

王右丞集卷之二十五 碑銘

25.1

能禪師碑

無有可捨。是達有源。無空可住。是知空本。離寂非動。乘化用常。在百法而無得。周萬物而不殆。鼓枻海師。不知菩提之行。

4 散花天女。能變聲聞之身。則知法本不生。因心起見。見無可取。法則常如。世之至人。有證于此。得無漏不盡漏。度有為非無為者。其惟我曹溪禪師乎。禪師俗姓
8 盧氏。某郡某縣人也。名是虛假。不生族姓之家。法無中邊。不居華夏之地。善習表于兒戲。利根發于童心。不私其身。

1 The allusion here is unclear. Perhaps Wang Wei is suggesting that a form of skilled labor preoccupied with one concern is unable to make a larger breakthrough.
2 Allusion to the goddess in chapter 7 of the *Vimalakīrti Sutra*, who turns Śāriputra (an inferior “voice-hearer” or *śravaka*) into a woman in order to prove that gender is a false distinction.

Juan 25: Stele inscriptions

25.1

Stele for Meditation Master Neng

There is no Existence to be cast aside: this penetrates to the source of Existence. There is no Emptiness in which to reside: by this we know the root of Emptiness. Depart from Stillness, negate movement, and ride Transformation in order to stay constant. Reside among all the dharmas and yet obtain nothing; adapt to all phenomena and thus escape peril. The ocean-bound sailor who plows his oars knows nothing of the practice of Enlightenment;¹ the goddess who strews her blossoms is able to change the form of the *śravaka*.² From this, we know that dharmas fundamentally do not arise; they are made manifest through the mind. Made manifest, but they cannot be grasped; yet being dharmas, they are constantly Thus. Perfected people in the world have proof in regards to this. To obtain no outflows, and yet not exhaust one's outflows;³ to transcend actions with karmic consequences, and yet negate non-causative actions; perhaps this was our Meditation Master from Caoqi.⁴

The Meditation Master's secular surname was Lu, and he was a man of X Commandery and X Prefecture. But any names are false, and he was not born from a family of any repute. The Dharma has no center or any borders, and it does not reside exclusively among the people of Huaxia.⁵ His talent for practice manifested in his childhood games; his

3 “Outflow” is the continuing generation of karmic consequences from one's actions. One who is enlightened no longer generates outflows but will still need to exhaust their previously generated outflows before entering nirvana.

4 This poetic meditation is open to various interpretations and translations, though its general intention is to stress non-duality and the importance of not committing oneself to a quietist, nihilistic view of reality (usually held by Mahayanists to be typical of a “Hinayana” perspective).

5 Wang Wei makes his first reference to Huineng's identity as a “barbarian” southerner. Huaxia means “Chinese” in this context.

臭味于畔桑之侶。苟適其道。羶行于蠻貊
 12 之鄉。年若干。事黃梅忍大師。願竭其力。
 即安于井臼。素剗其心。獲悟于梯稗。
 每大師登座。學眾盈庭。中有三乘之根。
 共聽一音之法。禪師默然受教。曾不起予。
 16 退省其私。迥超無我。其有猶懷渴鹿之想。
 尚求飛鳥之跡。香飯未消。弊衣仍覆。
 皆曰升堂入室。測海窺天。謂得黃帝之珠。

1 Disposition: literally, “odor.”

2 *Zhuangzi*, chapter 24, describes Shun’s virtuous conduct in terms of an appetizing smell that drew people to him. Man and Mo are generic designations for southern “barbarians.”

3 Hongren has been considered the Fifth Chinese Patriarch in Chan historiography. For the sake of clarity, from this point I render “Meditation Master” in the text as “Huineng,” and “Great Master” as Hongren.

4 *Zhuangzi*, chapter 12 uses the phrase “scrape out one’s heart” to describe utter surrender to the Way.

natural endowment emerged from his childlike heart. He did not selfishly keep to himself, but shared his disposition with plowmen and mulberry-leaf pickers.¹ His actions happened to be in keeping with the Way, and so he had an appetizing smell among the villages of the Man and Mo.² When he reached a certain age, he attended upon the Great Master Hongren at Huangmei.³ He vowed to use his strength to the fullest, so he was content to work at the well and the rice-mortar; having formerly scraped away his heart, he obtained enlightenment from the lowliest seeds.⁴

