

Master List of Masters

a biographical concordance compiled by Ven. Jinmyo Renge sensei
from the Teachings of Zen Master Anzan Hoshin

[Please note: This text is under continual construction. This version is current as of December, 2017.]

Ananda 阿那 (Anan 阿那), 6th Century B.C.E. The Second Indian Ancestor. Mahakasyapa's Dharma-heir. Sakyamuni Buddha's cousin, close disciple and personal attendant for twenty years. Ananda was known for his perfect recall and the sutras were all said to be recited by him after Sakyamuni's parinirvana. See Denkoroku Chapter 3.

Ashvagoshā 阿濕波伽 (Anabotei), 1st-2nd Cent.? The Twelfth Indian Ancestor in the Zen tradition, two generations before Nagarjuna. Amongst texts uncertainly, though traditionally attributed to him are the early Mahayana classics, Mahayana Sraddhotpada sastra (The Awakening of Faith) and Fifty Verses on Attending to the Teacher (see the trans. by Ven. Anzan Hoshin roshi and Ven. Jinmyo Fleming, WWZC Archives, 1996). See Denkoroku Chapter 13.

Baling Haojian 巴陵何堅 (Pa-ling Hao-chien, Haryo Kokan), 10th C. A Dharma heir of Yunmen Wenyen, He appears in Blue Cliff Records 13 and 100. See Rhythm and Song: Commentaries on Dongshan Liangjie's Jewel Mirror Samadhi, WWZC Archives 1996. He had three turning words that he used to sum up the transmission: "What is the Path? A clear-eyed man falls into a well. What is the sword so sharp it can split hairs? Each branch of coral holds up the moon. What is the House of Kanadeva? Snow in a silver bowl." For further on the first phrase, see the Himitsu Shobogenzo, case 16, involving Sogaku Hakukaze and Anzan Daiko. See Dogen's Bukkyo.

Bai Juyi 百居 (Haku Kyoi; a.k.a. Bai Luoten, Haku Rakuten), 772-846 was the lay disciple of Zen Master Fokuang Ruman (Bukko Nyoman) n.d. who was a Dharma-heir of Zen Master Jiangxi Daji (a.k.a. Mazu Daoyi; Baso Doitsu). He also visited with Guizhong Zhichang and Daolin served as governor of Hangzhou. See Dogen's Shoaku Makusa. See Anzan Hoshin roshi's Doing Not-Doing.

Baizhang Huaihai 百丈懷海 (Pai-chang Huai-hai, Hyakujo Ekai), 720-814. Dazhi (Tao-chih, Daichi) is a posthumous title. A Dharma-heir of Mazu Daoyi. His Dharma-heirs include Guishan Lingyou and Huangbo. Baizhang is credited with having created the basis for the shingi or rules of deportment used today in Zen monasteries. He is the purported origin of the phrase, "A day without work is a day without food" (一日不工作，一日不食 "One day not work, one day not eat"). His teachings and sayings have been translated in The Zen Teaching of Huai-Hai on Sudden Illumination by John Blofeld, Rider and Co., 1962 and Sayings and Doings of Pai-Chang by Thomas Cleary, Center Publications, 1978. Yunyan Tansheng studied with Baizhang for twenty years and left to go and study with Yaoshan after Baizhang's death on the advice of Daowu. He appears in Blue Cliff Records 26, 53, 70, 71, 72, 73 Records of Serenity 6, 8, Gateless Gate 2, 40, Himitsu Shobogenzo 18. See Dogen's Shinjin Gakudo, Chiji Shingi, Gyoji. See Anzan Hoshin roshi's Turning the Wheel of the Way and Medicine Mountain: The Recorded Sayings and Doings of Zen Master Yaoshan Weiyen.

Baizhao Zhiyuan 百丈智圓 (Pai-chao Chih-yuan, Hakucho Shien), 9th C. Possibly the former teacher of Baoen Xuanze before Fayen known as Qingfeng (Ch'ing-feng, Seiho). He appears in Dogen's Bendowa.

Baoen Xuanze 包恩玄則 (Pao-en Hsuan-tse, Hoon Gensoku), 9th-10th Century. A Dharma-heir of Fayen. He

appears in Dogen's Bendowa.

Baofu Benquan (Pao-fu Pen-ch'uan, Hofuku Hongron), n.d. A Dharma-heir of [Huanglong] Huitang Zuxin. Not to be confused with Baofu Conzan who appears frequently in the Blue Cliff Records. See Dogen's Bukkojoji.

Baofu Congzan (Pao-fu Ts'ung-chan, Hofuku Juten), d. 928. A Dharma-heir of Xuefeng Yicun. Baofu had twenty-six heirs. He appears in Blue Cliff Records 8, 23, 76, 91, 95 and Records of Serenity 71, and Eihei Koroku 8.14. Not to be confused with Baofu Benquan.

Baoji [Huayan] Xiujing (Pao-chi Hua-yen Hsiu-ching Hoji [Kegon] Kyujo), 11th Century. A Dharma-heir of Dongshan Liangjie, the founder of Caodong/Soto Zen. See Dogen's Chiji Shingi.

Baoming Renyong 杲明 (Pao-ming Jen-yung, Honei Ninyu), 11th Century. A Dharma-heir of Yangqi Fanghui, the founder of one of the two main branches of Rinzai Zen.

Baozhi (Pao-chih, Shiko), d. 514. He appears in Blue Cliff Records 1 and 67.

Beiyan Mingzhe (Peiyen Ming-che, Hokugan Myotetsu), n.d. Dharma-heir of Yaoshan Weiyan. See Sanbyakusoku case 220 and Donshan yulu 22.

Beiyuan Tong Juetou (Pei-yüan T'ung Chueh-t'ou), n.d. A Dharma-heir of Dongshan Liangjie.

Biandan Xiaoliao (Pien-tan Hsiao-liao, Hentan Goryo), 7-8th C. Dharma-heir of Huineng. See Dogen's Gyoji.

Bimo Yan (Pi-mo Yen), n.d. A devotee of Manjusri who lived on Wutai shan. He appears in Dogen's Sanbyakusoku Shobogenzo case 73.

