

王右丞集卷之二十 文讚

20.1

讚佛文

竊以真如妙宰。具十方而無成。涅般至功。滿四生而不度。故無邊大照。不照得空有之深。萬法偕行。無行為滿足之地。

4 惟茲化佛。即具三身。不捨凡夫。本無五蘊。實藉津梁法相。脫落塵容。始于度門。漸于空舍。然後金剛道後。為三界大師。玉毫光相。得一生補處。左散騎常侍攝御
8 史中丞崔公第十五娘子。于多劫來。植眾德本。以般若力。生菩提家。含哺則外葷羶。勝衣而斥珠翠。教從半字。便會聖言。戲則翦花。而為佛事。常侍公頃以

1 In spite of its general title, this piece is still occasional: it memorializes the decision of a daughter of the official Cui Xiyi to become a nun. Wang Wei most likely wrote this when staying with Cui in Hexi in 737–739.

2 The four classes of living things: creatures born of eggs; creatures born from a womb; creatures born of moisture; and creatures born of transformation. Both of these statements are typical of *prajñaparamitā* rhetoric: because of the emptiness of all things, bringing beings to salvation to a certain extent is illusory as well.

3 A standard doctrine of *Mahāyāna* thought: The Buddha can manifest as an ordinary being to the unenlightened, as a transcendent being to those of greater attainments, and as a manifestation of ultimate reality itself.

From *Juan 20: Eulogies*

20.1

In praise of the Buddha¹

I humbly assert: The marvelous master of True Suchness [*bhūtatathata*] resides in all ten directions, yet he has accomplished nothing. The perfected merit of Nirvana permeates the four classes of living things, yet it saves no one.² Consequently, though it can shine powerfully without limit, when it does *not* shine it obtains the Emptiness of Being. Though ten thousand dharmas may act together, non-action creates a realm of perfection. Now the transformative Buddha, who is provided with Three Bodies,³ does not reside as an ordinary person, and he fundamentally lacks the five *skandha*.⁴ In truth, by making use of the *lakṣaṇa* of dharmas, he liberates us from dusty appearances.⁵ He began at the gate of liberation, gradually progressed to a lodging in Emptiness, and only after did he achieve the diamond path; he then became the Great Teacher of the Three Realms,⁶ with jade-like brows and glowing features, attaining the highest state of the bodhisattva's cultivation.

The fifteenth daughter of Chancellery Policy Adviser and acting Palace Aide to the Censor-in-chief Lord Cui, through countless kalpas has planted multitudinous roots of virtue; through the strength of her higher wisdom she has been born into a family capable of enlightenment. When still at her mother's breast she rejected the stink of garlic and meat; and as soon as she donned clothing, she eschewed pearls and kingfisher feathers. When she first began her studies, she already was familiar with the words of the Buddhas;⁷ when playing at cutting paper flowers, she made Buddhist ritual objects instead.

⁴ See note to 3.1.6.

⁵ See note to 11.20.7.

⁶ The Three Realms of illusory existence (*samsara*): the sensuous realm, the subtle-materiarity realm, and the immaterial realm.

⁷ As is common in Chinese Buddhist writing in general, the terms used for Sages (*sheng*) and Worthies (*xian*) in secular rhetoric are used to refer to Buddhas and bodhisattvas. I have so translated them.

12 入朝天闕。上簡帝心。雖功在于生人。
 深辭拜命。願賞延于愛女。密啟出家。
 白法宿修。紫書方降。即令某月日。
 敬對三世諸佛。十方賢聖。稽首合掌。

16 奉詔落髮。久清三業。素成菩薩之心。
 新下雙鬟。如見如來之頂。綺襦方解。
 樹神獻無價之衣。香飯當消。天王持眾寶
 之鉢。惟娘子舍諸珍寶。塗彼戒香。在微
 20 塵中。見億佛刹。如獻珠頃。具六神通。

1 This alludes to *Analects* 20.1, which quotes Shun as praying to Shangdi, assuring him that he promotes and examines his ministers by the god's will. Here Wang Wei is suggesting that Cui Xiyi has had a justifiably successful official career.

2 This suggests that the daughter had privately practiced the austerities and rituals typical of nuns for some time, but that only recently had the emperor officially approved her family's petition for her to become a nun by law.