Whenever Hongren would ascend the lecture seat, the assembly of students would fill the courtyard; those present possessed roots from all three vehicles, though they all heard the Dharma as one note.⁵ Huineng would silently receive his teachings, never putting himself forward; he would withdraw then, reflect on it privately, and would then far surpass the doctrine of “no-self” –⁶ though perhaps he still harbored the thinking of the thirsty deer and still sought for the path of flying birds.⁷ The lingering fragrance of the rice had yet to dissipate,⁸ and he continued to don a tattered robe.⁹ Then all said to Huineng, “Ascend the master’s hall, enter his room, measure the sea and peer into the Heavens;¹⁰ we

5 That is, the capacities of the students there varied: some had a predisposition to follow the vehicles of śravakas and pratyekabuddhas, while others were ready for the bodhisattva teachings. Like the Buddha, however, Hongren was able to preach with one voice and have himself heard by each student in the way that would create the greatest benefit.

6 That is, he would transcend the teachings of the lesser vehicles.

7 The *Lankavatara Sutra* likens those still deceived by wrong views to thirsty deer who confuse the glitter of sunbeams for water.

8 An image for the lingering effects of *kleśa* on one’s karmic inheritance. See note to 3.3.16.

9 See 20.2, p. 280n3. Huineng is still not quite aware of his capacity for enlightenment.

10 Images for the vastness of the Dharma.

堪受法王之印。大師心知獨得。謙而不鳴。

20 天何言哉。聖與仁豈敢。子曰賜也。

吾與汝弗如。臨終。遂密授以祖師袈裟。

而謂之曰。物忌獨賢。人惡出己。

吾且死矣。汝其行乎。禪師遂懷寶迷邦。

24 銷聲異域。眾生為淨土。雜居止于編人。

世事是度門。混農商于勞侶。如此積十

六載。南海有印宗法師。講涅槃經。

禪師聽于座下。因問大義。質以真乘。

28 既不能酬。翻從請益。乃嘆曰。化身菩薩。

在此色身。肉眼凡夫。願開慧眼。遂領

1 *Analects* 17.19: Confucius remarks that he would prefer not to speak at all as a teacher, because Heaven oversees the cycles of nature and yet never needs to speak.

2 *Analects* 7.34: Confucius refuses to consider himself a sage or a man of perfect virtue.

3 *Analects* 5.9: Confucius is speaking to his disciple Zigong, commenting that neither he nor himself are equal to the disciple Yan Hui.

believe you will then obtain the Yellow Emperor's pearl and be worthy of receiving the seal of the Dharma King." Hongren for his part knew in his heart that only Huineng truly understood the teaching, but that he was too modest to proclaim it aloud. For what does Heaven say?¹ "How dare I rank myself with the sagely and benevolent?"² The Master also said, "Ci, you and I are not equal to him."³ But when Hongren was about to pass on, he then secretly gave Huineng the patriarch's robe and said to him, "People are jealous of solitary worthies; they hate those who stand out from them. I am about to die now, so you should go on your way."

Huineng then kept his jewel to himself, abandoned the country to confusion,⁴ and suppressed his voice in another land. Since all sentient beings produce the Pure Land, so he lived indiscriminately with commoners.⁵ Worldly affairs are the gate to salvation, so he mingled with farmers and merchants and their troublesome passions. In this way, sixteen years passed by.

In Nanhai, there was a Dharma Master, Yinzong, who lectured on the *Nirvana Sutra*. Huineng listened in his audience, then asked about the Great Principle and inquired about the True Vehicle. Yinzong was unable to answer him and in turn requested to benefit from him. He sighed, saying, "The dharmakāya of a bodhisattva here appears as a rūpakāya;⁶ a common man with fleshly vision desires to open the vision

4 A phrase from *Analects* 17.1: to selfishly keep one's talents to oneself and not aid the state.

5 One view of the Pure Land is that it is actually indistinguishable from the world of suffering (*samsara*); it is only our unenlightened state that fails to make it appear. If this is the case, then the Pure Land (and enlightenment in general) is present among ordinary people.

6 That is, Huineng has manifested himself in human form in order to aid Yinzong. The dharmakāya is the Buddha's manifestation as ultimate cosmic truth; rūpakāya would be his manifestation as an ordinary human being (more usually called the nirmāṇakāya).