Bodhidharma 菩提達摩 (Putidamo, Bodaidaruma [Damo, Daruma 達摩]), d. 532. He is considered Twenty-Eighth in the Indian Lineage from Sakyamuni, and the First Chinese Ancestor. He appears in Blue Cliff Records 1, the Records of Serenity 2. See Dogen's Katto, Soshi-sairai-no-I, Gyoji. See Denkoroku Chapter 29. See the teisho series Bodhidharma's Eyes (October through December 2000) for an extensive consideration of the history, legends, and various koan associated with Bodhidharma. Also see Anzan Hoshin roshi's Turning the Wheel of the Way.

Butsuji Myozen. See Myozen Ryonen.

Caoshan Benji 曹山本寂 (Ts'ao-shan Pen-chi, Sozan Honjaku), 840-901. Dharma-heir of Dongshan Liangjie and sometimes considered the co-founder of the Caodong (Soto) House, he developed the Five Degrees Teachings. Appears in Records of Serenity 52, 67 C, 73, 87 C, 98 C, Gateless Gate 10. See Dogen's Kai-in Zanmai, Chiji Shingi. See One Taste: Commentaries on Dogen zenji's Kai-in Zanmai, WWZC Archives, 1995; Medicine Mountain: The Recorded Sayings and Doings of Zen Master Yaoshan Weiyan; and The Lineage of Luminosity: Dongshan's Continuing Lineage Part 1.

Changsha Jingcen [Zhaoxien] 長沙景岑 (Ch'ang-sha Ching-t'sen [Chao-hsien], Chosa Keishin), d. 868 A Dharma-heir of Nanquan Puyuan and Dharma-brother of Zhaozhou Congren. He appears in Blue Cliff Records 36 and Records of Serenity 79. See Dogen's Komyo, Yuibutsu Yobutsu, and Jippo.

Changlu Zongze 長蘆宗澤 (Ch'ang-lu Tsung-tse; Choro Sosaku), d. 12th Century. A master in the Yunmen Lineage. In 1103 he compiled the Chanyuan Qinggui, Zen'en Shingi (Zen Monastic Standards), the model for

Dogen's Eihei Shingi. See *Cooking Zen*, Ven. Anzan Hoshin roshi, Great Matter Publications, 1995.

Changqing Da'an (Ch'ang-ch'ing Ta-an, Chokei Daian), 793-883. His posthumous name was Yuanzhi (Enchi). Also called Guishan Da'an. A Dharma-heir of Baizhang Huaihai, he succeeded his Dharma-brother Guishan Lingyou's abbacy on Dagui shan. Not to be confused with Changqing Huileng. He appears in Dogen's *Kajo*, Gyoji. See Anzan Hoshin roshi's *Turning the Wheel of the Way*.

Changqing Huileng (Ch'ang-ch'ing Hui-leng, Chokei Eryo), 854-932. A posthumous name was Chaojue. A Dharma-heir of Xuefeng Yicun, he himself had twenty-six Dharma-heirs. He appears in *Blue Cliff Records* 8, 22, 23, 74, 76, 93. See Dogen's *Gyoji*.

Chenzao (Ch'en-ts'ao, Chinso), n.d. A civil official, ministry president. He studied with Muzhou Daoming, a Dharma-heir to Huangbo. Thus he was a Dharma-brother to Yunmen. He appears in *Blue Cliff Records* 33 and *Dongshan yulu* 70.

Chengjin (Ch'eng-chin, Seishin), 2nd Century. Governor of Nanyang during the reign of the later Han dynasty eleventh emperor. See Dogen's *Chiji Shingi*.

Chen Xiuwen (Ch'en Hsiu-wen, Chin Kyubun). A Liang dynasty poet. 441-513. See Dogen's *Chiji Shingi*.

Chuanzi Decheng 卍卍卍 (Chuan-tzu Te-ch'eng, Sensu Tokujo), 8-9 C. A Dharma-heir of Yaoshan Weiyuan, a Dharma-brother to Yunyan Tansheng. Nicknamed "the boatman," he lived as a ferryman after the persecution of Buddhism in 842 in seclusion at Huating on the bank of the Wu river (near modern Shanghai). After transmitting the Dharma to Jiashan Shanhui, he overturned the boat and disappeared in the water. See Dogen's *Sansui kyo*, *Chiji Shingi*. The *Denkoroku* quotes this verse of his:

*There should be no traces where you dwell
but you should not dwell where there are no traces.
After thirty years with my Master Yaoshan
this one thing is what I understand.
Total purity does not hide the body.*

Cihu Lizong (Tzu-hu Li-tsung, Shiko Risho), roughly 800-880. A Dharma-heir of Nanquan Puyuan. He appears in *Blue Cliff Records* 17 and 96.

[Ciming] Shishuang Chuyuan 卍卍卍 ([Tz'u-ming] Shih-shuang Ch'u-yuan; [Jimyo] Sekiso Soen) 986-1039. Not to be confused with Dongshan's Dharma-brother Shishuang Qingzhu. Student of Fenyeng Shanzhao and teacher of both Yangqi and Huanglong, founders of the two main branches of Linji/Rinzai Zen. Ciming taught at Shishuang Mountain, the temple established by Shishuang Qingzhu. He appears in *Gateless Gate* 46. See Dogen's *Chiji Shingi*.

Cuiwei Wuxue 卍卍卍 (Ts'ui-wei Wu-hsueh, Suibi Mugaku), 9th C. A Dharma-heir of Danxia Tianran, gave Transmission to Touzi Datong. Yunju Daoying studied with him before he came to Dongshan Liangjie. Very little is recorded about this Teacher. His temple was located on Mt. Chungnan in Changan. The *Jingde Chuandeng-lu* records his awakening under Danxia Tianran (Tan-hsia T'ien-jan, Tanka Tennen), 738-824, as follows:

*The Master (Cuiwei) asked Danxia, "What is the Teacher of all the Buddhas?"
Danxia scolded him, "Look, you're all right on your own. What are you doing going around holding on to a*

wiping cloth?"

(The wiping cloth means that Cuiwei is holding on to some idea about keeping the mirror of mind clean and so is still separate from it.)

The Master took three steps back.

Danxia yelled, "Wrong!"

