’aego] as a sign of his trust, and said: “Now, I can stretch out my legs and sleep.” [i.e.; I can die in peace since I have found in you the inheritor of my lineage]. Shiwu was the eighteenth-generation Dharma-successor of Linji.

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28 Shiwu Qinggong 石屋淸珙 (1272–1352) was a Chan master affiliated with the Huqiu branch 虎丘派 of Linji Chan. Shiwu was his style, Qinggong 清珙 his taboo name, and Foci Huizhao Chanshi 佛慈慧照禅師 his posthumous title. His secular surname was Wen 溫, his mother was from the Liu clan 劉氏. He originated from Changshu 常熟 in Suzhou 蘇州 (Jiangsu Province). He became a monk under the tutelage (enshi 恩師) of Yongwei 永惟, subsequently becoming the disciple and obtaining the lineage transmission from Ji’an Zongxin 及庵宗信. He died in 1352 at the age of 81, having been a monk for 54 years.

29 As the eighteenth-generation Dharma-successor of Linji Yixuan 臨濟義玄, Shiwu’s ancestral chart 祖譜 is as follows: 28th patriarch Bodhidharma 達磨 → 29th patriarch Huike 慧可 → 30th patriarch Sengcan 僧璨 → 31st patriarch Daoxin 道信 → 32nd patriarch Hongren 弘忍 → 33th patriarch Dajian Huineng 大鑑慧能 → 34th patriarch Nanyue Huairang 南嶽懷讓 → 35th patriarch Mazu Daoyi 祖馬道一 → 36th patriarch Baizhang Huaihai 百丈懷海 → 37th patriarch Huangbo Xiyan 黃檗希運 → 38th patriarch Linji Yixuan 臨濟義玄 → 39th patriarch Xinghua Cunjiang 興化存獎 → 40th patriarch Nanyuan Huiyu 南院慧鶚 → 41st patriarch Fengxue Yanzhao 風穴延沼 → 42nd patriarch Shoushan Xingnian 首山省念 → 43th patriarch Fenyang Shanzhao 汝陽善昭 → 44th patriarch Shishuang Chuyuan 石霜楚圓 → 45th patriarch Yangqi Fanghui 楊岐方會 → 46th patriarch Baiyun Shouduan 白雲守端 → 47th patriarch Wuzu Fayan 五祖法演 → 48th patriarch Yuanwu Qeqin 圓悟克勤 → 49th patriarch Huqiu Shaolong 虎丘紹隆 → 50th patriarch Ying’an Tanhua 應庵堂華 → 51st patriarch Mian Xianjie 密庵咸傑 → 52nd patriarch Poyan Zuxian 破岩祖先 → 53rd patriarch Wuzun Shifan 無準師範 → 54th patriarch Xueyan Zuqin 雪岩祖欽 → 55th patriarch Jian Zongxin 及庵宗信 → 56th patriarch Shiwu Qinggong 石屋淸珙 → 57th patriarch Pingshan Chulin 平山處林 → 58th patriarch T’aego Pou 太古普愚.
留師半月，臨別，贈以拄杖曰，“善路善路。”師拜受，迴至燕都，道譽騰播。天子聞之，請開堂于永寧寺，賜金縷袈裟，沉香拂子，皇后，皇太子，降香幣，王公，士女，奔走禮拜。

After having stayed there for half a month, the master, when he was about to leave, received [Shiwu’s] walking staff, with the latter saying to him: “Fare well!” The master, having received it and paid his respects to him, returned to Yandu, where the reputation of his accomplishment of the Path had been spread. The Son of Heaven, having heard about him, requested him to perform the opening of the [Dharma] hall ceremony [to become abbot] at Yongning-si. The emperor granted him a gold-thread robe and a whisk made of sandal-wood. The empress and the Heir Apparent offered him incense and silk. Princes and dukes, ladies and gentlemen alike rushed to pay him respect.

戊子春，東歸，入述源小雪山，躬耕以養者四年。

In the spring of 1348, he returned to the East, went onto Sosŏl-san in Miwŏn [County], where he sustained himself by plowing the fields for four years.

歳壬辰夏，玄陵邀師，不應，再遣使，請益勤，師乃至秋，力辭還山，未幾，日新亂作。

In the summer of 1352, King Hyŏllŏng30 invited the master [to come to the capital], but T’aego did not comply and the king again dispatched an emissary with a renewed request. The master only then complied. But in autumn [of the same year], he firmly declined [to remain in the capital] and returned to Sosŏl-san. Before long, there was the insurrection of Cho Il-sin.31

30 Hyŏllŏng 玄陵 refers to King Kongmin. This is the name of his mausoleum.

31 Cho Il-sin 趙日新 (?–1352) was branded as “treatorous subject (Kr. yaksin 逆臣)” for his insurrection in 1352, the first year of King Kongmin’s rule. His ancestral seat was P’yŏngyang, his first name (初名) Hŭngmun 兴門. He was a grandson of Cho In-gyu 趙仁規, the son of Cho Wi 趙炜). When Kongmin was still a Crown Prince, Cho Il-sin travelled to Yuan China to act as his
丙申三月, 請師說法于奉恩寺, 蕃教俱集。玄陵親臨, 獻滿绣袈裟, 水精念珠, 及餘服用。師陛座, 闡揚宗旨。天子, 賜雜色段坿袈裟, 三百領, 是日, 分賜釋教碩德。法筵之盛, 古所未有。

In the third month of 1356, the master was requested to expound the Dharma at Pongûn-sa, an event attended by monks of both the Sôn and Kyo schools. Hyölluŋ personally attended the event and offered [to T’aegeo] a fully-embroidered robe, a rosary with crystal beads, and other clothes and tools. The master ascended the seat and expounded and propagated the tenets of the [Sôn] school. The Sôn of Heaven [i.e., Emperor Shundy] had granted him three hundred pairs of [monk-]robes in different colors, [which were intended to be] distributed among the eminent monks of the Sôn and Kyo schools [attending the event] on that day. The magnificence of that Dharma gathering had never been matched in ancient times.

師請還山, 玄陵曰, “師不留我倍道矣。”四月, 二十四日, 封為王師, 立府曰圓融, 置僚屬長官正三品, 尊崇之至也。留居廣明寺, 明年, 辭位不允。師夜遁, 玄陵, 知師志不可奪, 悉送法服印章于師所。

The master [later] requested [for the permission] to return to [Sosôl-]

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32 Pongûn-sa 奉恩寺 was a monastery founded in 950 by King Kwangjong 光宗 south of the capital Kaegyông. As the ancestral temple (wôndang 順堂) of the dynasty’s founder T’aejo Wang Kôn 太祖王建 was located in its precincts, Pongûn-sa was the monastery that was most often visited by the kings of the Koryô dynasty. This monastery was also the main place where the yearly Lantern Festival was held and where the rites appointing National and Royal Preceptors were held.

宫殿guard宿衛, for which he was awarded the title of First Grade Meritorious Minister (ildung kongsin 一等功臣) upon Kongmin’s enthronement. Soon afterwards, in the ninth month of that same year, however, he instigated an insurrection as an attempt to widen his political influence, and pressured the king to nominate him to the post of Assistant Director of the Right (Ch. you zhengcheng 右政丞), and, having put the responsibility for the insurrection on his followers, whom he subsequently had assassinated or imprisoned, he was rewarded with the position of Assistant Director of the Left (Ch. zo zhengcheng 左政丞). Six days later, Kongmin had him killed and thus Cho Il-sin’s insurrection was pacified six days after its inception.
san. But Hyŏllŭng said: “If you don’t stay [in the capital], I will turn my back on the [Buddhist] Path.” On the twenty-fourth day of the fourth month, [T’aego] was installed as Royal Preceptor and the [government] office, named “Perfect Interfusion” [Wŏnyung], was established [at Kwangmyŏng-sa], at which a staff of senior officials of the third rank of the Right were installed. Thus [T’aego] was held in utter veneration [for this achievement?]. He resided at Kwangmyŏng-sa. The following year, [in 1357], he wanted to resign from his position, but as the king did not allow it, the master then fled at night. Hyŏllŭng knew that the master’s will could not be forced. Thus he had all of the master’s Dharma robes and his seal [of the office of Royal Preceptor] sent to his [T’aego’s] dwelling place [in the mountains].

壬寅秋, 請住陽山寺, 癸卯春, 請住迦智寺, 師皆應命. 丙午十月, 辭位, 封還印章,仍乞任性養眞. 玄陵從之, 辛昧用事故也.

In autumn of 1362, [the king] requested [T’aego] reside at Yangsan-sa, and in spring 1363, he requested him to reside at Kaji-sa. The master complied with both royal orders. But in the tenth month of 1366, he requested [the permission] to retire from his office and returned his seal, further requesting [permission] to keep on nurturing the true nature. Hyŏllŭng approved this, but this was because [in the meantime] Sin Ton was in power.

先是師上書論曰, “國之治, 眞僧得其志, 國之危, 邪僧逢其時, 願, 上, 察之, 遠之, 宗社幸甚.”

33 Kwangmyŏng-sa 廣明寺 was a monastery located in Kaegyŏng. It was founded by T’aejo Wang Kŏn who donated his former residence and turned it into a monastery. The monk examinations of the Sŏn school were held here, and the Hall preserving the funerary portrait (chinjŏn 眞殿) of King Ch’ungsuk 忠肅 was also located there.

34 Yangsan-sa 陽山寺, also known as Pongam-sa 凤巖寺, was located on Huǐyang-san 曦陽山 in Northern Kyŏngsang Province. The monastery’s name derives from the mountain’s name.
Previous to this [i.e., Sin Ton’s rise to power], the master had submitted a memorial to the king, discussing Sin Ton like this: “When the country is [properly] governed, genuine monks have their intentions fulfilled. When the country is in crisis, evil monks meet their opportunity [to rule]. I wish that your Majesty scrutinize this matter and keep [Sin Ton or wicked monks] at a distance. I ardently hope this for [the fate of] the country.”

戊申春, 寓全州普光寺, 晳必欲置師死地, 百計莫能中. 後以師將遊江浙, 白玄陵曰, “太古蒙恩至矣, 安居送老, 是渠職也, 今欲遠遊, 必有異圖, 請上加察.” 其言甚急, 玄陵不得已從之. 晳下其事, 雜訊之, 誣服師之左右, 錮于俗離寺.