3 Wang Wei is suggesting that when her head is shaved, one of the marks of the Buddha – a topknot of flesh – will be made visible.

At first, when the Policy Adviser came to court at the celestial palace towers, the emperor evaluated his actions in keeping with the high god's intentions.¹ But even though his merit has reached the common people, he has earnestly declined further imperial appointments. Rather, he has wished to extend the rewards of his actions through his beloved daughter and has privately initiated plans for her to leave the household. Though she has long cultivated the pure Dharma, the imperial command has just now been received,² commanding that on such-and-such a day and month, she should respectfully face the Buddhas of the past, present, and future as well as the bodhisattvas and buddhas of the ten directions; she should do obeisance with palms joined and accept the proclamation to take the tonsure. For long she has purified the karma of word, deed, and thought, and has long perfected a bodhisattva mind. And now she has let fall from her head her twin hair buns, so that the mark of the Tathāgata's crown may be seen.³ Just as she removes her painted silk jacket, a tree spirit presents her with a priceless robe.⁴ Just as the fragrant rice is digested, the devarājas have brought her a begging bowl of many treasures.⁵ But the girl has spurned all these precious things, applying instead the perfume of the precepts. She perceives ten million Buddha fields in a speck of dust; and in the instant it takes to present a jewel, she acquires the six supernatural powers.⁶

4 When the Buddha was about to undertake the meditation that led to his enlightenment, a gandharva king appeared to him, anointed him, and presented him with a robe possessed by the previous Buddha.

5 In the *Vimalakirti Sutra*, Vimalakirti serves his guests a special rice that produces a fragrance from their pores. He tells them that the fragrance will disperse only when the rice is fully digested; and that will only happen if they attain enlightenment. At the time of the Buddha's enlightenment, four devarājas (kings of the gods) presented him with begging bowls made of various materials. The Buddha turned down all the ones made of precious materials and accepted a stone one instead.

6 In the *Lotus Sutra*, the Buddha's disciple Śāriputra questions the spiritual attainments of the young dragon king's daughter. She then presents the Buddha with a jewel and tells Śāriputra that she will attain enlightenment just as quickly and as easily. The six supernatural powers are: supernatural powers of movement; clairvoyance; clairaudience; telepathy; knowledge of all beings' past lives; and ability to alleviate the sufferings and bad karmic inheritances of all beings.

伏願以度人設齋功德。上奉皇帝聖壽無疆。記椿樹以為年。土宇無垠。包蓮花而為界。又用莊嚴。常侍公出為法將。入拜台臣。

24 身在百官之中。心超十地之上。夫人以文殊智。本是法王。在普賢心。長為佛母。郎君娘子等。住誠性為孝順。用功德為道場。將遍眾生之慈。迴同一子之想。

28 又願普同法界。盡及有情。共此勝因。俱登聖果。

Lord Cui humbly wishes to offer up the merit accrued from a maigre feast for our redeemers in order to benefit His Majesty's limitless longevity: for his years to be recorded as many as the fragrant cedar's, and for his territory to be without limit.¹ May our world be enclosed within a lotus flower and in this way be adorned!²

Lord Cui has gone forth to serve as a general for the Dharma; and at court he has served as a chancellery minister. While his body belongs to the ranks of officialdom, his mind has passed beyond the bodhisattva's ten stages of development. Now, one who possesses the wisdom of Mañjuśrī is fundamentally a king of the Dharma; and one who preserves the heart of a Samantabhadra has always been a mother of the Buddha.³ Sons and daughters of noble birth uphold the nature of the precepts in carrying out their filial duties; the merit they accrue from this becomes the place of practice. But they can also extend compassion to all living beings, which in its breadth is the same as the concern a parent has for a single child.⁴ May we vow to bring the *dharmadhātu* of true reality to all sentient beings so that they may share the superior karmic causes therefrom, and may all ascend to the fruits of enlightenment.

1 It would have been common practice for a noble family to offer a vegetarian feast to monastics (here called “redeemers,” *du ren*) when a family member became a monk or nun. The fragrant cedar is described in the *Zhuangzi* as being so long-lived it considers eight thousand years as a mere season. Not surprisingly, Cui acts as a loyal minister and decides to dedicate the merit accrued from the feast to the emperor’s well-being.