徒屬。盡詣禪居。奉為挂衣。親自削髮。于是大興法雨。普灑客塵。乃教人以忍。

32 曰。忍者。無生方得。無我始成。于初發心。以為教首。至于定無所入。慧無所依。大身過于十方。本覺超于三世。根塵不滅。非色滅空。行願無成。既凡成聖。舉足
36 下足。長在道場。是心是情。同歸性海。商人告倦。自息化城。窮子無疑。直開寶藏。其有不植德本。難入頓門。妄繫空花之狂。曾非慧日之咎。常歎曰。40 七寶布施。等恒河沙。億劫修行。盡大地墨。不如無為之運。無礙之慈。弘濟四生。大庇三有。既而道德遍覆。名聲普聞。泉館卉服之人。去聖歷劫。

1 See note to 3.3.16.

2 “Original awakening” refers to the Buddha Nature when it exists as a potential in a living being, before it is actualized.

3 See 8.30.2.

4 See 20.2, p. 280n3.

of wisdom.” He then led his assembly of followers to all visit the place of meditation; there he dressed Huineng in monastic garb and personally shaved his head. Then a great Dharma rain arose, washing *kleśa* away everywhere.¹

Huineng then taught them a lesson in forbearance, saying: “Forbearance can be obtained only by those without rebirth; it is perfected only by those without Self. When the mind is first set on enlightenment, it takes this doctrine as most important. When it comes to meditation, it has no place to enter; wisdom has nothing to depend on. The dharma-kāya passes beyond all ten directions; original awakening surpasses past, present, and future lives.² The senses and their objects are not to be done away with, for it is not the case that sensual appearance ‘does away with’ Emptiness. If in conduct and vows there is nothing to be fulfilled, then the ordinary person becomes a sage. To merely lift and lower your leg is to be always in the place of practice. This mind, this nature: all return to the sea of the Buddha Nature. When merchants told of their fatigue, they could take their rest in the illusory city.³ When the impoverished man had no doubts, he revealed straightaway the hidden jewel.⁴ Perhaps there are those who have not planted their roots of virtue; it is hard for them to enter the gate of sudden enlightenment. They are tied in error to the delusion of hallucinations, for it is never the fault of the sun of wisdom.”⁵

He would often sigh and say, “To donate seven kinds of jewels equal to the sands of the Ganges, to cultivate the practice for millions of kalpas, to exhaust all the ink in the world – none of this is as good as moving with non-activity, or applying compassion without obstructions. In this way aid is brought to all living beings, a shelter for all the Three Realms.”

After this, his Way and its power pervaded all and his fame was spread everywhere. Even those living in water lodges and those dressed in straw,⁶ separated from the Sage for the time of a kalpa, or those from

5 The *Huayan Sutra* describes individual response to the teaching with this metaphor: The sun will shine brightly in any vessel filled with water; but if a vessel breaks and thus dissipates the reflection, it is the fault of the vessel, and not of the sun.

6 See 4.4.8.

44 塗身穿耳之國。航海窮年。皆願拭目于龍象之姿。忘身于鯨鯢之口。駢立于戶外。趺坐于牀前。林是旃檀。更無雜樹。花惟薺菊。不嗅餘香。皆以實歸。多離妄執。

48 九重延想。萬里馳誠。思布髮以奉迎。願叉手而作禮。則天太后。孝和皇帝。並敕書勸諭。徵赴京城。禪師子牟之心。敢忘鳳闕。遠公之足。不過虎溪。固以此辭。竟不奉詔。遂送百衲袈裟。及錢帛等供養。天王厚禮。獻玉衣于幻人。女后宿因。施金錢于化佛。尚德貴物。異代同符。至某載月日中。忽謂門人曰。吾將行矣。

52 俄而異香滿室。白虹屬地。飯食訖而敷坐。沐浴畢而更衣。彈指不留。水流燈焰。金身永謝。薪盡火滅。山崩川竭。鳥哭猿啼。諸人唱言。人無眼目。列郡慟哭。

1 These are images describing the single-minded commitment of all those who came to see Huineng.

2 That is, to have the visitor step on his hair to prevent his feet from becoming dirty.

3 Zhuangzi describes the Wei prince Mou, who became a hermit, saying of himself: "My body resides on the rivers and lakes, but my mind dwells in the palace gate-towers of Wei."

lands where they tattoo their bodies and pierce their ears and dwell in boats in the sea for years on end – all vowed to focus their gaze on this man who possessed the manner of dragon and elephant. They ignored the fear of being swallowed by leviathans in coming to him and gathered in a line before his door, sitting cross-legged in front of his couch. When a forest consists of sandalwood, there will be no other kind of tree found there; when there are only campaka blossoms, one breathes no other scent.¹ All came away from him satisfied, and many parted from their delusional conceptions.