In Spring 1368, he dwelt at Pogwang-sa\textsuperscript{35} in Chônju. Sin Ton certainly wanted to place the master in a deathtrap, and to that end he devised all kinds of schemes, but none of them was successful. Later on, when the master wanted to travel to Jiangsu and Zhejiang provinces [in South China], Sin Ton told Hyøllüng: “T’aego has received royal favors to the utmost degree. [Hence] his duty consists in spending his old age living in monastic retreat. But now he wants to travel far away. He certainly must harbor ulterior intentions. I request that your majesty put him under investigation.” These words caused Hyøllüng to become very anxious, and thus had no choice but to follow [Sin Ton’s advice]. Sin Ton delegated that matter [down to the authorities] to be investigated so that the [monks forming the] master’s entourage pleaded guilty [through torture though they were innocent]. The master was confined to Songni-sa.

己酉三月, 玄陵悔之, 請還小雪.

In the third month of 1369, Hyøllüng regretted this and requested T’aego to return to Sosöl-san.

\textsuperscript{35} Pogwang-sa 普光寺 was a monastery founded during the Paekche dynasty on Kodõk-san near Chônju. It was restored in the Koryó dynasty by Ko Yong-bong 高龍鳳, and in the Chosón dynasty the monastery was relocated on Muak-san 毋岳山.
辛亥七月, 玄陵, 遣使備禮, 進封國師, 請住瑩源寺, 師以疾辭, 有旨遙領寺事 凡七年, 戊午冬, 被今上命, 始至寺, 居一年而還.

In the seventh month of 1371, Sin Ton was executed. Hyöllüng dispatched an envoy [to T’aego] and the master was ceremoniously installed as National Preceptor. The king then requested him to reside at Yŏngwŏn-sa, but the master declined [on pretext of] illness. But he, by [royal] decree, managed the affairs of Yŏngwŏn-sa from a distance [i.e., from Sosŏl-san?] for a total of seven years. In the winter of 1378, he was ordered by the Current King [U] to assume, for the first time, residence at Yŏngwŏn-sa, where he dwelt for one year and then returned [again to Sosŏl-san?].

辛酉冬, 移陽山寺, 入院之日, 上, 再封國師, 先君之思也. 壬戌夏, 还小雪, 冬十二月, 十七日, 感微疾. 二十 三日, 召門人曰, “明日酉時, 吾當去矣, 可請知郡, 封印口占辭世狀數通.” 時至, 沐浴更衣, 端坐說四句偈, 聲盡而逝. 訊聞于 上, 上, 甚悼.

In the winter of 1381, he moved to Yangsan-sa. On the day of his entering the monastery, the king [U] reinstalled him again as National Preceptor. This was according to the intention of the deceased king Kongmin. In the summer of 1382, he returned to Sosŏl-san. On the seventeenth day of the twelfth month in winter [of that same year], he felt slightly ill. On the twenty-third day, he summoned his disciples and said: “I shall depart tomorrow between five and seven o’clock afternoon. You should request the chief of the district that he [send to the king] my seal [as State Preceptor] and dictate to him several of my letters about taking leave from the world.” As the time approached, he took a bath and, having changed his clothes, sat upright [in meditative posture] and spoke the four lines of his [death] poem [gātha]. When the sound ended, he passed away. When the king was informed of his death, he grieved him deeply.

36 Yŏngwŏn-sa 瑩源寺 was located on Chassi-san 慈氏山 near Miryang, South Kyŏngsang Province. The stele inscription that Yi Che-hyon 李齊賢 compiled for State Preceptor Pogam Hongu 宝鑑混丘 is located there. The temple is close to Unmun-sa 雲門寺. (See Sinjŏng tongguk yŏji sungnam新增東國輿地勝覽 vol. 26, Miryang tohobu 密陽都護府 Kojŏk cho 古跡條 entry).
On the twelfth day of the first month in 1383, [the king] offered incense [wood for his] cremation. The night [of T’aego’s cremation], the light [of his pyre] extended into the sky and countless relics appeared. One hundred of them were brought into the inner palace, and the king thus revered him even more. He ordered the authorities in charge to confer on him the posthumous title, namely: Wŏnjŭng, and to erect his stūpa, which was called “Powŏl Sūnggong” (“the treasure moon has emerged into the empty sky”), on the eastern peak at Chunghŭng-sa. Bell-shaped stūpas containing his relics have already been established in three places, namely: at Kaŭn’s Yangsan-sa and Yangguŭn’s Sana-sa, and here at T’aego-sa [lit.: “next to this temple’s stūpa”]. The stone stūpa in which he has been enshrined is that on Sosŏl-san in Miwŏn [County].

I, the subject Yi Saek, in humble prostration, ponder and think that our deceased king’s [Kongmin] worship of Śākyamuni’s teaching may be considered as being utmost sincere. And therefore slander about him has circulated [since after his death]. During his reign, T’aego’s support and preserving of the teachings of the [Sŏn] school likewise can be referred

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37 However the total number of stele inscriptions for stūpas containing the relics of T’aego is five, not three. Namely, those at: 1) Pongam-sa 鳳巖寺 on Huiyang-san 福陽山, 2) Sana-sa 舍那寺 in Yangguŭn county 楊根縣, 3) Chŏngsŏng-sa 靑松寺 in Myŏngju district 濟州郡, 4) Sosŏl Hermitage 小雪庵 in Miwŏn County 迷原縣, and 5) T’aego-sa 太古寺 on Samgak-san 三角山.

38 Miwŏn 迷原 County was located near Kap’yŏng district, Kyŏnggi Province, sixty li (approximately 24 kilometers) north of Yangguŭn.
to as being utmost sincere. And therefore the trials and tribulations that he personally went through are [considered] the retribution of this cause and effect. Even for a noble person, there are certain things that cannot be avoided. His fame extends as far as China [Cathay] and his relics are shining. In ancient and modern times, how often do we see somebody like this? I, Yi Saek, repeatedly paying my respect and bowing my head, write the inscription as follows:

惟師之心，
海潤天臨。
惟師之跡，
浮杯飛錫。

Thinking of the master’s mind: it is as wide as the ocean and extends as far as the sky.
Thinking of the master’s traces: he floated across the sea and his staff reached [China where he sought the Dharma].

歸而遇知，
王者之師。
躬耕小雪，
隱現維時。

Upon his return [to Koryŏ], he obtained royal favor and became the teacher of the king.
He himself tilled the soil on Sosŏl-san, hiding and manifesting himself in accordance with the circumstances of the time.

時維鸞城，
竊弄刑名，
如雲蔽日，
何損於明.
At times, when the Lord of Ch’uisŏng [i.e., Sin Ton] was in power, he secretly laughed at the justification for the penalty inflicted to him [i.e., exile] [by Sin Ton].

[But Sin Ton’s plot was merely] Like a cloud covering the sun, what damage could it possibly inflict to its brightness!

月墜崐崘，
餘光之存。
舍利晶瑩，
照耀玉門。

The moon has fallen down behind the Kunlun Mountains, but its twilight [still] remains!
His relics are bright and shining, illuminating the gate of the royal palace.

惟三角山，
翠倚雲端，
樹塔其下，
與國恆安。

Thinking of Samgak-san [where Chunghŭng-sa and T’aego’s stūpa is located], the emerald green [of the trees] leans on the edge of the clouds. [T’aego’s] stūpa has been erected beneath it, for the prosperity of the country and its everlasting peace.

惟師之風，
播于大東。
臣拜作銘，
庶傳無窮。

Thinking of the master’s style: it has been propagated through the Great Country in the East [i.e., Korea].
In humble prostration, I compiled this inscription. May it be transmitted
through numerous generations, ever more.

洪武十八年, 乙丑九月十一日.
門人, 前松廣寺住持, 大諦師, 釋宏, 立石.

The eleventh day of the ninth month of 1385, in the eighteenth year of the Hongwu era.  

The stele has been erected by his disciple, the Great Sŏn Master (taesŏnsa) and former abbot of Songgwang-sa, Sŏkkoeng.

碑陰 Inscription on the reverse side

門徒
國師 智雄尊者 混脩,
王師 國應尊者 桂英,
內願堂 妙厳尊者 祖異,
內願堂 國一都大禪師 元珪,
都大禪師 廣化君 玄从嚴.

Disciples:
State Preceptor, Venerable Chiung Honsu,
Royal Preceptor, Venerable Wŏn’ŭng Ch’ăn’yŏng
Court Buddha Hall [chapel], Venerable Myoŏm Sin’i
Court Buddha Hall, Supreme Great Sŏn Master of the Entire State Wŏngyu
Supreme Great Sŏn Master, Lord of Kwanghwa Hyŏn’om

39 The Hongwu 洪武 era (1368–1399) refers to the reign of the first Ming 明 Emperor Taizu 太祖. The year 1385 corresponds to the eleventh year of King U’s reign.
40 Sŏkkoeng 釋宏 was a disciple of Naong Hyegun. He was the abbot of Songgwang-sa and also compiled Naong’s Account of Conduct.
右第一列 First column on the right

大禪師
守西, 祖宏, 慈紹, 旋軫,
一寧, 定柔, 尚聰, 惠廉,
慧深, 慶敦 等 九十人.

Great Sŏn Masters:
Susŏ, Chogoeng, Chaso, Sŏnjin,
Illyŏng, Chŏngyu, Sangch'ŏng, Hyeryŏm,
Hyesim, Kyŏngdon, and others, a total of ninety monks.

宋師
信規, 呂皎, 德齊, 義瓊,
壽允, 乃由, 乃圭, 省岑,
天亘, 惟昌 等 百七人.

Sŏn Masters:
Sin'gyu, Kamgyo, Tŏkche, Ŭigyŏng, Suyun, Naeyu,
Naegyu, Sŏngjam, Chŏngŭng, Yuch'ang,
and others, a total of hundred seven monks.