2 Buddhas have the power to manifest a Pure Land in any space of the cosmos, including within a lotus flower. The term often used for a Buddha’s magical transformation of a world into a Pure Land is *zhuangyan* (adornment).

3 Samantabhadra is a bodhisattva recognized for his skill in meditation and for his compassion. In the *Avatamsaka Sūtra*, the pilgrim Sudhana meets Maya, the terrestrial mother of Śākyamuni. She explains that her real manifestation is as a sort of cosmic mother of the Dharma and of all Buddhas and bodhisattvas.

4 The Buddha’s concern for all living beings is as detailed and as strong as a man’s concern for his only son. Here Wang is deftly conflating filial duties with the merit Cui’s daughter will accrue by becoming a nun.

20.2

西方變畫讚（並序）

法身無對。非東西也。淨土無所。離空有
 也。若依佛慧。既洗滌于六塵。未捨法求。
 厲如幻于三有。故大雄以不思議力。開方
 4 便門。我心猶疑。未認寶藏。商人既倦。
 且息化城。究竟達于無生。因地從于有相。
 西方淨土變者。左常侍攝御史中丞崔公
 夫人李氏奉為亡考故某官中祥之所作也。
 8 夫人門為士族之先。道為梵行之首。
 大師繼踵。望塵而理印。命婦盈朝。聞風
 而素履。心王自在。萬有皆如。頂法真空。
 一乘不立。以示見故。菩薩為勝鬘夫人。
 12 同解脫因。天女讚維摩長者。陟岵何望。

1 See note to 7.32.6.

2 See 20.1, p. 275n6.

3 A parable in the *Lotus Sutra* describes a poor man who toils for years at lowly jobs, unaware that his friend has sewn a valuable jewel inside his garment. This is an allegory of the Buddha Nature: we all have the potential for enlightenment within us, we are just unaware of it.

20.2

Eulogy for a transformation painting of the Pure Land in the West (with preface)

The *dharmakāya* has no counterpart, nor does it have an east or a west.¹ The Pure Land cannot be found anywhere; it transcends both emptiness and being. If we rely on the wisdom of the Buddhas, then we cleanse ourselves of the six senses; if we never surrender our search for the Dharma, then we will grow weary of the illusory Three Realms.²

Therefore the Great Hero, with his powers beyond conception, has opened the gate to skillful means, for our minds are still in doubt and have yet to acknowledge our hidden jewel.³ We are merchants, who, when fatigued, can rest for a time in the illusory city.⁴ Thus in the end we will penetrate to non-rebirth, our karmic ground departing from the realm of *laksana*.⁵

This transformation painting of the Western Pure Land was offered by Chancellery Policy Adviser and acting Palace Aide to the Censor-in-chief Lord Cui's lady, Madam Li, for a memorial service for her late father, formerly the *such-and-such* official. The Lady comes from a clan with gentry ancestors, leaders in practicing the noble conduct of the Way. The distinguished monks arrive, one after the other; they gaze at her with admiration and put in order their ritual seals. The titled ladies fill the court; when they hear of her fine character they follow in her unadorned path.

When the mind-king is fully free and unobstructed, then all phenomena are Thus. But the concepts of "summit Dharma" and "absolute void" cannot establish the One Vehicle.⁶ In order to manifest this, our bodhisattva has become a Lady Śrīmālā; and in order to share the Causes of Liberation, this goddess praises the householder Vimalakīrti.⁷

⁴ See note to 8.30.2.

⁵ See note to 11.20.7.

⁶ See 17.5, p. 216n1. Here Wang Wei is probably using the term to emphasize imperfect cultivation. Absolute void: the imperfect "lesser vehicle" conception of śūnyatā, that holds up emptiness as an actual existing category.

⁷ Śrīmālā was an Indian queen who achieved bodhisattva status and preached to the Buddha on the Buddha Nature. She is the subject of a Sutra popular in China, *The Teaching of Queen Śrīmālā of the Lion's Roar*.