The emperor had thoughts of inviting him to the palace and sent his well-wishes to him from ten thousand li away. He intended to spread his hair out in welcome and wished to do him honor with his hands clasped.² Zetian, the Empress Dowager, and the Xiaohe emperor both sent imperial edicts attempting to persuade him and summoning him to the capital. Huineng had the mind of Prince Mou – how could he dare not think of the phoenix gate-towers?³ But, as with Huiyuan, his legs could not pass beyond Tiger Stream.⁴ And so he firmly refused and never responded to their commands. They then sent him a patch-work monk's robe, money, silk, and other donations. The celestial ruler, great in courtesy, presented a jade robe to the magician;⁵ the queen, benefitting from her past karma, donated gold to the nirmāṇakāya. The esteem for virtue and the honor for personages corresponds across different eras.

When a certain year, month, and day arrived, Huineng suddenly said to others, “I'm going now!” Then suddenly a strange scent filled the room and a white rainbow touched the ground. After he had finished eating, he spread out his mat; after he had bathed, he changed his clothes. Then, shorter than a snap of the fingers, water doused the lantern flame. His golden body had withered away for good; the kindling used up, the fire extinguished. Mountains crumbled, streams ran dry, the birds wept, the gibbons cried. Everyone sang out in unison, “We have all lost our sight!”⁶ The commanderies all sobbed in grief,

⁴ See note to 7.31.2.

⁵ See 17.7, p. 223n6.

⁶ The *Nirvana Sutra* has living beings responding in the same way to the death of the Buddha.

60 世且空虛。某月日遷神于曹溪。
 安座于某所。擇吉祥之地。不待青烏。
 變功德之林。皆成白鶴。嗚呼。大師至性
 淳一。天姿貞素。百福成相。眾妙會心。
 64 經行宴息。皆在正受。談笑語言。曾無戲
 論。故能五天重跡。百越稽首。修蛇雄虺。
 毒蟄之氣銷。跳殳彎弓。猜悍之風變。
 眇漁悉罷。蠱酰知非。多絕羶腥。效桑門
 68 之食。悉棄罟網。襲稻田之衣。永惟浮圖
 之法。實助皇王之化。弟子曰神會。
 遇師于晚景。聞道于中年。廣量出于凡心。
 利智逾于宿學。雖末後供。樂最上乘。
 72 先師所明。有類獻珠之願。世人未識。
 猶多抱玉之悲。謂余知道。以頌見託。
 倭曰。

1 A Han-era geomancer and author of a guide to burials.

2 Said to have happened in the woods where the Buddha passed away.

3 That is, his good karmic inheritance allowed him to manifest the typical external marks (*lakṣaṇa*) of a Buddha.

4 I.e., people gave up their tendencies toward violence.

5 Simhabodhi, the twenty-fourth Indian patriarch of Chan, was once approached by a man and his son. The man explained that his son's left hand had been clenched from birth, and he asked Simhabodhi to divine what in his past lives caused him to be this way. Simhabodhi then told the boy, "Give me back my gem!" The boy then opened his hand to reveal a jewel. Simhabodhi explained that the boy had been a disciple of his in a past life, and that he had entrusted the disciple with the gem before going on a retreat. The man was so impressed by this that he gave the boy to Simhabodhi as his disciple, and he became Vasiasita, the twenty-fifth patriarch. This suggests that Shenhui had a similar relationship to Huineng.

and the world was left vacant and empty. On a certain month and day, his remains were transferred to Caoqi and he was laid to rest at X place. They selected an auspicious plot of ground, not waiting for the judgment of the Black Crow Master.¹ His forest of merit was transformed: the trees turned as white as cranes.²

Alas! The Master's perfect nature was pure and single-minded, his disposition faithful and simple. His many karmic felicities perfected his *laksana*,³ and numerous subtleties met within his mind. Whether in walking or sitting meditation, he attained the proper stillness. In his conversation and his laughter he never engaged in frivolities. Therefore he was able to meet many guests from the five regions of India and to receive the obeisance of the Hundred Yue tribes. The venom from the poisonous bites of long serpents and fierce vipers dissipated. The air of suspicion and aggression arising from thrashing lances and taut-pulled bows all changed.⁴ Hunting and fishing were both abandoned, and deadly poisons were recognized as wrong. Most abandoned the stink of meat and took up the diet of the *śramanas*. All gave up on nets and snares and adopted the clothing of the farmers. For only the Dharma of the Buddhas can truly assist the ruler in transforming the people for long.