雲水
法空, 定乳, 幻如, 達生,
省明, 中哲, 卜南, 定一,
祖行, 省因, 法慈, 法淳,
達心, 省如, 希霧, 明會,
覺昍, 善見, 希悟, 可信,
可生, 止川, 雪仍, 宣正,
可雲, 可印, 雪祥, 雪岡,
雪思, 雪栖, 了幻, 雪珍,
可松, 可淳, 乃寧, 若無 等 千三人.
Itinerant Monks:
Pöpkong, Chŏngyu, Hwan'yŏ, Talsaeng,
Sŏngmyŏng, Chungch'ŏl, Pongnam, Chŏng'il,
Chohaeng, Sŏng'in, Pŏpcha, Pŏpsun,
Talsim, Sŏng'yŏ, Hŭi'o, Myŏnghoe,
Kangmyŏng, Sŏn'gyŏn, Hŭi'o, Kasin,
Kasaeng, Chichŏn, Sŏr'ing, Sŏnjŏng,
Kaun, Kain, Sŏlsang, Sŏlgang,
Sŏlsa, Sŏlsŏ, Yohwan, Sŏljin,
Kasong, Kasun, Naeryŏng, Yangmu, and others, a total of thousand and three persons.

漆原府院君 尹桓,
領三司事 李仁任,
判門下 崔瑩,
門下侍中 林堅味,
守門下侍中 李成林,
判三司事 李成桂,
鐵城府院君 李琳,
三司左使 廉興邦,
贊成事 禹仁烈,
延興君 朴形,
開城郡 王福命,
上黨君 韓蔿,
門下評理 潘益淳,
政堂文學 李仁敏,
金海君 金師幸,
密山君 朴成亮,
知申事 廉廷秀,
典工判書 崔敬萬,
金海府使 李希桂,
三韓國大夫人 李氏,
比丘尼 妙安,
典工判書 金仁貴.

Lord of Ch’irwön Superior Prefecture, Yun Hwan
Concurrent Controller of the Three Agencies, Yi In-im
Supervisor of the Chancellery, Ch’oe Yŏng
Director of the Chancellery, Im Kyŏn-mi
Acting Director of the Chancellery, Yi Sŏng-rim
Supervisor of the Affairs of the Three Agencies, Yi Sŏng-gye
Lord of Chŏlsŏng Prefecture, Yi Rim
Commissioner of the Left of the Three Agencies, Yong Hŭng-bang
Chief Secretary, U In-yŏl
Lord of Yŏnhŭng, Pak Hyŏng,
Kaesŏng District Wang Pong-myŏng
Lord of Sangdang, Han Chŏn,
Arbiter of the Chancellery, Pan Ik-sun
Literary Scholar of the Hall of Governance, Yi In-min
Lord of Kimhae, Kim Sa-haeng
Lord of Milsan, Pak Sŏng-ryang
Administrator for Memorials Yong Chŏng-su
Manager in the Ministry of Works, Ch’oe Kyŏng-man
Commissioner of Kimhae Prefecture, Yi Hŭi-gye
Grand Royal Consort of the Three Han States, Lady Yi Bhikṣunī Myoan
Manager in the Ministry of Works, Kim In-gwi.
XII

STELE INSCRIPTION OF CH’ŎNGHŎ HYUJŎNG

(淮陽 表訓寺 白華庵 清虛堂 休靜大師碑文)
12. Stele Inscription of Ch’ŏnghŏ Hyujŏng

淮陽 表訓寺 白華庵 清虛堂 休靜大師碑文

Stele Inscription of Venerable Ch’ŏnghŏ, the Great Master Hyujŏng, at Paekhwa Hermitage in P’yohun-sa, Hoeyang.

賜國一都大禪師淸虛堂碑銘[篆題]

Stele Inscription of Venerable Ch’ŏnghŏ, titled the Great Sŏn Master of the entire country. (Title in seal script)

有明朝鮮國, 賜國一都大禪師, 禪敎都摠攝, 扶宗樹敎, 普濟登階尊者, 西山淸虛堂休靜大師, 碑銘幷序.

Stele Inscription with Preface of the Great Master Hyujŏng,¹ the Venerable Sŏsan Ch’ŏnghŏ, a venerable monk holder of a state-conferred title of Poje, supreme supervisor of the Sŏn and Kyo schools, supporter of the

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¹ Five stele with their inscriptions have been erected to the memory of Hyujŏng. The first stele was erected at Paekhwa Hermitage 表訓寺 of P’yohun-sa 表訓寺 in the Diamond Mountains. It was first erected in the third month of 1630, then re-erected after having undergone amendments in 1632. The inscription was compiled by Wôlsa 月沙 Yi Cho˘ng-gwi 李廷龜. The second stele, also at Paekhwa Hermitage and by the same Yi Cho˘ng-gwi, was erected in the ninth month of 1630. The third stele was erected in 1647 at Taehu˘ng-sa 大興寺 in Haenam 海南 with an inscription by Kyegok 溪谷張維. The fourth stele was erected at Hongje-sa 弘濟寺 in the tenth month of 1743, its inscription composed by Sibt’an Yi U-sin 十灘 李雨臣. Finally, the fifth stele dates from 1791 and was erected at Taehu˘ng-sa 大興寺 with an inscription by Sŏ Yu-rin 徐有鄰.
tenets and upholder of the teaching, titled Great Sŏn Master of the entire
country, Chosŏn country in the Ming Period.

大匡輔國, 崇祿大夫, 議政府, 左議政, 兼領經筵事監, 春秋館事, 世子傅, 李廷龜, 撰,
崇德大夫, 東陽尉, 申翊聖, 書幷篆.

Composed by Yi Chŏng-gwi,² prime minister assisting the state, advisor
to the royal household, member of the deliberative council, junior member of
the deliberative council, and concurrent supervisor of affairs of the Classics
Colloqium, director of the Office for Annals Compilation, and tutor to the
crown prince. Written out and put in seal script by Sin Ik-sŏng,³ advisor to
the royal household and Military Commandant of Tongyang [district].

余不識釋家津筏故, 平生不喜談釋, 非故有意於排釋也. 顧以文字, 竊虛聲, 主盟
騷壇, 三十餘年矣. 釋子之逐名求詩者, 日踵門, 如遇開僧韻釋, 輔欣然應之, 亦
非故有意於耽釋也.

Since I am ignorant of the teachings of the Buddhists, I spent all my
life without finding joy in talking about [matters related to] Śākyamuni. But this does not therefore mean that I [ever] had the intention of rejecting
Śākyamuni’s teachings [i.e., Buddhism]. Looking back, it has been over
thirty years since I, using the written language, usurped empty fame and
became the leader of the literary circles. Disciples of Śākyamuni, following

² Yi Chŏng-gwi 李廷龜 (1564–1635) was, together with Sin Hŭm 申欽 (1566–1628), Chang Yu 張維
(1587–1638), and Yi Sik 李植 (1584–1647), considered the four most eminent literati of the
mid-Chosŏn period.

³ Sin Ik-sŏng 申翊聖 (1588–1644) was a son-in-law of King Sŏnjo 宣祖. At the age of twelve, he
married Princess Chŏngsuk 貞淑, the daughter of Sŏnjo’s concubine, and was granted the title of
Military Commandant of Tongyang District. In 1643 he was exiled to Shenyang 滄陽 for having
asserted the rejection of the Qing dynasty established by the Manchus as a usurpation of the Ming
dynasty established by Han Chinese. Later on, he spent his time writing poetry and drinking wine.
He excelled in the composition of belles-lettres.
my fame, came seeking a poem from me, gathered everyday at my door, as if they were meeting to open a monk contest for reciting poetry. I easily and joyfully accepted their request, but this is not because I have the intention of delving into Śākyamuni’s teachings.

When I still was in my young years, I had heard of master Hyujong’s fame. His poems were widely transmitted and recited in the world, and I always wished to meet him once, but I did not get the opportunity to do so. Song’un Yujong is the śramana [monk] who received the Dharma-transmission from the master [Sōsan]. When he [Yujong] crossed over to Japan, he visited me several times in the capital. When I went to Yonsan,\(^4\) I offered him poems when I met him on the Ch’ōngch’ọ̄n River.\(^5\) He told me about his teacher, with the utmost dedication, all day long and without getting tired at night. That was already several years after the master’s death. When I remember the pure fragrance [of the master’s acts], [his memory] comes and goes in my thoughts.

One day, [long after] I had retired from public office and was sitting alone, I heard three monks standing outside with hands cupped before their

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\(^4\) The exact location of Yonsan 燕山 remains unclear, as there are three places formerly known as Yonsan in Ch’ungch’ŏng Province.

\(^5\) The Ch’ōngch’ọ̄n 清川 River, known as Salsu 薩水 in Koguryo, has its source in Northern Pyŏng’an Province and flows into the Yellow Sea (Hwanghae 黃海).
chest calling my servant. They were the master’s disciples Pojin, Ŭn’gi, and Ssanghûl. They took out a document from a bamboo book box, and said, “These are the posthumous manuscripts of Venerable Ch’ŏng’hō.” Then they again joined their hands and bowed, saying, “Our master’s achievement of the path has been sufficiently transmitted to posterity. Yet, being in the profound calmness of cloudy mountains, we fear that over a long time, they will be increasingly extinguished. Therefore we, [his] disciples dare to take what we have recorded [about him in the meantime] and compose an account of conduct. [Now] with what we have preserved for a long time in a sealed letter, we traveled a thousand li to present it to you, wishing to obtain from you, your excellency, a succinct text to be inscribed on stone so as that [the memory of] our master may never perish.”

余曰, “爾師之道, 以無為有, 以虛為實, 不待存而存, 不待滅而滅, 誰得而朽, 誰得而不朽, 吾夫子曰, 道不同, 不相為謀, 於師之道, 吾何言哉.”

I said, “The path of your master takes nothingness as being and voidness as truth. It exists without depending on existence, it is annihilated without depending on annihilation. Who perishes if he obtains it, who does not perish if he obtains it? Our [master] Confucius said, ‘If the path is not the same, one cannot cooperate with each other.’ Thus, regarding [your] master’s path, what could I possibly say?”

三僧, 起而對曰, “道本不同, 然有同而異者, 異而同者, 伽葉正傳, 獨闡宗風者, 是固同而異者矣. 屋家爲孝, 出世爲忠, 岂非異而同者乎. 唯相公之異其異, 而同其同者焉, 吾師常慕相公之風, 盖有默契而冥感者. 願相公之終惠也.” 僕僕起拜, 經歲不去. 余嘉其誠而歎曰, “釋敎之專心所事, 乃如是夫.”