哀哀縗絰。順有漏法。泣血以居。念罔極恩。滅性非報。唯茲十力所護。豈與百身之贖。不寶纓絡。資于繪素。圖極樂國。

16 象無上樂。法王安詳。聖眾圍繞。
湛然不動。疑過于往來。寂爾無聞。
若離于言說。林分寶樹。七重繞于香城。
衣奉天花。六時散于金地。迦陵欲語。
20 曼陀未落。眾善普會。諸相具美。
于是竭誠稽首。隕涕焚香。願立功德。
以備梯航。得彼佛身。常以慈悲為女。
存乎法性。還在菩提之家。偈曰。

稽首十方大導師，
能于一法見多法。
以種種相導羣生，
4 其心本來無所動。

But whom can she see when she climbs the hill? She grieves, dressed now in mourning weeds.¹ In accordance with the dharmas that still distress her, she dwells there still, weeping blood. She recalls his limitless affection, which she could never repay even at the cost of her life. But since she has the protection of the Ten Powers, why must she redeem the debt with her own body?² She did not spare her precious jewels and commissioned a work of silken art that figures forth the country of Ultimate Bliss and pictures unsurpassed joy.

There the prince of the Dharma rests in serenity while the holy assembly surrounds him. He is tranquil and immovable, has seemingly gone beyond his traveling; and all is still and without sound, as though he has detached himself from preaching. The forest ranks its jeweled trees in seven layers about the fragrant city; sky flowers have been gathered up in robe hems and scattered about the golden ground every hour of the day. The kalavinka birds seem about to speak, and the mandara flowers have yet to fall. The crowd of good believers are assembled all around, their many images beautiful in every detail.³

Thereupon with the greatest sincerity she bowed low her head, shed tears and burned incense, vowing to establish merit and to prepare the stair and the boat.⁴ Her father will attain the form of a Buddha, for always compassion is like a daughter;⁵ and he will exist within the Dharma nature, forever in the house of enlightenment.

The gatha says:

We bow low before the all-pervasive great Instructor,
Who can use one Dharma to reveal all Dharmas.
With every kind of *lakṣaṇa* he leads sentient beings,

4 Though his mind fundamentally is without motion.

1 Madam Li is behaving in ways typical in the tradition for mourning deceased parents.

2 Ten supernatural powers the Buddha possesses for the benefit of sentient beings. This includes ability to see his own and others' past lives, as well as the karmic consequences of every action.

3 These are traditional descriptions of the Pure Land derived from the Pure Land sutras.

4 Both metaphors for vehicles used to obtain enlightenment.

5 From the *Vimalakīrti Sutra*: "Joy in the Dharma is his wife, / And the mind of sympathy and compassion his daughters."

稽首無邊法性海，
功德無量不思議。
于已不色等無礙，

8 不住有無亦不捨。
我今深達真實空，
知此色相體清淨。
願以西方為導首，

12 往生極樂性自在。

20.3

繡如意輪像讚（並序）

寂等於空。非心量得。如則不動。離意識界。實無所住。常遍羣生。不捨有為。懸超萬行。法性如是。豈可說邪。如意

4 輪者。觀世音菩薩陀羅尼三昧門。現方便於幻眼。六臂色身。以究竟為佛心。一體真相。隨念即藏。乃無緣之慈。應度而來。斯不共之力。眾生如意。菩薩何心。

1 See 19.10, p.272n2.

2 Cintāmanīcakra is an esoteric Buddhist manifestation of Avalokiteśvara in which he is grasping a wish-granting jewel in the shape of a wheel (*ruyilun*). There is a dhāraṇī associated with this manifestation, outlined in the sutra *Ruyilun tuoluoni jing* (T. 1080).

We bow low to the limitless sea of the Dharma nature,
 Immeasurable merit beyond conception.
 In this there is no *rūpa*, and no obstruction;¹

8 He does not reside in being or non-being, nor does he reject them.
 We now have penetrated deeply into true emptiness,
 For we know that *rūpa* and *lakṣaṇa* embody purity within.
 We vow to have this Western Land serve as our guide,

12 And be reborn in Supreme Bliss, completely free in nature.

20.3

Eulogy for an embroidered image of a Cintāmaṇicakra Avalokiteśvara²
 (with preface)

Nirvana is equivalent to *śūnyatā*, and this is not something that the calculations of the mind can attain. Thusness is unchanging and is separated from the realm of consciousness. The Real has no place to reside and invariably pervades all living beings. It is not removed from phenomena, and yet it far transcends all activities. Since the Dharma Nature is like this, how can it be articulated?