His disciple Shenhui met the master in his later years; he heard the Way in middle age. His broad capacity went beyond the common mind; his keen wisdom surpassed that of experienced students. Though he offered himself at the very end of Huineng's life, he took delight in the highest vehicle; for he possessed a vow similar to the one who presented a gem for what former masters had illuminated.⁵ He yet remains unrecognized by the world, feeling much the same grief as the man who possessed a jade.⁶ He knew that I understood the Way, and so begged a eulogy of me.

The gatha reads:

6 The jade-worker Bian He found a marvelous piece of raw jade, and wanted to present it to various rulers, only to face skepticism. Ultimately, he was punished by having his feet cut off. He later became a standard allusion for one's talents going unrecognized.

五蘊本空，

六塵非有。

眾生倒計，

4 不知正受。

蓮花承足，

楊枝生肘。

苟離身心，

8 孰為休咎。（其一）

至人達觀，

與物齊功。

無心捨有，

12 何處依空。

不着三界，

徒勞八風。

以茲利智，

16 遂與宗通。（其二）

愍彼偏方，

不聞正法。

俯同惡類，

20 將興善業。

教忍斷嗔，

修慈捨獵。

The five skandhas are fundamentally empty;
The six sensory realms do not have an existence.
Living beings are perverse in their calculations,

4 Not knowing how to meditate properly.

A lotus blossom supports his feet,
A tumor sprouts from his elbow.¹
If we can part from mind and body,

8 Then who can create weal or woe?

This perfected man had penetrating vision,
Equal in merit with all things;
In a state of mindlessness, he cast aside Being,

12 But in no way did he rely on Emptiness.

He did not cling to the Three Realms,
Or toil uselessly at the eight influences.²
Employing this keen wisdom,

16 He was conversant with the principal doctrine.

He pitied that remote locale,
Where one had not heard of the proper Dharma.
He stooped to mix with these wicked sorts,

20 To inspire the growth of good karmic deeds.

He taught forbearance, cut off anger,
Cultivated compassion, cast aside hunting.

1 See note to 3.1.8.

2 Eight factors that produce passions in living beings: gain, loss, defamation, praise, acceptance, ridicule, sorrow, and joy.

世界一花，

²⁴ 祖宗六葉。（其三）

大開寶藏，

明示衣珠。

本源常在，

²⁸ 妄轍遂殊。

過動不動，

離俱不俱。

吾道如是，

³² 道豈在吾。（其四）

道遍四生，

常依六趣。

有漏聖智，

³⁶ 無義章句。

六十二種，

一百八喻。

悉無所得，

⁴⁰ 應如是住。（其五）

He was the single flower of the world,

24 The sixth generation patriarch.

He opened wide the jewels' treasury,

Clearly revealed the gem in the robe.¹

The original source is always there,

28 Though in error our cart's path departs from it.

He surpassed taking action and passivity,

Parted with "together" and "not together."

If our way to enlightenment is like this –

32 How can it be in me alone?

This way pervades the four classes of living being,

Always resides with the six paths of rebirth.

Wisdom that relies on outflows

36 Is just meaningless chapter and verse.

The sixty-two heterodox views,

The hundred and eight forms of *kleśa* –²

There is nothing to be obtained in them,

40 And one should abide in this way.

1 See note to 20.2, p. 280n3.

2 See note to 3.3.16.

25.2

大薦福寺大德道光禪師塔銘

禪師諱道光。本姓李。縵州巴西人。
其先有特有流。若實有蜀。蓋子孫為民。
大父懷節。隱峨嵋山。行無轍跡。其季
父榮。為道士。有文知名。禪師幼孤。
在諸兒中。其神獨不偶。家頗苦乏絕。
去詣鄉校。見周孔書。曰。世教耳。
誓苦行求佛道。入山林。割肉施鳥獸。
8 煉指燒臂。入般舟道場百日。晝夜經行。
遇五台寶鑒禪師。曰吾周行天下。未有如
爾可教。遂密授頓教。得解脫知見。舍空

25.2

Inscription for the Pagoda for Meditation Master Daoguang of Great Virtue of the Great Jianfu Monastery

The Meditation Master's religious name was Daoguang. His original surname was Li, a man of Mianzhou in Baxi.¹ Among his ancestors was Li Te and Li Liu; in truth they ruled over the state of Shu, but it seems that their descendants were commoners.² His grandfather cherished his moral integrity and lived as a recluse at Emei Mountain, where he left no traces of his activities. His uncle Li Rong was a Daoist priest who attained fame for his writings.