The three monks stood up and replied, saying, “The paths [of Buddhism and Confucianism] are originally different, but there is difference while there is identity, and there is identity while there is difference.” Kāśyapa’s orthodox transmission is the only one expounding the style of the [Sŏn] school. This is indeed [corresponds to] difference while there is identity. To dwell at
home is to be filial, and to leave the world is loyalty: how could that possibly not [correspond to] identity while there is difference! It is only you, your excellency, who make the different different and the identical identical. Our master always esteemed your excellency’s style [i.e., Confucianism]. There indeed is a tacit conformity and a hidden response [between Buddhism and Confucianism]. We wish that you bestow this final favor [on our master].” They eagerly begged me to comply, and it seemed as if they would not leave even if a year went by. I praised their sincerity and lamented, “The single-mindedness of the followers of Śākyamuni’s teaching is like this!”

According to his account of conduct, the master’s Dharma name was Hyujōng. He had styled himself Ch’ōnghōja, and because he had dwelled on Myohyang-san for many years, he also had the style name Sōsan. His secular surname was Ch’oe from Wansan. His name was Yōsin, his courtesy name was Hyōn’üng. His maternal grandfather, Kim U, was found guilty of having committed an offense during the reign of Yōnsan and sent in exile to Allūng,⁶ so he became a native of Anju.

父世昌, 鄕擧為箕子殿參奉, 不就, 詩酒自娛. 母金氏, 老無子. 一日夢, 一婆來曰, “胚胎丈夫子, 故為婆, 來賀云.”

His father Sech’ang was assigned to the post of local custodian of the Kija Hall,⁷ but he did not take up his post, instead enjoying themselves with

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⁶ Allūng 安陵 is a former name of Anju 安州 District in South P’yŏng’an Province.

⁷ Kija Hall (Kija-jŏn 箕子殿), also referred to as Kija Shrine (Kija-sa 箕子祠), was the shrine containing the ancestral tablet of Kija [Ch. Jizi]. It was built in P’yŏngyang in 1102, in front of Kija’s tomb. In 1612 it was renamed Sung’in-jŏn 崇仁殿 (“Hall for Venerating Humaneness”) and also known as Kija Hall. But as to whether the tomb is actually that of Kija remains a topic of debate.
poetry and wine. His mother, Kim, was without offspring for a long time. One day, she dreamt an old woman came and told her, “In your embryo is a [future] great man. I therefore come to congratulate you as the mother.”

As a result, the master was born in the third month of the following year [1520], the seventeenth year of the sexagenary cycle. At the age of three, his father having lit the lamp at night, was lying in a drunken stupor. An old man came and said, “I just came to visit the young monk [śramana].” Then he raised the child with both hands, repeatedly uttered several spells [incantations] and rubbed the top of his head, saying, “Name this child Unhak [lit. Cloud-Crane].” Having uttered these words, he went out the door and he could not be found anywhere. Therefore, his child name was Unhak. When he played together with other children, he often set up stones [as] Buddhas or made stūpas out of sand.

As he gradually grew up, his demeanor and spirit became outstanding and excellent. He did not neglect to study hard, he served his parents with the utmost filial piety, so the local official cherished him. At the age of nine, his mother died. At the age of ten, his father died. He was left alone without anybody to rely upon. The local official took him to the capital where he had him study at the official [Confucian] school [for the elite]. But he was sad and depressed, and did not feel at ease [in that school]. Together with several school mates, he wandered south to the Chiri Mountains, where he explored all the scenic spots and investigated the abstruse [contents] of [Buddhist] sūtras. But he felt at all times the sorrow of the early lost of his parents, and
he increasingly felt [puzzled] about the meaning of life and death.

忽得禪家頓悟法, 逐聽法於靈觀大師, 剃髮於崇仁長老. 七八年間, 逕踏山, 年
三十, 中禪科, 自大選, 陞至禪敎兩宗判事. 一日歎曰, “吾出家本意, 豈在此乎” 即
解綬, 以一筇, 還金剛, 作三夢詞曰,

He suddenly obtained the teaching of sudden awakening of the house of Sŏn. Then he heard the teaching [of Sŏn] from the Great Master Yŏnggwan. He shaved his hair under the Venerable Elder Sungin. For a period of seven or eight years, he wandered all over mountains. At the age of thirty, he passed the Sŏn examination and ascended from [the rank of] Taesoṅ (i.e., Monk Designate) up to [that of] Supervisor of the Sŏn and Kyo schools. One day he lamented, “How could my original intention to leave the household be here?” and promptly resigned from his office, took his bamboo staff and returned to the Kūmgang-san, where he composed a poem “the three dreamers”, as follows:

主人夢說客,
客夢說主人.
今說二夢客,
亦是夢中人.

The host explains his dreams to the guest, the guest explains his dream to the host. Now the explainer of these two dreams to [another] guest, is

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8 Yŏnggwan 靈覩 (1485–1571), also known as Puyong 芙蓉, Un'am 隨庵, and Yonsŏn Toin 蓬船道人. His secular name was Kuŏn 九彦. He was born into a poor family from Samch'ŏnp'o in South Kyŏngsang Province. At the age of fourteen, he left home and became a monk, studying Buddhist doctrine and cultivating Sŏn under various masters. He practised hwadu investigation and had a major awakening experienced under the tutelage of Pyŏksong Chiŏm 碧松智嚴 (1464–1534), whose lineage he inherited. His leading disciples include Chŏnghŏ Hyujóng 清虛休靜 (1520–1604) and Puhyu Sŏnsu 浮休善修 (1543–1615).

9 Sungin 崇仁 was the vocation master of Chŏnghŏ Hyujŏng.
another person in a dream.

When he ascended Hyangno [lit., “Incense-burner”] Peak, he composed the following poem:

萬國都城如蟻垤,
千家豪傑若醯鷄.
一窓明月淸虛枕,
無限松風韻不齊.

The capital cities of all countries are like anthills. The heroes of all families are like midges. The bright moon shining through the window is like a pure and empty pillow, the sound of the wind endlessly blowing through the pine trees is uneven.

自此韬光銷彩, 不出山門, 問道者日益衆. 己丑之獄, 妖僧無業, 誣引, 師被逮, 供辭明剴, 宣廟, 知其寃, 立釋之. 徵詩稿, 覽之嘉歎. 御畵墨竹賜之, 命賦詩以進, 師卽進絕句. 宣廟, 亦賜御製一絶, 賞賚甚厚, 慰遣還山.

Henceforth he concealed his brightness and hid his colors, not venturing outside the gate of the mountain monastery. The assembly of those who came to inquire about the path increased daily. In the twenty-sixth year of the sexagenary cycle (1589), the master was arrested and imprisoned because he had been falsely accused by the wicked monk Muôp. But as depositions elucidating his innocence were provided, King Sônjo became aware of this injustice [regarding the master] and promptly had him released. [The king] asked for the drafts of his poems, and having read them, exclaimed

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10 “Incense-burner Peak” (Hyangno-bong 香鑪峰), also known as “Dharma-king Peak” (Pôpwang-bong 法王峰), is the main peak of Myohyang-san 妙香山.
in admiration. He gave him as a present an ink painting of bamboos made by the king himself, and ordered he be provided with a poem composed by himself. The master promptly presented him a quatrain [in two lines]. King Sŏnjo likewise presented him with a quatrain he himself had composed, and bestowed him with a profound reward and consoled him by sending him back to the mountains.


In the twenty-ninth year of the sexagenary cycle (1592), the royal carriage traveled west to Yongman. The master then took his staff and went to see the king. King Sŏnjo asked him, “The world is in such a calamity. Can you save the world?” The master wept as he received this assignment, and requested, saying, “The elderly or sick monks in the whole country, those who cannot be assigned to military formations, I will order to stay [at their monasteries] and burn incense and perform [rites] so as to pray for divine assistance. The others [monks] I will command [them myself] and lead them all in front of your armies. Due to this, pledge loyalty.” King Sŏnjo considered this as being loyal and righteous, and appointed him as Supreme Supervisor of the Sixteen Schools of the Eight provinces [i.e., Chosŏn Korea] and instructed the regional officials to courteously welcome [him].

於是, 松雲, 率七百餘僧, 起關東, 處英, 率二千餘僧, 起湖南, 師率門徒及自募僧

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11 This year marks the beginning of the first Japanese invasion of Korea, which took place from 1592 to 1598. It is referred to as the Imjin Waeran壬辰倭乱 (lit. Japanese Invasion of the Imjin Year), in reference to the Imjin壬辰 year of the sexagenary cycle in Korean.

12 This refers to King Sŏnjo leaving Seoul for Yongman龍灣 (present day Ulju 義州) to avoid capture by Japanese troops. The Japanese invaders landed in Pusan on the fourteenth day of the fourth month of 1592 at Pusan. The king left Seoul on the thirtieth day of the same month, and the city was taken by the Japanese troops exactly one month later, on the thirtieth day of the fifth month.
一千五百，合五千餘名，會于順安法興寺，與天兵，為後先，以助聲勢，戰牧丹峰，斬獲甚多，天兵，遂克平壤，復松都，京城賊宵遁。

Thereupon Song’un commanded over seven hundred monks who rallied in Kwandong. Ch’óyŏng 13 commanded over two thousand monks who rallied in Honam, and the master [Hyujo] commanded one thousand five hundred of his disciples and monks who had enlisted out of their own accord. Altogether there were over five thousand individuals. They gathered at Pophung-sa 14 in Sun’an, and together with the [Ming] imperial troops, at the front or at the rear, they helped and in the momentum, they fought on Moran Peak [in P’yŏngyang], cutting of the head of many [enemy soldiers]. The [Ming] imperial troops succeeded in overcoming P’yŏngyang and recapturing Songdo. The [Japanese] enemies retreated at night from the capital.