The Master stepped forward.

Danxia yelled, "Wrong! Wrong!"

The Master lifted his leg, swivelled around and went off.

Danxia said, "That's better but you're turning away from all those Buddhas."

Hearing this, the Master realized the essence."

He appears in Blue Cliff Records 20 which is also Records of Serenity 80.

Cuiyan (Ts'ui-yen Ling-ts'an, Suigan Reisan), 9th-10th C. A Dharma-heir of Xuefeng Yicun. He appears in Blue Cliff Records 8 and in Wansong's commentary to Records of Serenity 69.

Daci Huanzhong 達己 喚中 (Ta-ch'ih Huan-chung, Daiji Kanchu), 732-824. A Dharma-heir of Baizhang. A posthumous title was Xingkong. He appears in Sanbyakusoku 77 and Gyoji 1 and also in Tetteki tōsui (Iron Flute) 15 which adds a comment by Dongshan: Daci said to the assembly, "Monks, it is better to dig deeply one foot than to spread the Dharma outwardly ten feet. Your deep cultivation of one inch is better than your preaching of ten inches." In order to balance and clarify this statement, Dongshan said, "I Teach what cannot be practised, and I practise what I cannot Teach." Naturally this also appears in the Dongshan yulu section 109.

Dadian Baotong 達天 寶通 (Ta-tien Pao-t'ung, Daiten Hotsu), d. 819. A Dharma-heir of Shitou Xiqian. Shanping Yizhong was his Dharma-heir. His Lineage died out after a few generations. See Dogen's Gyoji. See Anzan Hoshin roshi's Turning the Wheel of the Way for a great deal on Dadian.

Dahui Zonggao 大慧 宗杲 (Ta-hui Tsung-kaō, Daie Soko), 1089-1163. Dharma-heir of Yuanwu Keqin (compiler of the Blue Cliff Records) in the Linji Lineage. Famous proponent of koan introspection and huado koan practice and critic of silent illumination meditation. Attempted to popularize Chan through simplifying the practice into concentrating on "Wu" (Mu). In some writings Dogen used him as a symbol of misunderstandings of practice. Tremendously influential for the Korean Son/Hwaom master Pojo Chinul. See Anzan Hoshin roshi's teisho "Zhenxie and Silent Illumination" in The Lineage of Luminosity Part 2, Commentaries on Keizan Jokin zenji's Denkoroku.

Dainichi Nonin 遍常, n.d., circa mid 1100s. A Dharma-heir by "correspondence" with Zhuōān Déguāng (卓安, 1121-1203) He "received" Transmission by sending two of his students to China to look for a Chan Master willing to do this. A Tendai monk who founded the Daruma-shu based upon his reading of Zen texts. Koun Ejo and Tettsu Gikai and many other of Dogen's monastic community were originally members of the Daruma-shu. See Anzan Hoshin roshi's Vines Entwined.

Daixiao Lingtao (Tai-hsiao Ling-t'ao, Daigyō Reito), 666-760. A disciple of the Sixth Ancestor who later cared for the Sixth Ancestor's memorial stupa and mummy. When a Korean monk tried to cut off and steal the head of the mummy was apprehended, Daixiao encouraged forgiveness and leniency by the authorities. See Dogen's Shuryō Shingi.

Daixue Hualian (Tai-Hsueh Huai-lien, Daigaku Eren), 1109-90. In the Yunmen Lineage.

Dajian Huineng 慧能 (Ta-chien Hui-neng, Daikan Eno), 638-713. Also known as Caoxi (T'sao-chi, Sokei). The Thirty-Fourth Ancestor, the Sixth Chinese Ancestor. He appears in Records of Serenity 13 and in Gateless Gate 29. See Dogen's Chiji Shingi, Shisho, Gyoji, Hokke-ten-hokke, Kobutsu-shin. See Denkoroku Chapter 34. See Anzan Hoshin roshi's Turning the Wheel of the Way.

Daman Hongren 宏忍 (Ta-men Hung-jen, Daimen Konin), 601-74. The Thirty-Third Ancestor, the Fifth Chinese Ancestor. He taught at Pingmao shan, also known as Dongshan (East Mountain) and so his stream of the Lineage was known as the East Mountain stream of Chan while Daoxin's parallel transmission to Farong was called the Niutou or Oxhead stream. Later, the mountain was renamed Wuzu shan (Fifth Ancestor Mountain). See Denkoroku, Chapter 34.

Damei Fachang 法常 (Ta-mei Fa-ch'ang, Daibaijo zenjo or Daibai Hojo), 752-839. A Dharma-heir of Mazu Daoyi. He gave transmission to Hangzhou Tianlong. He practiced in hermitage on Damei-shan (Great Plum Mountain) in Ningbo for forty years before founding Husheng zi where he became the teacher of a monastic community of 600. He appears in Gateless Gate 30. See Dogen's Gyoji, Shisho.

Danyuan Yingzhen 映真 (Tan-yuan Ying-chen, Tangen Oshin), 8th-9th C. A Dharma-heir of the National Teacher Nanyang Huizhong. He Transmitted a set of ninety-seven mandalas to Yangshan Huiji, co-founder of the Guiyang school. He appears in Blue Cliff Records 18, Records of Serenity 85 and Gateless Gate 17.

Danxia Tianran 天然 (Tan-hsia T'ien-jan, Tanka Tennen), 739-824. A Dharma-heir of Shitou Xiqian. His Dharma-heir was Cuiwei Wuxue and his second-generation successor was Touzi Datong. His Lineage died out after a few generations. Originally he was a student of Mazu who sent him to Shitou. After receiving Transmission from Shitou he returned to Mazu's monastery where he sat on the back of the Manjusri rupa in the Monk's Hall. Mazu said, "Son, you're a natural (tianran)." Danxia is famous for burning a Buddha statue to warm himself. He established a monastery at Mount Danxia when he was 81. A community of 300 formed there. Four years later he announced he was going on pilgrimage. He died while putting on his last sandal. He was a close associate of Mazu's student Layman Pang and appears in Recorded Sayings of Layman Pang. He appears in Blue Cliff Records Case 76.