The Meditation Master was orphaned when young. Among his many siblings he stood out alone and was peerless in spirit. His family suffered rather badly from destitution, and he went to study at a public school. When he saw the books of the Duke of Zhou and Confucius, he said, "These are merely worldly teachings." He swore to undergo ascetic practices in order to seek the Buddha's path. He entered mountain forests, where he sliced his own flesh to feed the birds and beasts; he burned off fingers and scorched his arms; he entered into the *pratyutpanna* meditation for a hundred days; and he engaged in walking practice both day and night.³ Then he met up with the Meditation Master Baojian from Wutai, who said to him, "I have wandered throughout the empire, and I have never met anyone as teachable as you." Baojian then secretly gave to him the Sudden Teaching, so that he obtained the stage of liberated vision.⁴

1 In Sichuan, east of modern Mianyang.

2 During the Western Jin, Li Te, his brother Lie Liu, and his son Li Xiong 雄 briefly revolted against the government and established an independent kingdom in Shu.

3 *Pratyutpanna* meditation was a particularly rigorous form of reclusive meditation practice initially prescribed in the Tiantai sect.

4 Mount Wutai in northern Shanxi was associated with the cult of Mañjuśrī; it was also associated with the Huayan sect, which was known for its reverence for the *Huayan Sutra*. A number of earlier Buddhist texts refer to this sutra as conveying the direct, "sudden" path to enlightenment, so this is likely the bent of Baojian's teachings as well. The context makes it clear that this cannot refer to the later "sudden" enlightenment teachings of the southern Chan movement.

不域。既動無朕。不觀攝見。順有離覺。

12 毛端族舉佛刹。掌上斷置世界。不睹非咎。應度方知。得其門者寡。故道俗之煩而息化城。指盡謂窮性海而已。焉足知恒沙德用。法界真有哉。春秋五十二。凡三十二

16 夏。以大唐開元二十七年五月二十三日。入般涅槃于薦福僧坊。門人明空等建塔于長安城南畢原。人天會葬。涕泗如雨。禪師之不可得法如此。其世行遺教。

20 如一切賢聖。維十年座下。俯伏受教。欲以毫末。度量虛空。無有是處。誌其舍利所在而已。銘曰。

嗚呼人天尊，
全身舍利在畢原。

The Master resided in Emptiness and was not confined in space; he left no traces of his actions. He did not engage in any contemplative meditations that resulted in his holding to wrong views that would then lead to his straying from enlightenment. He could gather Buddha Fields on the tip of a hair or control realms on the palm of his hand. If others did not perceive this, he was not to blame; only those who had been saved would have known what he could do. Few received his teaching, and so he instead provided rest in an illusory city for the struggles of both monks and laypersons, people whose intent only lay in fathoming the sea of True Nature.¹ How could they know the uses of his virtue, as numerous as the sands of the Ganges? Or the true existence of the dharmadhātu?²

The Master was fifty-two years old and had experienced in all thirty-two summer retreats.³ In the twenty-seventh year of the Kaiyuan era of the Great Tang [739], on the twenty-third day of the fifth month, he entered nirvana in the monks' quarters at Jianfu Monastery. His disciple Mingkong and others established a pagoda for him on Bi Moor, south of the Chang'an city walls. Men and gods gathered for the interment, and their tears fell like rain. Such was the inimitable Dharma of the Meditation Master. His conduct in the world and the teachings he left behind were the same as all bodhisattvas and buddhas. I myself sat below him for ten years and humbly received his teachings. I wished with the tip of my brush to measure out his Emptiness, but there is no way for me to do so. I can merely make a record of where his relics reside. The inscription reads:

Alas! Respected by men and gods,
His body's relics reside on Bi Moor.

1 See note to 8.30.2. Here, Wang Wei is suggesting that Daoguang's "sudden" teachings were too abstruse for most, so that he had to teach his disciples a more "gradual" method. *Xinghai* ("sea of nature") is another term describing the vast omnipresence of True Reality.

2 In the Mahayana tradition, *dharmadhātu* (dharma realm) is another term for ultimate True Reality.

3 I.e., he had been a monk for thirty-two years.