The master and a hundred brave warriors welcomed the royal charriot

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13 Ch’óyŏng 處英, also known by his style name Noemuk 雷黙, was one of Hyujo’s main disciples. As a commander of monastic militia (simgyŏng yang 僧兵將) he led over two thousand armed monks into battle and, in the Honam 湖南 region, achieved victory in the battle at Kumsan, assisting the Korean army under the direction of its commander-in-chief Kwŏn Yul 權慄 (1537–1599). In 1573, Ch’óyŏng advanced north to Suwŏn, where he and the monks under his command helped Kwŏn’s troops in the fortress on Tokwang-san 禿旺山 against the siege by Ukita Hideie 宇喜多秀家 (1573–1655). Ch’óyŏng also commanded seven hundred monks in the Battle of Haengju 幸州, which took place on February 12, 1593. The monks joined the troops of general Kwŏn Yul and so approximately 3,000 Korean defenders successfully repelled more than 30,000 Japanese forces, killing 24,0000 of them. The battle is considered one of greatest Korean victories during the seven years of war against the Japanese invaders. For his military exploits, Ch’óyŏng was granted the title of “General Who Breaks and Charges” (cholch’ung changgun 折衝將軍. He also achieved military exploits in the battles of P’yŏngyang and Kaesŏng.

14 Pophung-sa 法興寺 was located on Pophung-san 法興山 in Southern P’yŏng’ŏn Province. During the Japanese Invasion, Hyujo assembled and trained monastic militias in the precincts of this monastery.
back to the capital. The provincial military commander of the [Ming] Imperial court, Li Ru-song, sent a letter of commendation [to the master] for having suppressed the enemies for the sake of the state, and for his loyalty [as lofty as] passing through the sun, his words were inadequate to express his admiration. He presented him with an inscribed poem, as follows:

無意圖功利，
專心學道禪，
今聞王事急，
摠攝下山巓。

Without any intentions of seeking fame and glory, he single-mindedly studied the path of Sŏn. Now having heard about the urgency of royal affairs, he descended from the mountain summits to [act as supreme] supervisor.

諸將官，爭先送帖贈遺。賊退，師啓曰，“臣年垂八十，筋力盡矣，請以軍事，屬於弟子惟政，及處英，臣願納摠攝印，還香山舊棲。”

All the generals vied to be the first to send the letter [to the master]. The enemy having withdrawn, the master stated, “I am almost eighty and my physical strength has worn out. I request that the military affairs be put under the direction of my disciples Yujŏng and Ch'ŏyon. I wish that you accept my seal of [supreme] supervisor [back] and allow me to return to Myohyang-san, my former dwelling place.”

宣廟嘉其志，憫其老，賜號國一都大禪師禪敎都摠攝扶宗樹敎普濟登階尊者。自是，義益高，名益重，道益尊。往來於頭流，楓岳，紗香諸山，弟子千餘人，名可名者，七十餘人。

King Sŏnjo praised his intention and felt pity for his old age. He bestowed upon him the title “Venerable monk, holder of the state-conferred title of Poje, supreme supervisor of the Sŏn and Kyo schools, supporter of
the tenets and upholder of the teaching, Great Sôn Master of the entire country.” Henceforth, his righteousness was even higher, his fame even weightier, his path even more venerated. He wandered on Turyu-, Pung’ak-, and Myohyang-san. Among his disciples of over a thousand individuals, there were over seventy individuals of distinguished reputation.

On the twenty-third day of the first month of the forty-first year of the sexagenary cycle, he gathered his disciples in the Wônjôk Hermitage on Myohyang-san, and having burnt incense and explained the Dharma, he took his own portrait and wrote on its back, “Eighty years ago this was me. Eighty years later I shall be this.” Having written and entrusted it to Song’un, he sat cross-legged and passed away. He was eighty-five years old and had been a monk for sixty-four years.

A miraculous fragrance filled the room, which did not subside for twenty-one days. His disciples Wônjun and Inyöng performed his cremation [lit. jhāpita] and enshrined a part of his numinous bones and three grains of his relics [lit. śarīra] in a stūpa erected at Pohyo˘n-sa and Ansim-sa. Another part [of his relics] was brought by his disciples Yujo˘ng and Chayu to Pongnae-san. They obtained several grains of divine pearls [of relics], which were buried in a stone stūpa north of Yujô˘m-sa.
The Venerable T’aego, from our country in the Eastern Quarters, went to Xiawu-shan in China, obtaining the [Dharma-] transmission from Shiwu [Qinggong]. He transmitted it to [Hwan’am] Honsu. Honsu transmitted it to Kugok [Kak’un]. Kugok transmitted it to [Pyökkye] Chōngsim. Chōngsim transmitted it to [Pyŏksong] Chiŏm, Chiŏm transmitted it to [Puyong] Yonggwan, Yonggwan transmitted it to Sōsan [Hyujjong]. This truly is the correct genealogy of the Linji [school lineage]. Therefore it can be said that only Sōsan alone obtained that teaching. The works he composed: the Sōnga kwigam [Guide to the Sŏn School], Sŏnkyo sŏk [Exposition of Sŏn and Doctrine], Unsudan [(Rites for the) Cloud and Water Altar], each consisting of one fascicle, and the Chŏngbŏdang-jip [Anthology of Venerable Chŏnghŏ] in eight fascicles- were circulated in the world.

How sad! Although I do not know in detail the depth of the master’s path, I have fully appreciated and unraveled the master’s [posthumous] manuscripts. Having seen his poetry was sufficient for me to know the meaning of the master’s personal attainment. Having seen his prose was sufficient for me to know the height of the master’s erudition. Although his language is sometimes not refined, each of his words are vivid and each sentence is full of life. It is like an ancient sword taken out of its sheath, or like the harsh cold of the soughing frost and wind.

Even though in the Kaiyuan and Dali eras the [monks] Huixiu and Daolin [left their monasteries to protect the state], [Hyujjong] encountered even
greater suffering and hardship, but he did not fail to preserve [his status as monk] and managed to assemble [the samgha]. Our lord the king knew that [the master] was entrapped [in the false accusations made by Muòp], and requested that the manuscripts [of the master be brought to him]. I received the honor of the [royal] order to compose a text on the king’s handwritten poem and ink painting; this was indeed a special consideration unheard of since remote antiquity.

Furthermore when the national calamity [of the Japanese invaders] ensued, he rallied the [voluntary army of] righteous monks to assist the [Ming] imperial army and recaptured the three capital cities [of P’yŏngyang, Kaesŏng, and Hansŏng], and he welcomed the royal carriage returning [to the capital]. Then he returned the seal [of supreme supervisor] that the king had granted him, retiring [from office] and returning to the mountains. The loyalty that he displayed to the world [was so impeccable] that he would not be shamed by the ancients.

If a scholar is born in this world, which of them does not wish to obtain recognition from the ruler of the time, and highlight themselves by establishing one’s merit and reputation? But even so, if one is endowed with talent but can not sell it, when one dies, there will be nobody in the world who has heard about him. How regretful [this is]! Now, there is one monk in the mountains whose reputation reached the nine-layered royal palace, and whose fame was bequeathed to future generations. Who among the gate of Sŏn can be said of having accomplished this exploit? The inscription is as follows. Will it put my writing to shame? It says,
West of Kûmch'ôn, on the border of the Sal River,
Where the air is mild and suppresses poisons, a true person has been born [lit., descended].

An old immortal hugged him and uttered [a spell], and old monk took him in his arms.
Heaven opened up and a precious beam of light came forth, the [celestial] emperor provided a golden scalpel to help [the world].

His numinous and sublime conformity [with the Buddha's teaching], his extraordinary spirit and complexion.
A pearl emerging from the ocean, a mirror made of a dragon's pearl coming out of a box.
Bereaved of his parents, nobody to rely upon, he left home traveling afar [lit. a thousand 里] to study [lit., carrying a bamboo book box]; He had a thorough understanding of all thinkers, he established himself in a towering fashion [through Sŏn cultivation].

乃超覺路，
遠登法席。
祖月重輝，
羣昏一廓。

Then he [rapidly] advanced on the path to awakening [achieving it], and subsequently he ascended to the Dharma-seat [of the Dharma assembly]. He caused the moon of the [Sŏn] patriarchs to shine forth again, and repell the darkness of all sentient beings at once.

餘事詩聲，
上徹楓宸。
殊恩異渥，
榮耀千春。

The sound of the poems he composed in time of leisure extended upwards to the royal palace. The extraordinary munificence of the king’s special favor: the honor thereof lasting for a thousand springs.

身雖巖穴，
忠不忘君。
遇難一呼，
義旅如雲。

Although his body was in a rock cave [in the mountains], his loyalty did not forget the ruler. As the country faced a national calamity, he was called [for help by the
king], and [monks] gathered like clouds in a voluntary army.

協助天戈，
憑伏靈佑。
驅除腥穢，
福我寰宇。

They assisted the [Ming] imperial army in its battle, relying on the numinous help [of the Buddha] to subdue them. They eliminated the smelly and dirty [Japanese], so that happiness was restored in our entire realm.

出而濟世，
名動華夷。
入而修定，
法闡宗師。

He has left the mountains to save the world, his fame moved China and Korea. He entered into the cultivation of concentration [samādhi], he is the master elucidating the Dharma.

在掌明珠，
虛明自玩。
儻來榮辱，
如夢一幻。

The bright jewel in the palm of his hand, empty and bright it [is] self-content. If honor or humiliation come, these are [merely] like an illusory dream.

瞻彼玅香，
與夫金剛.
Whether looking at Myohyang-san or Kŭmgang-san,
There is really only a pure realm suitable for our Dharma King.

Coming and going to the various heavens, protected by a hundred of numinous beings,
He availed himself [of the chance] to enter nirvāṇa and return to the true [source]. Where did he go?

His meritorious deeds have been recorded in the human realm, his path is within the mountains. One single piece of jade-like stone has been carved, so that his heroic style may be preserved for all ages.

Erected by Ōn'gi and Ssanghūl on the tenth day of the third month in the fifth year of the Chongzhen era [1632] of the August Ming [dynasty].