The Cintāmaṇicakra refers to a dhāraṇī of meditation for Avalokiteśvara. He manifests skillful means to our illusory vision, appears as a physical form with six arms; yet he takes final enlightenment as the Buddha Mind, the true distinctive *lakṣaṇa* of the one body.³ He follows our conceptions and harbors them: a compassion free of causal ties. He comes, responding to varying salvations: a power unshared by others. To grant the desires of all sentient beings – what mind the bodhisattva must possess!

³ Wang Wei is clarifying that this is only one manifestation of Avalokiteśvara, but that the bodhisattva himself only recognizes the one unifying Reality underlying all reality (and manifested through the Buddha mind).

8 崇敬寺尼無疑、道登等。貴族出家。
 梵筵上首。久積淨業。三世皆空。長在
 道場。一乘自立。亡兄故河南少尹。雖明
 世典。深達實相。以不二法。處于百官。

12 花萼相連。恩深女弟。梅檀舊繞。
 望絕仁兄。雖曰如夢。無寧喪我。煩惱
 性淨。示有同凡之悲。菩提路空。強為
 助道之相。選妓惟潔。底功加敬。針鋒

16 線縷。日就月將。五彩相宣。千光欲發。
 金蓮捧足。寶珠垂髻。原夫審像于淨心。
 成形于纖手。珊瑚掌內。疑現不動如來。
 頻婆口中。同乎無法可說。焚香讚歎。

1 The general gist here is that the nuns' brother was greatly cherished and admired in his family, so that the nuns would have preferred to die in his place.

2 See note to 3.3.16.

Wuyi and Daodeng, nuns of Chongjing Monastery, were from noble families when they took the tonsure, and are presiding elders in their assemblies. For long they have accumulated pure karma, so that their past, present, and future are Empty; they have long resided at the place of practice, and have established for themselves the single vehicle. Their late brother was the former Vice Governor of Henan. Though he was wise in the worldly classics, he also was thoroughly conversant with true reality; he occupied civil office, basing himself in the doctrine of non-duality. When flower petals join together, deep grows compassion for daughters and younger brothers; when sandalwood incense long pervades, admiration for elder brothers reaches its limit.

Though we see that life is but a dream, would these ladies not have preferred to die instead?¹ With natures purified of *kleśa*, they show that they share their compassion with all.² The path to enlightenment is Empty, and so they worked at this image that will assist the Dharma. With select skill and pure, they established their merit, augmented respect; plying their needle and thread, they progressed by day and by month. Colors displayed themselves in turn, and a thousand lights issued forth: there he sits, cross-legged on a golden lotus, jewels and gems in his trailing topknot. At first imagining his image from out of their purified minds, they formed his figure with their slender hands.³ From his coral-red palms the Akṣobhya Tathāgata seems to emerge; from his mouth, crimson as the Bambara fruit, a Dharma seems to rise that cannot be spoken.⁴

3 “Imagining his image” (*shen xiang*) comes from the *Shang shu* (*Yue ming shang*), in which the god Di has the king dream of a future minister. He recalls the image the next day and has a picture drawn of him; based on the picture, his servants discover the minister Yue.

4 The Akṣobhya Buddha is associated with the Pure Land of the East. The Dharma cannot be spoken both because it is a picture and because (in non-dualistic terms) any Dharma that is actually preached is not a real Dharma.

20 散花瞻仰。有情苦業。滅而不生。無上法輪。轉而恒寂。願以此福。冥用莊嚴。乃為偈曰。

菩薩神力不思議，
能以一身遍一切。
常轉法輪無所轉，
眾生隨念得解脫。
色即是空非空有，
是故以色像觀音。
願以淨斯六趣福，
8 迴向過去不可得。

They then burned incense, sang in his praise, cast their blossoms, gazed in reverence. Then sentient beings with their suffering karmas had them extinguished and were not reborn; for the unsurpassed wheel of the Dharma is turned and yet remains at rest. May the good fortune of this act bring the adornment of virtue to the ignorant.

I have composed a gāthā:

The Bodhisattva's spiritual powers are beyond conception;

With a single body he can pervade all existence.