Danxia Zichun 智春 (Tan-hsia Tzu-ch'un, Tanka Shijun), d. 1119. Apparently Danxia compiled a hundred case collection of koan together with verses but I don't know anything further about this. See Denkoroku 47.

Daokai Dayang: See Furong Daokai.

Daowu or Daoyu Yuanzhi 道吾 (Tao-wu Yuan-chih, Dogo Enchi), 768/69-853. A student of Baizhang, became Dharma-heir of Yaoshan Weiyang along with Daowu's biological and Dharma brother, Yunyan. Many dialogues between Daowu and Yunyan became koan. Gave Transmission to Shishuang Qingju. He appears in Blue Cliff Records 55, 89, Records of Serenity 54, 83. He appears in the Sayings and Doings of Dongshan (Dongshan yulu) 41, 112. See Dogen's Gyoji.

Doyu 道儒. A disciple of Bodhidharma.

Daoxuan 道宣 (Tao-hsuan, Dosen), 596-667. Founder of the Chinese Risshu (Precept) House, wrote both the Continued Biographies of Eminent Monks (續高僧傳 Xù gāosēng zhuàn) and Standard Design for Buddhist

Temple Construction. Ordained Xuansha Shibe. See Dogen's Gyoji.

Dasui Fazhen (Ta-sui Fa-chen, Dazui Hoshin), ca. 9th C. A Dharma-heir of Changqing Daan, grandchild in Dharma to Baizhang. He also trained for a time with Dongshan Liangjie and Guishan Lingyou. He appears in Blue Cliff Records 29 and in Records of Serenity 30 (which is the same case).

Dayang Jingxuan 道揚 (Ta-yang Ch'ing-hsuan, Daiyo Kyogen), 943-1027. The Forty-Third Ancestor. Caodong master who outlived his Dharma successors. His friend Fushan Fayuan transmitted Dayang's Caodong Lineage to his own student Touzi in Dayang's name after Dayang's death. He appears in Congrong Lu (Serenity Records) case 89. See Denkoroku Chapter 44.

Dayi Daoxin 道一 (Tao-yi Tao-h'sin, Daii Doshin), 580-651. The Thirty-Second Ancestor, the Fourth Chinese Ancestor. He taught for thirty years at Mount Shuangfeng (West Mountain) where his Community numbered around 500. His Teaching style emphasized not only zazen and the shingi but sutra study and recitation of the name of Amitabha Buddha. See Denkoroku Chapter 31. See Dogen's Gyoji.

Dazu Huike 道一 (T'ai-tsu Hui-k'o, Taiso Eka), 487-593. The Second Chinese Ancestor. A posthumous title was Zhengzong Pujue (Cheng-tsung P'u-chueh, Shoshu Fukaku) See Denkoroku, Chapters 29 and 30. See Dogen's Katto, Gyoji.

Dazheng Chanshi. See Nanyang Huizhong.

Deshan Xuanjian 道山 (Te-shan Hsuan-chien, Tokusan Senkan), ca. 781-867. A Dharma-heir of Longtan Chongxin. He gave transmission to Yantou Quanho and Xuefeng Yicun. Famous for "Thirty blows if yes, thirty blows if no." He appears in Blue Cliff Records 4, Records of Serenity 14, 22, 46, 55, and Gateless Gate 13 and 28. He appears in the Sayings and Doings of Dongshan (Dongshan yulu) 37, 54, 56, 83. Previously a lecturer on the Diamond Sutra, he burnt his books after being awakened to Chan by an old woman selling teacakes. See Dogen's Shinfukatoku.

Devadatta, 提婆達多 (Daibadatta 提婆達多) 6th Century B.C.E. Sakyamuni Buddha's cousin, who after joining his order tried to become his rival and even tried to have the Buddha killed. He appears in Records of Serenity 5.

Dhritaka (Daitaka 持世), n.d. The Fifth Indian Ancestor. See Denkoroku Chapter 6.

Ding shangzuo (Ting shang-tso, Jo joza or Elder Ding), n.d. Appears in Blue Cliff Records 32.

Dingshan Shenying (Ting-shan Shen-ying, Jozan Shin'ei), 771-853. Dharma-heir of Guishan Lingyou.

Dingzhou Shizang (Ting-chou Shih-tsang, Joshu Sekiso), 714-800. A contemporary of Mazu. He is mentioned in Blue Cliff Records case 75.

Dizang Guichen (Ti-ts'ang Kuei-ch'in, Jizo-in Shino), 869-928. Also called Luohan Guichen (Lo-han Kuei-ch'en, Rakan Keichin). He studied with Xuefeng Yicun but awoke under Xuefeng's heir Xuansha Shibe. Gave Transmission to Fayen Wenyi. Xuansha is said to have passed to him Mikkyo Teachings and samaya who then passed these to Fayen. He appears in Records of Serenity 12, 20, 64, Sanbyakasoku Shobogenzo case 112 and Eihei Koroku 8.15.

Dogen 道元 : See Eihei Dogen.

Dongkeng Yanjun (Tung-k'eng Yen-chun, Tonkin Genshun), 882-966. A Dharma-heir of Touzi Datong, who was two generations after Danxia Tianran, a student of Shitou.

Dongshan Liangjie 洞山良价 (Tung-shan Liang-chieh; Tozan Ryokai), 807-869. Dharma-heir of Yunyan Tansheng. Wuben 无本 (Wu-pen, Gohon) is a posthumous title. Gave Transmission to Yunju Daoying. Appears in Blue Cliff Records Case 43, Records of Serenity 22, 49, 56, 89, 94, 98. See Denkoroku Chapter 39. See Dogen's Gyoji. See also the teisho series by Anzan Hoshin roshi Rhythm and Song: Commentaries on the Hokyo Zanmai and Medicine Mountain: The Recorded Sayings and Doings of Zen Master Yaoshan Weiyuan.

Dongshan Shouchu 洞山守初 (Tung-shan Shou-ch'u, Tozan Shusho), 910-90. A disciple of Yunmen cited by Dogen as a model tenzo. Appears in Blue Cliff Records 12, Gateless Gate 15, 18 (BCR 12 is identical to GG 18), a verse of his was used by Wumen in 37. See Cooking Zen.