陰記 Reverse inscription.¹⁵
余尝讀淸虛遺稿，粗窺其聲響，而與爲序引。今年遊楓岳，循覽遺躅，其徒弟諸禪宿，往往仍守師乘，傳誦緖言，便覺老師高風逸韻，而不離溪聲山色之中，爲之爽然者屢矣。及其見月沙相公所撰序銘，發揮老師平素與其功烈，及於國家者，至詳備，不但光耀禪門，爲鎭山寶而已。始師住此山最久，內外伽藍，法席殆遍，今碑在表訓寺之南若干步，乃此山第一洞門也。沙門彦機葆眞雙仡等，方議建影堂于寺側，爲晨夕頂禮之所，又樹碑香山，誓刻相公文，及梓其集，傳諸世，皆由機等唱率，訟功而意猶未已。噫，吾黨之士，平日挾策，從賢師友遊，非不盛，及其死而遂泯其跡，有愧于此者，亦多矣。寧可以異學別歧而少之哉。

崇禎壬申，庚夏，旬日德水李植謹識
a text also by Grand Councilor [Wŏlsa], and was reprinted in his literary collection, to be propagated to every generation. All of this was due to the call by Īn'gi and others [of the master’s disciples], but upon its completion, they thought that this [i.e., the commemoration of the master] was still not yet ended. Alas, my fellow [Confucian] scholars, usually we read books, and do not adequately follow worthy teachers. And upon their death and then as their traces perish, we are ashamed. There are also many monks who are like this. How can it be that there are few who would study something different and engage on a separate path?

Respectfully written by Tŏksu Yi Sik on the tenth day of kyŏngha in the ninth year of the sexagenary cycle of the Chongzhen era.

門庭
惟政, 處英, 圓峻, 一禪,
法融, 一學, 靈芝, 行珠,
日休, 海日, 熙鑑, 善修,
敬軒, 印英, 太成, 普明,
普願, 行淳, 敬天, 惠照,
惠芸, 儀瑩, 靈珠, 裕勒,
英俊, 孤雲, 惠斤, 雪岑,
普雲, 靈岑, 天奎, 雲彦,
性正, 太能, 太湖, 戒熏,
沖暉, 覺性, 守一, 慧球,
弘信, 雙印, 雙運, 熙玉,
法堅, 海眼, 應祥, 藥真,
彦機, 六虛, 雙佗, 寶希,
修德.

Disciples:¹⁶
Yujŏng, Chŏyŏng, Wŏnjun, Ilsŏn, Pŏbyung, Irhak, Yŏngji, Haengju, Irhyu,

¹⁶ Lit., “The courtyard [behind] the gate [of a monastery].”
Disciples in training:

Songgye, Yuje, Yong suk, Ùisim, Ùrùm, Kyöng'yun, Hangnùl, Chimyöng, Toil, Söng'in, Taeùm, Söngmin, Hongmin, Ùisöng, Su'gam, Yong'un, Chö'nun, Ön'i, Süng'u, Ùiyöng, Kyehwi, Tallyö, Po'gyöng, Yuhö, Söng'ung, Sölchöng, Chö'n'il, Chasu, Pojöng, Kyejin, T'aein, Chaekchun, Sangsche, Hyedang, Sinhol, Kaksang, Sin'yöng, Sinbyöng, Úihyu, Chiöm, Mir'un, Hyönjong, Tamwon, Yong'il, Sang'un, Chihwi, Moha, Hüiin, Hyenung,
Pŏpchin, Hyein, Myoŏm, Tŭg’il, Ir’am, Kyŏngjam.

施主秩
生員 李俊耈，
折衝將軍龍駿衛副護軍 張弘翼外，
京畿 覺月等 百五十五人，
黃海 趙大君等 六十六人，
江原 尹應雲等 三十八人，
咸鏡 趙龍水等 十九人，
合道 林五龍等 十八人，
邊手 法輪，一禪，雙湖，印機，
　雪宜，案珪，
刻手 李聖民，金得先，
別坐 妙岩，靈一，
化主 慧通，雙熙，印玄，
住持 萬雨，
門人 尙澄，謹書，

List of Donors:
Government Licenciate Yi Chun-gu，
General of the Assault-resisting Garrison and Commander of the Dragon-galloping Guard, Vice Military Protector, Chang Hong-ik and others.

Kyŏnggi [Province]: Kag’wŏl and others, a total of hundred fifty-five persons. Hwanghae [Province]: Cho Tae-gun and others, a total of sixty-six persons.

Kang’wŏn [Province]: Yun Ùng-un and others, a total of thirty-eight persons.

Hamgyŏng [Province]: Cho Yong-su and others, a total of nineteen persons.

The other provinces together: Yim O-yong and others, a total of eighteen persons.

Carving Artisans: Yi Sŏng-min, Kim Tŭk-sŏn.
Special Seats: Myo’am, Yŏng’il.
Main Fund Raisers: Hyet’ong, Ssanghŭi, In-hyŏn.
Abbot: Man’u.
Carefully written by the disciple Sangjing.

碑東側
靈甘等百三十七人，
平安李億龍等八十一人，
黃海朴美生等八十二人，
信默、德熙、太淳、儀日，
性默、普海、崇祐、學衍，
玉鍊、太均、正浩、惠元。
惠機。

Stele’s East side:
Yŏnggam and others, a total of hundred thirty-seven persons.
P’yoŋ’an [Province]: Yi Ŭk-ryong and others, a total of eighty-one persons.
Hwanghae [Province]: Pak Mi-saeng and others, a total of eighty-two persons.
Sinmuk, Tŏkhŭi, T’aesun, Ŭi’il, Sŏngmuk, Pohae, Sung’u, Hak’yŏn, Ongnyŏn, T’ae’gyun, Chŏng’ho, Hyewŏn, Hyegi.

碑西側
清虛堂浮屠後錄
大施主平壤金希神等四十六人，
中和吳年金等十九人，
黃州韓得男等五十六人，
京城沈氏等二十二人，
谷山姜大海等三人。

Stele’s West side:
Later Record of the Stūpa of Venerable Chŏnghŏ:
Donors: Py’ŏngyang’s Kim Hŭi-sin and others, a total of forty-six persons.
Chunghwa’s O Nyŏn-gŭm and others, a total of nineteen persons.
Hwangju’s Han Tŭk-nam and others, a total of fifty-six persons.
Kyŏngsŏng’s Sim clan and others, a total of twenty-two persons.
Koksan’s Kang Tae-hae and others, a total of three persons.
XIII

APPENDIX:
STELE INSCRIPTIONS OF
KOREAN NUNS
1. Stele Inscription of the Nun Sasin Nak’am-dang at Singye-sa,¹ in Kosŏng

高城 神溪寺 比丘尼 洛庵堂思信碑文(1664–1765)

洛庵堂尼首座思信之浮屠碑[碑陽]

Inscription to the stūpa of the nun Nak’am-dang, the Head Seat Sasin. [Front side of the stele].²

碑陰 Reverse side of the stele

師京城人. 俗姓姜氏, □□□之女也. 師生 于康熙甲 戌, 而年至弱冠, 早有厭世之 志. 而自投於京外終南山彌陀庵, 法贊尼師處, 削髮為師. 法贊, 乃仁氏之後裔也.

The master was [a native] from Kyŏngsŏng.³ Her secular surname was Kang, she was the daughter of [three characters name of her father deliberately deleted]. The master was born⁴ in the eleventh year of the sexagenary cycle, in the Kangxi era [1694]. By the time she reached the age of adulthood, she already had a mind to be done with the world. Thereupon, of her own accord,

¹ Singye-sa is a monastery located in the Diamond Mountains (Kŭmgang-san). It was first built in the Silla dynasty by the monk Poun 普雲 in 519 and restored by Kim Yu-sin in 653.

² The front side of the stele (piyang 碑陽) has only the title of the inscription. The full text of the inscription is carved on the reverse side.

³ Kyŏngsŏng refers to modern-day Seoul.

⁴ Notice the use of the term saeng 生 used for nuns, instead of the more respectful term t’an 誕 which is used for monks.
she went to Mit’a-am\(^5\) on Chongnam-san\(^6\) outside of the capital, the abode of the nun and master Pöpch’an, under whom she underwent the tonsure and whom she took as her teacher. Pöpch’an was a descendant of [a certain] person of the In clan.\(^7\)

師年志既長, 勤于念誦, 捨施爲工, 亦有佛殿改建之功. 雖曰尼師, 何愧於丈夫沙門也. 乾隆乙酉六月十日, 示微疾, 因以歸寂.

When the master’s age and resolution matured, she diligently chanted the Buddha’s name [Jikwan: interprets the second character as “and reciting sūtras’”] and took giving [dāna, i.e., the perfection of given] as her practice. She also made the merit of rebuilding the Buddha-hall. Although she was a nun master [i.e., a female master], why should one be ashamed of referring to her as a heroic [lit. ‘great man’] śramaṇa? On the tenth day of the sixth month in the twenty-second year of the sexagenary cycle in the Qianlong era, she showed signs of a slight illness and hence passed away [lit., returned to stillness].

門弟子太熙大訔等, 依沙門法, 茶毗于終南之東嶺, 是日夜, 山中瑞□□, 有異香,衆人驚異之. 收得一枚靈骨於岩松上. 門人, 乃建浮屠, 藏骨於金剛之東神溪寺之下, 而伐石, 略記其顚末云爾. 乾隆三十二年丁亥九月日立.

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\(^5\) Mit’a-am 彌陀庵 (Amitābha’s Hermitage) refers to Mit’a-sa 彌陀寺 located in Seoul. The monastery was founded by the monk Taewŏn 大原 in 888, in the Silla dynasty. In 1115, in the Koryŏ dynasty, the temple was expanded by the nun Pongjŏk 奉寂 and the monk Manbo 萬寶, who build a hall dedicated to Amitābha (“Hall of Supreme Bliss”, kŏngnak-jŏn 極樂殿) on Chongnam-san. In the Chosŏn dynasty, the monk Hwansin 幻身 build the “Hall of Immeasurable Life” (muryangsu-jŏn 無量壽殿) in 1827, and the monk Inhŏ 印虛, in 1862, with the financial support of Queen Consort Cho 趙 (1808–1890), resored the “Hall of Supreme Bliss.” Mit’a-sa was one of the “four great nunneries” (sanisa 四尼寺) located outside of the four main city gates of Seoul. The other three were Pomun-sa 普門寺, Chŏngnyonɡ-sa 靑龍寺), and Chŏngnyang-sa 清凉寺.

\(^6\) Chongnam-san is a former name for Nam-san, the “Southern Mountain” in Seoul.