Constantly he turns the Dharma wheel that has nothing to be turned;

4 Sentient beings in accordance with his thoughts obtain liberation.

Form is precisely Empty; yet it is neither empty nor extant;

For this reason, they have used form to make an image of

Avalokiteśvara.

They vow to purify the merit produced by beings from the Six Paths

8 And dedicate it to transcending all existences.¹

1 Literally, “dedicate [the merit for discovering] the unobtainability of the past.” This is likely shorthand for all temporal existences, past, present, and future, since it seems to allude to a passage in the *Diamond Sutra*: “The mind of the past cannot be grasped, the mind of the present cannot be grasped, and the mind of the future cannot be grasped.” The meaning here is that all existences are empty.

20.4

給事中竇紹為亡弟故駙馬都尉于孝義寺浮圖畫西方阿彌陀變讚（並序）

易曰。遊魂為變。傳曰。魂氣則無不之。固知神明更生矣。輔之以道。則變為妙身。之于樂土。大覺曰聖。離妄曰性。克修其業。以正其命。得無法者。即六塵為淨域。繫有相者。憑十念以往生。西方變者。給事中竇紹敬為亡弟故駙馬都尉某官之所畫也。天理之愛。加人數等。悲讓俟而無所。痛殞身而莫贖。傾無長之工。不平分于我生。將厚貸于泉路。尚茲繪事。滌彼染業。寶樹成列。金砂自映。迦陵

1 From the *Xizi zhuan* section of the *Yijing* (“Appended Words”), part 1.

2 From the *Liji*, *Tan gong*, part 2.

3 “Greatest Awakening” is the highest form of enlightenment, achieved by Buddhas; such beings are often called “sages” in Chinese texts. “Innate Nature” is the same as the Buddha Nature.

4 That is, those aware of the Emptiness of existence can transform the present sensory world into a Pure Land.

20.4

Eulogy: Supervising Secretary Dou Shao for the sake of his deceased younger brother, the Commandant Escort, painted a transformation image at the Xiaoyi Monastery Pagoda of Amida Buddha of the West

The *Changes* state: “Wandering souls undergo transformations.”¹ The *Tradition* states: “Since the soul consists of *qi*, it can go anywhere.”² We know then for certain that souls are reborn. We can supplement these with the Buddhist doctrines. The soul can transform into a marvelous body and will go to the Land of Bliss. The greatest Awakening is termed “sagely”; departing from error is called “Innate Nature.”³ One can then cultivate one’s karma in order to put right one’s fate. For one who obtains No-dharmas, the Six Sensory Realms become the Pure Land.⁴ One who is tied to phenomena will rely on ten moments of thought to transmigrate there.⁵

This transformation image of the West was painted by Supervising Secretary Dou Shao for the sake of his deceased younger brother, the Commandant Escort. A love for the Principles of Heaven has raised him several degrees over others. He grieves that he has no way to resign his noble position to his sibling,⁶ and is pained that he cannot perish in his place. He exerts to the utmost his flawless craft.⁷ He did not keep his own property to himself while alive, and will pass his wealth to others after he dies.⁸ Doing honor with this painting, he thus purifies his polluted karma.

5 The seventeenth vow of Amida from the *Longer Sukhāvatīvyūha Sutra*: he will bring salvation to anyone who can focus on him for even as little as ten discrete moments of thought.

6 A reference to those in the course of history who surrendered their titles to younger brothers. Wang Wei suggests that Dou Shao is grieving because Dou Yi is now dead and so cannot receive Shao’s surrendered title.

7 A line is apparently missing in the text here. The translation is tentative.

8 I.e., indifferent to possessions, he prefers to give what he had to his family members.

欲語。曼陀未落。墜此中年。登乎上品。

12 池蓮寶座。將逾棠棣之榮。水鳥法音。
當悟鶴鵠之力。讚曰。

生因妄念，

沒有遺識。

憑化而遷，

4 轉身不息。

將免六趣，

惟茲十力。

哀此仁兄，

8 友于後生。

不知世界，

畢竟經營。

傍熏獲悟，

12 自性當成。

Jeweled trees form their ranks, sand of gold reflects its brilliance; the kalavinka birds seem about to speak, and the mandara flowers have yet to fall.¹ Having declined in his middle years, he will now ascend to the highest rank.² A jeweled seat among the lotuses of the pool will exceed the brilliance of the cherry blossoms.³ Waterfowl preaching the Dharma will awaken the strength of the wagtail.⁴