Eihei Dogen zenji 一休道元; Dogen Kigen 道元, Bussho-dento kokushi, Koso 道元 Joyo daishi (1200-1253) Founder of the Japanese Soto Zen Lineage. Founder of Eihei-ji monastery. Author of the Shobogenzo and Eihei Shingi. Originally received ordination as a Tendai monk on Heiei-san at the age of 13. There he studied shi-kan, goma, Mikkyo. After studying briefly with the syncretic Tendai/Zen Master Yosai (Eisai), following Yosai's death he studied with and became the Dharma-heir of Myozen, Yosai's successor. In 1223 Myozen and Dogen travelled to China. Myozen died there. Dogen studied with Rujing and received Transmission in the Caodong Lineage at Tiantong-shan. He returned to Japan in 1227 and stayed for a time at Kennin-ji, Myozen's temple, and later at Kannon-dori-in where he established the first Zen Sodo in Japan, Kosho-Horin-ji. After several threats and attacks from Tendai and Shingon monks following his Raihai Tokuzui Teaching on freedom from gender bias and several other incidents upsetting to them he moved to Echizen province. There he and his monks stayed with Tendai monks of the Hakusan line while a new monastery, Daibutsu-ji (soon renamed Eihei-ji) was being built. Dogen's radical Transmission of the saijo (easy and perfect) practice and his recorded Teachings are the basis of all Soto Teachings. Anzan Hoshin roshi's Teachings are intimately interlaced at every point with Dogen's.

Eisai 一叟. See Myoan Eisai.

Enni Ben'en (一休本恩; 1202-1280) was a Japanese Buddhist monk in the Lineage of Myoan Yosai who studied various forms of forms of Mahayana under the Rinzai teacher Wuzhun Shifan in China. When he returned to Japan in 1241, he founded Tōfuku-ji monastery under the patronage of Kujo Michiie in Kyoto in 1243, and practiced zazen as well as other types of Buddhism. His disciples included Mujū Doko. It is believed that he was the first to bring udon noodles to Japan from China. See "Drawn In, Moving Forth".

Fayan Wenyi 法眼文意 (Fa-yen Wen-i, Hogen Buneki), 885-958. Dharma-heir of Dizeng (Luohan) Guichen in the Lineage of Xuansha Shibe. Founder of the Fayen-zong which died out after five generations. He had sixty-three Dharma-heirs. He was profoundly influenced by the Avatamsaka sutra and had received Mikkyo Teachings from Dizang. He appears in Blue Cliff Records 7, Records of Serenity 17, 20, 27, 51, 64, 74, and Gateless Gate 26 and in Dogen's Bendowa.

Fazheng Niepan (Fa-cheng Nieh-p'an also Baizhang Niepan, Hyakujo Nehan), n.d. A Dharma-brother under Mazu along with Baizhang Huaihai and Nanquan. He appears in Blue Cliff Records 28.

Fengxue Yanzhao (Feng-hsueh Yen-chao, Fuketsu Ensho), 896-973. Three generations after Linji and a Dharma-heir of Nanyuan Huiyong. All the subsequent Linji tradition descends from his Lineage, as supposedly predicted by Yangshan. Teacher of Shoushan Xingnian. He appears in Blue Cliff Records 38, 61, Records of Serenity 29, 34 and Gateless Gate 24. See Dogen's Yuibutsu Yobutsu.

Fenyang Shanzhao (Fen-yang Shan-chao, Funyo Zensho) 947-1024. Gave Transmission to Ciming Quyuan and is thus the Ancestor of all surviving Linji Lineages. He only had seven students. Fenyang was the first master to add verse commentaries to the old stories or koan. A student of the Caodong Lineage before receiving the Linji transmission from his teacher Shoushan Xingnian, Fenyang introduced the Caodong Five Degrees Teaching into the Linji tradition.

Foyan Qingyuan (Fo-yen Ch'ing-yuan, Butsugen Seion), 1067-1120. Student of Wuzu Fayan and teacher of Zhu'an Shigui.

Fu Dashi (Fu Ta-shih, Fu Daishi), 497-569. Fu Dashi was a very popular lay practitioner who lived around the time of Bodhidharma. He is said to have created rotating sutra shelves so images of him are often found near Chinese sutra libraries. He appears in Blue Cliff Records 67. Here is a poem from the Zenne Fu Daishi goroku:

Every night, go to sleep together with Buddha.

Each morning, arise together with Buddha

Moving or still, actions mirror each other.

Sitting, sleeping, both abide in the same place.

Never apart even by a hair's breadth,

Like body and shadow, one with the other.

If you wish to know where this Buddha is,

Just say the word, and there the Buddha is,

in the sound of your own voice.

Furong Daokai (Fu-jung Tao-kai, Fuyu Dokai), 1043-1118. Dharma-heir of Touzi Yiqing. See Denkoroku Chapter 46. Although Dogen sometimes refers to him as Dayang, he is more commonly known by the name Furong. Dayang and later Furong are both places he taught. Furong was particularly known for revitalizing the monastic standards of the Caodong/Soto Lineage. Dogen particularly praises him for vehemently refusing the imperial offer of extravagant robes and imperial honours that caused him to undergo a period of exile. His phrase "Green mountains are always walking" is used as a pivot point in Dogen's Sansui kyo. See also Gyoji, Kago, and Shisho.

Furong Lingxun (Fu-jung, Ling-hsun, Fuyo Reikun), 1043-1118. A posthumous name is Hongzhao. Dharma-heir of Guizong Zhichang. Taught at Mt. Furong (Fujian). He gave Xuansha Shibe the tonsure. See Dogen's Gyoji.

Fushan Fayuan (Fu-shan Fa-yuan, Fusan Hoen), 991-1067. Dharma-heir of Shexian Guisheng, despite having been previously expelled from his assembly. He also saved the Caodong Lineage from extinction when Dayang Qingxuan was going to die without a Dharma-heir. Fushan was in complete accord with Dayang, but was unwilling to take on the responsibility of publicly proclaiming the Caodong style in addition to his Linji Lineage from Guisheng. However, he was able later to transmit the Soto Lineage from Dayang to his own student, Touzi Yiqing. See Denkoroku Chapters 44, 45.