\(^7\) The In clan had its ancentral seat at Kyodong 喬桐 on Kanghwa Island.
Among her disciples were [the nuns] T’aehūi, T’aeūn, and others. Relying on the regulations for monastics [lit. śramaṇa], they performed her cremation [lit. jhāpita] on the eastern ridge of Chongnam-san. That night there was in the mountain an auspicious … [two characters purposely deleted] and a strange fragrance. The assembly was surprised and considered this marvelous. They collected one piece of relic [lit. numinous bone] on top of a pine tree on the cliff. Her disciples then built a stūpa and stored her relic[s] below Singye-sa on the eastern part of Kūmgang-san. Then they cut a stone on which they carved an abridged record of the events of her life.

[Stele with the inscription] erected on a day in the ninth month of the twenty-fourth year of the sexagenary cycle, the thirty-second year of the Qīanlong era [1767].
2. Text of the Stele of the female Great Master, the Nun Chŏng’yu, at Pohyŏn-sa in Yŏngbyŏn.\(^8\)

寧邊 普賢寺 比丘尼 定有女大師碑文

女大師定有浮屠碑銘 幷序

Stele Inscription with Preface to the stūpa of the female Great Master Chŏng’yu.

The Great Master’s secular surname was Kang. She was the daughter of a respectable family in P’yŏngyang. Her nature was tranquil and pure. She had no secular desires [lit. human ambitions]. Since her youth, she had taken refuge in the Buddhas and Patriarchs. She abstained from putting any pungent foods or meat\(^9\) in the proximity of her mouth. She read out loud the scriptures on palm leaves [i.e., the sūtras] with a clear and distinct voice.

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\(^8\) The stele was erected at Ch’ilsŏng Hermitage 七星庵 of Pohyŏn-sa, located on Myohyang-san near Yŏngbyŏn, Northern P’yŏng’an Province. The date of the stele is unknown, but it was probably set up after 1782, the sixth year of King Chŏngjo’s 正祖 reign.

\(^9\) The character hun 肉 refers to pungent food or also meat or fish. Hyŏl 血 means “blood” and likewise refers to meat. Cf. “五辛: The five forbidden pungent roots, garlic, three kinds of onions, and leeks; if eaten raw they are said to cause irritability of temper, and if eaten cooked, they are said to act as an aphrodisiac; moreover, the breath of the eater, if reading the sutras, will drive away the good spirits.”
regardless of whether it was morning or night. With determination she wandered back and forth to [monasteries in] famous mountain landscapes, as if she was crossing over the threshold [of her own house]. But in the middle of the night she always made prostrations to the Big Dipper in the [monastery’s] courtyard, upon which she went into her quarters where she [sat] facing the wall [in meditation], being so calm as if she had fallen asleep while sitting [in meditation], but she was really not sleeping.

英宗乙未, 余納關西節, 歸終南舊第. 一日師請謁, 余問曰, “遠來良苦意, 何居.” 師曰, “關西民, 被老爺恩澤, 無終極. 身雖女人, 安得不一來謝.”

In the thirty-second year of the sexagenary cycle [1775], in the reign of [King] Yongjong, I resigned from my post of Military Commissioner\(^{10}\) of Kwansŏ and returned to my old residence on Chongnam-san [in Seoul]. One day, the master [Chŏng’yu] requested me for an audience. I asked her, saying, “You must have undergone quite some hardships in coming from far way. Where do you reside?” The master said, “The people of Kwansŏ have received from you, venerable sir, favors without limits. Although my body is that of a woman, how could I not come once to thank you?”

仍侍吾室貞敬夫人, 留數月以去, 明年如之, 又明年又如之, 其容不稍倦, 余嘗盡室居.

Thereupon she remained to attend my wife, Lady Chŏnggyŏng. Several months went by. The next year went by like this. And the next year likewise went by like this. Her countenance did not betray the slightest hint of tiredness. I also did my best to have her dwell in my house.

明德山中師來言, 以僧快浩者. 結為母子, 老身庶可有托. 仍以快浩見余掃春星堂, 使師與快浩者留. 每夜深, 倚杖光影池, 上望見萬木叢翳中, 孤燈炯然照窓, 經聲

\(^{10}\) Hucker 777.
A master [i.e., a nun] came from Myŏngdŏk-san\textsuperscript{11} and said, “I am [the nun] K’waeho. I have established a bond of mother and daughter [with the master Chŏng’yu] so that I, an old woman, can have someone to rely upon.” Then I saw to it that the Ch’unsŏng-hall was cleaned, and had the master [Chŏng’yu] to stay [there] with K’waeho. Everyday late at night, leaning on my cane at the Kwangyŏng Pond,\textsuperscript{12} I gazed upwards, and within the screen of a thicket of a myriad trees, saw the bright light of a solitary lamp shining [through the master’s] window, the sound of the recited sūtras sometimes high and sometimes low, in response to the wind through the pine trees and the sounds of the gully. Evidently the master was not sleeping [but practising till late at night]. I suddenly rejoiced and said, “There is a marvelous phenomenon dwelling on this mountain.”

Before long, the master wrapped up her travel luggage and said, “I am going to return to Hwajang-am in Changdan to take the tonsure to become a [full-ordained] nun.” Thereupon she took leave. At that time, the master was already over sixty years old. I consoled her, saying, “Why are you bringing hardships upon yourself to such an extent?” The master said, “Death is not far away. I want to realize my vow to go to nirvāṇa. If I do not take tonsure, I fear that I will not fulfill my vow.” Then she shed tears and said, “There is no guarantee we will meet again. Therefore I am sad.”

\textsuperscript{11} Myŏngdŏk-san 明徳山 is the mountain where Ch’ae Che-gong 蔡濟恭 (1720–1799, pen name Pon’am 弁巖), a minister serving the kings Yŏngjo and Chŏngjo, retired for a period of eight years, after having asserted the sanity of the Crown Prince Sado 思悼 (1735–1762) in 1780.

\textsuperscript{12} The Kwangyŏng 光彩 Pond (光彩池) was a pond tended by Ch’ae Che-gong.
Several months after she went to Hwajang-am, there was a letter [from her] which said, “I was tonsured [and became a nun] on such-and-such a day. My Dharma name is Chŏng’yu. My great Dharma teacher is called Yuram Sikhwal.” On the fifteenth day of the eleventh month in the thirty-ninth year of the sexagenary cycle, the master [Chŏng’yu] passed away. She was sixty-six years old. At her cremation [lit. “nirvāṇa”] pearl[-shaped] relics jumped out. K’waeho intended to enshrine [her relics] in a stūpa at Ch’ilsoṅg-am in Kwansŏ and requested [lit. “begged”] me for an inscription. [Thus] I recorded those events I remembered.

In the summer of the thirty-fifth year of the sexagenary cycle, I was sent [as an envoy] to Yanjing and on the night of my return, as I crossed the Ch’ŏngch’ŏn River, Master [Chŏng’yu] had gone on foot two hundred li from P’yŏngyang to wait for me on the boat. We were greatly delighted upon meeting again and we sliced a watermelon. How could I possibly forget her intention of having come [to meet me]? Later on, again, to perform prayers to avert misfortune for my sake, she entered into deep mountains and performed ablutions. She prayed to the spirits until dawn for a hundred days. Considering her intention, this matter was all the more [worth of remembering]. I cannot express [my gratitude] even to until I die. Alas!

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13 Hwajang-am 華藏菴 refers to Hwajang-sa, located on Pobong-san in Kyŏnggi Province.

14 That is, at Ch’ilsoṅg-am at Pohyon-sa in Myohyang-san.
Where in this world can I meet her again? I cannot endure to decline the master’s [K’waeho] forceful request and composed the inscription. The inscription says,

此界何苦, 西方何樂.
棺槨何厭, 茶毘何欲.

Why is there suffering in this world, why is there bliss in the Western Pure Land?
Why do you dislike coffins, why do you want cremation?

無問棺槨與茶毘, 歸於無.
畢竟奚間, 吾故曰,

No matter whether you are buried in a coffin or whether you are cremated, you will revert to nothingness.
Ultimately where will you be? Therefore I say

盈天地百千萬事,
無可願亦無不可願.
歸謁釋迦牟尼,
試以吾言問之.

Among all the things filling heaven and earth, there is nothing to be wished for and likewise there is also nothing not to be wished for.
As you return [i.e., pass away] and meet Śākyamuni, try using my words to ask him about it.
3. Text of the Stele Commemorating the Virtuous Deeds of the bhikṣuṇī Seman at Naejang-sa in Chŏng’ŭp.¹⁵

內藏山比丘尼世萬功德紀念碑 幷序

Stele Inscription with Preface commemorating the virtuous deeds of the bhikṣuṇī Seman on Naejang-san.

在唐之新州盧行者，得黃梅衣鉢，踰嶺至曹溪，有無盡藏比丘尼，問涅槃經義，而知其非凡流，乃白其父兄，重脩寶林寺，而延居之。

Postulant Lu¹⁶ of Xinzhou¹⁷ in the Tang, having obtained Huangmei’s robe
and bowl, crossed over the mountain ridge [i.e., Dayuling] and reached Caoxi [Mountain], where there was the bhikṣunī Wu-jin-zăng. She asked him about the meaning of the Nirvāṇa Sūtra and, having realized that he was not an ordinary person, she told her paternal uncle to rebuild Baolin-si and invited him to stay.

居無何, 行者遂避難于懷集間, 轉到法性寺, 因談風幡話己, 遂為僧, 而復四曹磎, 開法於寶林, 號為六祖, 蓋有無盡藏尼之緣因, 亦為不淺矣.

He had not dwelt there for long before the postulant [Lu; i.e., Huineng] took shelter from the difficulties [of the secular world] by moving to [the region] between Huizhou and Jizhou until he arrived at Faxing-si, where, motivated by the discussion he had with [two monks] about the flag moving in the wind, he finally became a monk. Thereafter he returned to Caoxi,

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18 Huangmei refers to the fifth patriarch Hongren, who was the abbot of Baolin-si on Huangmei-shan 黃梅山.

19 Wu-jin-zăng 無盡藏 was the paternal aunt of Liú Zhi-lüe 劉志略, a renowned scholar and layman. See, Liuzu dashi fabao tanjing (Platform Sutra) 六祖大師法寶壇經 T. 2008.48.355a14.