The eulogy:

Living, we give rise to erroneous thoughts,
Sunken, but still possessed of lingering consciousness,
We shift, depending on change,

4 Reborn in bodies without ceasing.

If we are to escape the Six Courses,⁵

There are only the Ten Powers of the Buddha,⁶

We grieve for this benevolent brother

8 Who shows affection for the latter-born.

For a realm beyond our knowledge

He toils with all his thoughts.

Through gradual influence he will obtain Awakening,

12 And his Self-Nature will be perfected.

1 All descriptions of the Pure Land derived from the sutras.

2 Those reborn in the Pure Land were classed in nine ranks, depending on the piety and sincerity of their former lives.

3 See 18.8, p. 251n5, referencing *Shijing* 164. The lotuses of the Pure Land will replace the cherry blossoms of filial affection.

4 See note to 14.22.4 – again, a reference to *Shijing* 164 and its praise of filial affection.

5 The six potential forms of rebirth: hell realms, hungry ghosts, animals, angry gods, humans, and gods.

6 See note to 20.2.24.

20.6

皇甫岳寫真讚

有道者古，

其神則清。

雙眸朗暢，

4 四氣和平。

長江月影，

太華松聲。

周而不器，

8 獨也難名。

且未婚嫁，

猶寄簪纓。

燒丹藥就，

12 辟穀將成。

雲溪之下，

法本無生。

20.6

Eulogy on a portrait of Huangfu Yue

This man who possesses the Way has an air of antiquity;
And his spiritual essence is clear.

His two pupils are bright and limpid,

4 And his four humors are in harmony and at peace.¹

Moonlight on the Yangtze,

Wind in the pines on the great Hua Marchmount.²

He is well-rounded, not just a tool;³

8 He stands alone, cannot be pinned by a name.

For the time being, he has yet to marry off his daughters,⁴

So he still relies on the hatpin and hatstrings of office.

He smelts cinnabar to perfect the drug,

12 Soon successful in avoiding grains.

There beside Cloud Stream,

His Dharma is rooted in non-rebirth.

1 Four humors (*si qi*): Happiness, anger, sorrow, and joy.

2 The Hua Marchmount: the western sacred mountain, located in Shaanxi. (See comment above.)

3 Alluding to *Analects* 2.12: “A superior man does not act as a vessel/tool.”

4 See note to 9.3.6.

20.7

裴右丞寫真讚

澹爾清德，
居然素風。
氣和容眾，
4 心靜如空。
智以窮理，
才包至公。
大盜振駭，
8 羣臣困蒙。
忘身徇節，
歷險能通。
仁者之勇，
12 義無失忠。
凝情取象，
惟雅則同。
粉繪不及，
16 清明在躬。
麟閣之上，
其誰比崇。

20.7

Eulogy on a portrait of Pei, Assistant Director of the Right¹

Tranquil in spirit, of clear virtue,

Manifestly of pure manners.

His life-force harmonious, accommodating the masses;

4 His mind as still as Emptiness.

Wise, he can fully fathom principles;

His talents managed Perfect Impartiality.²

Then the great bandits aroused fear,

8 And the assembled ministers were thrown into confusion.

Then he ignored personal safety, held to a martyr's virtue,

But after enduring dangers, he was able to break through,

Showing the courage of a benevolent man,

12 And a sense of justice with no loss to loyalty.

His tendencies concentrated and captured in an image,

Which is refined, the same as its subject.

Yet these pigments do not quite match

16 The clarity and light that resides in his form.

On the walls of the Unicorn Hall³

Who could compare in eminence?

1 Pei Zunqing 裴遵慶, a prominent minister during the reign of Suzong. Part of a faction hostile to Yang Guozhong, he was serving in the provinces when he was briefly captured by An Lushan's forces. He later escaped and took up office at Suzong's court.

2 "Perfect Impartiality" was a term applied to the examination system, which Pei managed with great success for a time during the Tianbao era.

3 See 17.3, p. 213n5.