Fuzhao Dequang 傅超德 (Fu-chao Te-kuang, Bussho Tokko), 1121-1203. Dharma-heir of Dahui Zonggao in the Linji Lineage. Gave Transmission to Dainichi Nonin of the Daruma-shu in 1189 when asked to do so by two of Nonin's students who had travelled to China.

Gaoan Dayu (Kao-an Ta-yu, Koan Daigu), c. 9th C. Two generations after Mazu Dao-i, he was the Dharma-heir of Guizhong Zhichang, the teacher of Moshan, and also was one of Linji's teachers. He appears in Records of Serenity 86. See the Linji Yulu (Rinzai roku). See Dogen's Raihai Tokuzui and Gyoji.

Gento Sokuchu, 1729-1807. Fiftieth abbot of Eihei-ji, he published the popular Rufubon edition of the Eihei Shingi in 1794. Also compiled a major edition of the Shobogenzo.

Gesshu Soko, 1618-96. Teacher of Manzan Dohaku. Soto Zen reformer who brought attention to Dogen's writings.

Guanzhi Zhixian 貫錫 (Kuan-chih Chih-Hsien, Kankei Shikan), d. 895. Considered a Dharma-heir of Linji, Guanzhi also studied under and venerated the nun, Moshan Laoran. See Dogen's Rahai Tokuzui.

He appears in Chingde Chuandenglu section 12 and Yuanwu presents this story in his commentaries on Xuedou's verse to Blue Cliff Records case 52. A travelling monk asked Guanxi (Flowing Mountain Stream), "I've heard about Guanxi for a long time. Now that I get here, I only see a pond for soaking hemp." Guanxi said, "You only see the hemp soaking pond. You don't see the flowing mountain stream." The monk asked, "What is the flowing mountain stream?" Guanxi said, "The arrow whistles past fast."

Guifeng Zongmi 圭峰 (Kuei-feng Tsung-mi, Keiho Shumitsu) 780-841. A Chan Master of Shenhui's early Heze school and Fifth Ancestor of the Chinese Huayan school.

Guishan Huaixiu 慧巖 (Kuei-shan Huai-hsiu, Isan Eshu), 11th Century. Became a successor of Huanglong Huinan.

Guishan Lingyou 慧巖 (Kuei-shan Ling-yu, Isan Reiyu), 771-853. Also called 慧巖 Weishan Lingyou and Daiwei (Daigu). A Dharma-heir of Baizhang. Gave transmission to Lingyou Zhixian. Dongshan Liangjie studied with him for a time. The founder, along with his disciple, Yangshan Huiji, of one of the five Lineages of classical Chinese Zen Buddhism, the Guiyang house (Igyo in Japanese) which Transmitted ninety-seven mandalas and merged into the Linji House in the 10th century. Guishan's Admonitions is an early warning against laxity in the Zen community. Praised by Dogen as a former tenzo, he is referred to frequently in the Eihei Shingi. He appears in Blue Cliff Records 4, 24, 70, Records of Serenity 15, 37, 60, 83, 87, and Gateless Gate 40. He appears in the Sayings and Doings of Dongshan (Dongshan yulu) section 3. See Dogen's Tenzo kyokun in Cooking Zen, Ven. Anzan Hoshin roshi, Great Matter Publications, 1995 for numerous references to Guishan. See also Dogen's Shisho, Gyoji.

In Tenzo kyokun, Dogen refers to this story from Chanlin Leiju Chapter 14: When Guishan Lingyou lived on Baizhang shan he went off into the wilderness with his master, Baizhang Huihai, to work. Baizhang said, "Bring me some fire." Guishan replied, "Okay, right away." When Guishan returned he brought a stick to Baizhang who said, "Well, where is it?" Guishan turned the stick around in his hand, blew on it three times, and handed it back to Baizhang. Baizhang accepted the stick.

Also to this story in the Jingde Chuandenglu: Once when Daigu was training as tenzo on Baizhang shan, he went to serve the master. Baizhang called out, "Who is it?" Daigui answered, "Me, Lingyou." Baizhang said, "Go and stir up those coals and see if anything's burning." Daigui did as instructed and when he returned

told Baizhang that the fire was out. Baizhang got up, went to the brazier himself and stirred the ashes. Uncovering a small ember he brought it over to Daigui and said, “Well, what do you call this?” Daigui suddenly realized Baizhang’s pointing-out instructions and bowed.

Guyun Daoquan (Ku-yun Tao-ch’uan, Koun Dogon), 13th Century. Disciple of Zhuoan Deguang.

Guanqi Zhihian (Kuan-ch’i Chih-hsien, Kankei Shikan), d. 895.

Haihui [Baiyun] Shouduan (Hai-hui Pai-yun Shou-tuan, Kai-e [Haku’un] Shutan), 1025-1072. Primary Dharma-heir of Yangqi Fanghui and teacher of Wuzu Fayan.

Hangzhou Tianlong 天龍 (Hang-chou T’ien-lung, Koshu Tenryuo), n.d. 9th C. A Dharma-heir of Damei Fachang. Gave Transmission to Juzhi. He appears in Gateless Gate 3. See Dogen’s Gyoji.

Hanshan 寒山 (Han-shan, Kanzan), 7th C. Cold Mountain. A hermit poet who lived in the Tientai range of mountains. He appears in Blue Cliff Records 34 and Records of Serenity 3.

Heze Shenhui 荷澤 (Ho-tse Shen-hui, Katakū Jinne), 670-762. A Dharma-heir of Huineng, he put himself forward as the Seventh Ancestor in China and accused Shenxiu as an usurper of the title of Sixth Ancestor.

Hongzhi Zhengjue 洪智正覺 (Hung-chih Cheng-chueh, Wanshi Shokaku), 1091-1157. Also called Tiantong Hongzhi, having been abbot at the Tiantong monastery where Dogen’s master Tiantong Rujing later taught, Hongzhi was the most influential Chinese Soto teacher in the century before Dogen. The Records of Serenity were compiled by Wansong Xingxie around one hundred cases that he had selected and provided capping verses for. See Dogen’s Zazenshin, Gyoji.