20 Huizhou 會洲 and Jizhou 集洲 are located in Sichuan 四川 Province.

21 Faxing-si 法性寺, located in the northwestern part of Guangdong Province, was a monastery associated with various famous monks, including Bodhidharma and Paramārtha. It was here that Huineng was ordained as a monk after having obtained the dharma-transmission as a layman. A stūpa containing Huineng’s shaved hair (瘞髮塔) and a Hall of the Sixth Patriarch (Liuzu dian 六祖殿) commemorate the event.

22 The discussion about the flag moving in the wind refers to the episode of when Huineng was dwelling at Faxing-si. Two monks were engaged in a debate upon seeing a flag moving in the wind. One monk asserted that it was the flag that moved, whereas the other monk asserted that it was the wind that moved. Huineng, witnessing this discussion, surprised the monks by saying that it was the mind that moves. See, Jingde chuandeng lu 景徳傳燈錄 T. 2076.51.235c3. 暮夜風飄節幙 闇二僧對論 一云幡動 一云風動 往復酬答未曾契理 師曰可容俗流挾執自心耳 印宗不覺起立云 行者定非常人師為是誰 師更無所隱直敘得法因由 於是印宗執弟子之禮請受禪要 乃告四眾曰 印宗具足凡夫 今遇肉身菩薩即指坐 下 盧居士云 即此是也.
and began preaching the Dharma at Baolin-si, [and finally was referred to] by the title of Sixth Patriarch.

Now, his karmic affinity with the bhikṣuṇi Wujinzang was indeed not superficial.

若己卯三月日, 內藏寺住持, 梅谷上人, 訪鎬於東林道, 其內藏山靈隱庵, 故比丘尼世萬, 有中興功德, 因請碑記。謹按, 比丘尼世萬, 憲宗丁未, 生於光州金塘里。世族平尹氏, 考諱大興, 妣金氏。

On a day of the third month in the sixteenth year of the sexagenary cycle [1939], the abbot of Naejang-sa, his eminence Maegok, visited me at Tongnim-sa to request me to write an inscription for [the stūpa of] the late bhikṣuṇi Seman [who formerly resided] at Yong’ün-am on Naejang-san and had [accomplished] the meritorious deed of restoring [Yong’ün-am]. Carefully scrutinizing [her biography, I learned that] the bhikṣuṇi Seman was born in the forty-fourth year of the sexagenary cycle in the reign of Hônjong [1847], in Kûmdang-ri in Kwangju, in the influential family of the P’ap’yông Yun. Her father’s taboo name was Taehûng, her mother was from the Kim clan.

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23 The day of Huineng’s tonsure and ordination as a monk is given as the twenty-eight day of the second [lunar] month, (which also corresponds to the day of Buddha’s nirvana). See Jingde chuandeng lu (景德傳燈録 T. 2076.51.235c11) 即此是也 因請出所傳信衣悉令瞻禮 至正月十五日 會諸名德為之剃髮 二月八日就法性寺智光律師受滿分戒 其戒壇即宋朝求那跋陀三藏之所置也.

24 Maegok 梅谷 was the disciple of Hangmyông 鶴鳴 (1867–1929). His stūpa was erected in 1955 at Naejang-sa.

25 Tongnim-sa 東林寺 is located north of Hwasun, South Chôlla Province. The famous Confucian scholar Chong Yak-yong 丁若鏞 (1762–1836) stayed at this monastery with his elder brother to study for a period of over forthy days, during which he compiled the “Tongnim-sa toksô ki” (Record of Reading Books at Tongnim-sa) 東林寺讀書記.

26 Yong’ün-am 靈隱庵 was located within the precincts of Naejang-sa. Its origin is connected with Yong’ün-sa 靈隱寺, founded in 636 by the monk Yong’ün (referred to as “Patriarch Yong’ün”). But it was restored in the years 1896–1898 by the nun Seman who lived in that hermitage. As a training place for nuns, it was independent from Naejang-sa.
高宗癸酉，出家于內藏山靈隱庵，以永學比丘尼為恩師，受戒法于蓮谷和尚。時年二十七。自是以後，嚴潔持律，為範於衆。念誦佛號，六時無倦容，且以經紀有度。家顔不貧，故樂施周窮，山野多頌聲。望其儀貌偉骯髒，即之，語言和易，可有大人君子氣象。

In the tenth year of the sexagenary cycle in the reign of Kojong [1873], she went forth from her home to become a nun at Yŏng’ŭn-am on Naejang-san, taking the bhiks. ūn. ī Yo˘nghak as her vocation master [ünsa ᄩPageSize: 430.9x637.8

In the spring of the twenty-fifth year of the sexagenary cycle, in the reign of Kojong [1888], the hermitage [i.e., Yŏng’ŭn-am] was burnt to the ground due to inattention. Several years went by until the rebuilding was begun in autumn of the thirty-third year of the sexagenary cycle [1896]. In the year after the next, the thirty-fifth year of the sexagenary cycle [1898], the completion of the restoration work was announced and concomitantly the project of building a dormitory hall of over twenty spans was made. The total expenses ranged over three thousand taels (lit. kŭm). She did not in the slightest solicit donations from donors, but exclusively invested from her own pockets. Thus the building looked majestic, being restored to its former shape.
Furthermore, between the sixtieth and the recurrent first year of the sexagenary cycle [1923–1924], the Sŏn Master Hangmyŏng27 journeyed there and became the abbot of this monastery [i.e., Naejang-sa]. In his leisure days, when he was not cultivating Sŏn [lit. “when he came out of concentration/samādhi”], he rebuilt the Pyŏngnyŏn Hall [lit., “Blue Lotus Hall”] which had been the [monastery’s] old Dharma Hall, and newly built the Sorim Sŏn quarters [i.e., the Sŏn hall named after Shaolin-si]. At that time too, the bhikṣunī [Seman] was among the monastics in the mountain who helped with donations. She alone donated over five hundred tael[s, thus] contributing to the completion of the building.

In her youth she was compassionate and patient, in her old age she was even more diligent [in her practice]. Although it was a nunnery, it was more in the style of an ancient [teaching] monastery. On the eleventh day of the eleventh month in the ninth year of the sexagenary cycle [1932], she showed signs of a slight illness and returned to stillness [i.e., passed away]. She was eighty-six years old. Eight years after her death, her main disciples, the nuns Chŏngt’ae and Tŏkmun erected a stūpa [with a inscription] to record the accomplishments of their teacher, in order that these do not vanish.

27 Hangmyŏng 鶴鳴 is the title (bo 號) of the monk Kyejong 啟宗 (1867–1929). His secular surname was Paek 白 and he originated from Yonggwang in Northern Chŏlla Province. Upon having heard the monk Sŏldu 雪頭 lecturing on sūtras at Kuam-sa 龜巖寺, he decided to become a monk and went to Pulgap-sa 佛岬寺, where he became a monk, taking Kŭmhwa 錦華 as his vocation master. In 1900, he was appointed as lecturer at Sŏn’un-sa. In 1923, he was appointed abbot of Naejang-sa and dedicated himself to the restoration of the monastery’s buildings.
Alas! I once resided not far from the mountain [i.e., Naejang-sa] and have heard many things about the wise style of that venerable nun. How could I not esteem her? Now I received from his eminence Maegok [the request to] vividly describe in a thorough way, her [achievements] in a truthful and detailed manner.

Even though in recent days we are confronted with a turbid world, and we risk becoming mediocre followers of the ancient true persons [i.e., the saints of yore], how could we be inferior to the faculties and conditions of the bhiks. ūn. ī Wujinzang on Caoxi[-shan] who rebuilt Baolin-si [for Huineng]? Thus the venerable nun [Seman] herself rebuilt Yŏngʻun-am and later began to expound the Dharma. The Sŏn monk Hangmyŏng built the Pyŏngnyŏn [Hall] and the Sŏn quarters, causing [Sŏn] to greatly prosper. Subsequently, the abbot Maegok expanded it by building a new place for cultivating the path, and began building a dormitory hall [to revitalize] the Sŏn style [of practice] in the Honam region, which also did not cease [to prosper later on as well]. Why should we not know the cause of this? Thus I indeed wrote this.

己卯四月日, 石顚鼎鎬, 撰.

Compiled by Sŏkchŏn Chŏngho on a day of the fourth month in the sixteenth year of the sexagenary cycle.
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Ven. Kasan Jikwan: This volume is excerpted from a six-volume collection of epigraphical source materials compiled, edited, translated, and annotated by Ven. Kasan Jikwan, the founder of the Kasan Institute of Buddhist Culture, president of the Jogye Order of Korean Buddhism, and president of the Compilation Committee of The Collected Works of Korean Buddhism. A graduate of Haeinsa Sangha College, he received his doctorate in philosophy from Dongguk University in 1976. He led Haeinsa as the monastery’s head lecturer and abbot, and Dongguk University as Professor and its 11th President. After assuming the title of Daejongsa, the highest monastic rank within the Jogye Order, he became the 32nd President of the Jogye Order. The leading scholar-monk of his generation, he published over a hundred books and articles, ranging from commentaries on Buddhist classics to comparative analyses of northern and southern Vinayas. A pioneer in the field of metal and stone inscriptions, he published Critical Edition of Translated and Annotated Epitaphs of Eminent Monks, and also composed over fifty commemorative stele inscriptions and epitaphs of eminent monks. He compiled the Kasan Encyclopaedia of Buddhism, thirteen volumes of which have so far been published.

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Ven. Kasan Jikwan was founder of the Kasan Institute of Buddhist Culture, President of the Jogye Order of Korean Buddhism, and President of the Compilation Committee of Korean Buddhist Thought. A graduate of Haeinsa Sangha College, he received his doctorate in philosophy from Dongguk University in 1976. He led Haeinsa as the monastery’s head lecturer and abbot, and Dongguk University as Professor and the 11th President. After assuming the title of Daejongsa, the highest monastic rank within the Jogye Order, he became the 32nd President of the Jogye Order.

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On January 2, 2012, Jikwan Sunim severed all ties to this world and entered quiescence.
Jikwan Sunim lived his life at Gyeongguk Temple in Jeongneung-dong, Seongbuk-gu, Seoul. He left behind these words as he departed from this world: “With this ephemeral body of flesh, I made a lotus blossom bloom in this Sahā world. With this phantom, hollow body, I reveal the dharma body in the calm quiescence of nirvāṇa.” Jikwan Sunim's life spanned eighty years, sixty-six of which he spent in the Buddhist monastic order.
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