Hoshan Wuyin (Ho-shan Wu-yin, Kazan Muin), d. 960. A Dharma-heir of Jiufeng Daoqian. Studied with Xuefeng until his death. He appears in Blue Cliff Records 44.

Hualin Shanjue (Hua-lin Shan-chueh, Karin Zenkaku), n.d. A Dharma-heir of Mazu, defeated in Dharma combat by Guishan while they served in Baizhang’s assembly. Later he became abbot at Hualin (his name after that). He once was asked by Prime Minister Pei Xiugong if he had any attendants. Hualin called out the names “large Emptiness” and “Small Emptiness” and two tigers appeared. When Pei Xiugong became frightened, Hualin asked the tigers to leave for a while. They roared and departed.

Huangbo Xiyun 黃蘗 (Huang-po I-ts’un, Obaku Kiyun), c. 9th C. A Dharma-heir of Baizhang Huaihai. He gave Transmission to Linji Yicun. He appears in Blue Cliff Records 11, Records of Serenity 53, 86, 96, and in Gateless Gate 2. See Dogen’s Gyoji.

Huanglong Huinan 黃龍 (Huang-lung Hui-nan, Oryo Enan), 1002-1069. A Dharma-heir of Ciming Qu Yuan and teacher of Huitang Zuxin. Huanglong is considered the founder of the Huanglong stream of the Linji Lineage that was later brought to Japan by Yosai (Eisai).

Huayan Xiuqing 華嚴 (Hua-yen Hsiu-ching, Kegon Kyujo), n.d. 9th CE. Dharma-heir of Dongshan Liangjie. Also known as Jingzhao and a posthumous epithet Baozhi. He taught at Huayan Monastery in Jingzhao (Shanxi). See the Dongshan yulu. Wudeng Huiyuan 無燈 13.244a-b (Five Lamps Gathered at the Source): “A disciple asked, ‘What if our great army presents sacrificial offerings to the King of Heaven, asking that it be victorious in battle, and the enemy army does the same, asking that it be the victor, which request will the

King of heaven honor?’ The master replied, ‘When Heaven sends down rain and dew, it does not choose between lush and withered plants.’”

Huike 慧可 . See Dazu Huike.

Huineng 慧能 . See Dajian Huineng.

Huoan Shiti (Huo-an Shih-t’i, Wakuan Shitai), 1108-1179. A Dharma-heir of Huguo Jingyuan (n.d.), thus grandson in Dharma of Yuanwu Keqin, the editor of Hekiganroku. He appears in Gateless Gate 4. See the Bodhidharma’s Eyes series, teisho 12.

[Huanglong] Huitang Zuxin (Hui-t’ang Tsu-hsin; [Oryu] Maida Soshin), 1025-1100. Dharma-heir of Huanglong Huinan. Huitang taught by raising a fist and saying “If you call this a fist you’ve said too much. If you say it’s not a fist you do not hit the mark.”

Huizhao: See Linji Yixuan.

“Iron Grindstone” Lu (Ryutetsuma), n.d. She appears in Blue Cliff Records 17, 24 Records of Serenity 60.

Jakuen 觉玄 The Japanese name by which Tiantong Rujing’s student Jiyuán (1207 – 8 October 1299) is better known. In 1228 he went to Japan to help his friend Dogen establish the Way there. He eventually received Dharma Transmission from Dogen’s heir Koun Ejo. he built a monastery called Hōkyō-ji (法興寺) in the style of Tiāntóng, which today owns the only surviving early treasures of Eihei-ji.

[Jiangxi] Mazu Daoyi 馬祖道一 ([Chiang-hsi] Ma-tsu Tao-i, Baso Doitsu) 709-788. He was the sole Dharma-heir of Nanyue Huairang. Amongst his 139 Dharma-heirs was Baizhang Huaihai. He was one of the most prominent of the Tang Chan masters and had a great deal to do with shaping the directness of Teaching styles through his use of the shout, stick, and glare. His sayings and doings are collected in the Jiangxi Daoyi Chan-shi yu-lu (Kiangsi Tao-i ch’an-shih yu-lu, Recorded Sayings of Ch’an master Daoyi of Jiangxi). He appears in Blue Cliff Records 3, 53, 73, Records of Serenity 6, 36, 90 and Gateless Gate 30, 33. He appears in the Sayings and Doings of Dongshan (Dongshan yulu) 2. See Dogen’s Uji, Koku, Hossho, Gyoji. Also see Medicine Mountain: The Recorded Sayings and Doings of Zen Master Yaoshan Weiyan.

Jiashan Shanhui 迦山善慧 (Chia-shan Shan-hui, Kassan Zen’e), 805-881. Dharma-heir of Chuanzi Decheng who was the heir of Yaoshan. See Mountains and Rivers, Ven. Anzan Hoshin roshi, Great Matter Publications, 1991. Denkoroku Chapter 22 quotes this verse:

Clearly there is nothing which is enlightenment.

The doctrine of enlightenment just deludes beings.

I just stretch out my legs and snooze.

There is nothing false and nothing real.

This is the essence of the Way.

Jianyuan Zhongxing (Chien-yuan Chung-hsing, Zengen Chuko), n.d. Considered a Dharma-heir of Daowu Yuanzhi. He realized the Dharma while he was tenzo on hearing a child recite the Kannon-gyo from the Lotus sutra. He appears in Jingde Chuandenglu 11. See Dogen’s Kobutsu-shin.

Jianzhi Sengcan 三智僧璨 (Chien-shih Seng-ts’an, Kanchi Sosan), d. 606. The Third Chinese Ancestor. See Denkoroku Chapter 31.

Jingqing Daofu 靖清道孚 (Ching-ch'ing Tao-fu, Kyosei Kyosho Dofu) 863/68 - 937. Student and Dharma-heir of Xuefeng Yicun. Jingqing Daofu had five Dharma successors. He appears in Blue Cliff Records 16, 23 and 46, Sanbyakusoku Shobogenzo Case 39. Mentioned in Dogen's Gyoji.

Jingzhao Mihu 荆兆 Mihū (Ching-chao Mi-hu, Keicho Beiyu), n.d. A Dharma-heir of Guishan. He appears in Dongshan yulu 69, the first part of the story also appearing as case 62 of the Serenity Records. He taught in the capital city Jingzhao (also known as Changan) and was famed for his full beard as well as this story from the Jingde Chuandeng Lu:

Mihu was dwelling in Jingzhao. An elder asked him, "These days people see a piece of rope in the moonlight and say it's a snake. I ask you, what would you call it if you saw a Buddha?"

Mihu said, "If there is a Buddha to be seen, it's not other than all beings."

The elder said, "A thousand years of peach pits."

Jinhua Juzhi (Chin-hua Chu-chih, Kinka Gutei), 9th C. A Dharma-heir of Hangzhou Tianlong. He appears in Sanbyakusoku Shobogenzo case 245, Blue Cliff Records 19, Records of Serenity 84, and Gateless Gate 3 (all of these are more or less the same case).

Jinniu (Chin-nui, Kingyu), n.d. One of Mazu's eighty-four Dharma-heirs. He appears in Blue Cliff Records case 74.

Juefan Huihong (Chiao-fan Hui-hung, Kakuhan Eko) of Simen (Shih-men, Sekimon), 1071-1128. Author of The Forest Records (Linjian-lu, Rinkan-roku or Sekimon-rinkan-roku). Published in 1107. It has 300 chapters describing various Buddhist Masters and monks. Dogen quotes from it (on Bodhidharma) in Gyoji and in Yuibutsu Yobutsu.

Keizan Jokin 遍常 , 1268-1325. Ordained by Koun Ejo. Dharma-heir of Tetsu Gikai and founder of Sojiji Monastery. Keizan extended Soto Zen widely into the Japanese lay populace. Author of the Keizan Shingi, the Denkoroku, Sankon Zazen Setsu, Zazen Yojinki. He appears in Transmission of Reality Case 14.

Kosho Chido, d. 1670. Thirtieth abbot of Eihei-ji, in 1667 he published all six essays of the Eihei Shingi together in the Shohon edition.

Koshu, 1424-1502? Fifteenth abbot of Eihei-ji, he first collected and copied Tenzo kyokun and Chiji Shingi.

Koun Ejo 遍常 , 1198-1280. Dogen's senior student and Dharma-heir and second abbot of Eihei-ji. He edited many of Dogen's writings and transcribed talks. Author of Komyozo Zanmai. See Denkoroku Chapter 53. He appears in Transmission of Reality Case 12.

Liangshan Yuanguan 良山; trad. Chinese: 良山 (Liang-shan Yüan-kuan; Japanese: Ryōzan) Enkan), n.d. Dharma-heir of Tongan Daopi. See Denkoroku 43.

Li Jingrang (Li Ching-jang, Ri Keijo), n.d. A government official who was a student and benefactor of Guishan.

Li Tongxuan 通玄 A lay scholar who was an important figure in the development and popularization of Huayan thought

Linguan Weiqing (Ling-yuan Wei-ch'ing, Reigen Isei), d. 1117. A Dharma-heir of Huitang Zuxin.

Linji Yixuan 臨濟 (Lin-chi I-hsuan, Rinzai Gigen), d. 867. Huizhao (Hui-chao, Esho) is a posthumous title. Linji was the Founding Ancestor of the Linji (Rinzai) Lineage. He appears in Blue Cliff Records 20 and 32, Records of Serenity 13, 38, 80, 86, 95. See Dogen's Gyoji.

Lingyun Zhijian (Ling-yun Chih-ch'in, Rei-un Shigon), n.d., Tang dynasty. A Dharma-heir of Guishan Lingyou. He wrote this verse about his waking up at the sight of peach blossoms:

For thirty years I sought the perfect swordsman.

How many leaves fell, how many branches bloomed.

*One moment I saw the peach flowers bloom and
from that moment to this I have had no doubt.*

See Dogen's Hotsu Mujoshin, Bendowa, and Keisei Sanshoku: Sounds of the Valley Streams, Colours of Mountains.

Li Tongxuan 臨頤 635-730 Tang Huayan master

Longshan (Lung-shan, Ryuzan), n.d. A Dharma-heir of Mazu. Also known as Yinshan (Hidden Mountain). He appears in Dogen's Sanbyakusoku Shobogenzo case 222 in Dongshan's "Two Clay Oxen."

Longtan Chongxin 龍潭 (Lung-t'an Ch'ung-hsin, Ryotan Soshin), 9th C. Gave transmission to Deshan. Appears in Gateless Gate 28. See Dogen's Shinfukatoku.

Longya Judun 龍牙 (Lung-ya Chu-tun, Ryuge Koton), 834/5-920/23. A Dharma-heir of Dongshan Liangjie. He appears in Blue Cliff Records 20 (which is also Records of Serenity 80) and cases 48, 49. He is referred to in Dogen's Bendowa. See the Transmission of Luminosity for a few of his verses and The Lineage of Luminosity: Dongshan's Continuing Lineage Part 2.

Luohan Guichen. See Dizeng Guichen.

Luoshan Daoxian (Lo-shan Tao-hsien, Rzan Dokan), n.d. A Dharma-heir of Yantou Quanho. See Dogen's Sanbyakusoku Shobogenzo 97.

Luxuan (Lu-hsuan, Rikko), 764-834. A lay student of Nanquan Puyuan. He appears in Blue Cliff Records 40.

Luzu Baoyun 盧祖 (Lu—tsu Pao-yun, Roso Houn), n.d. A Dharma-heir of Mazu. Although there is no record of his sayings and doings as such, many important figures such as Dongshan Liangjie encountered him. His answer to questions about Zen was usually to turn and face the wall in zazen: an open invitation to experience the answer.

[Maha]kashyapa 迦葉, 6th Century B.C.E. The First Indian Ancestor. He is said to have received transmission of the true Dharma Eye Treasury when he smiled at Sakyamuni's twirling of a flower before the assembly at Vulture Peak. He was known as foremost amongst the disciples in ascetic practice and is said to be waiting in a Himalayan cave to transmit Sakyamuni's kesa to the future Buddha Maitreya. Appears in Gateless Gate 6. See Denkoroku Chapter 2.

Magu Baoche 馬古 (Ma-ku Pao-che, Mayoku Hotetsu), n.d. A Dharma-heir of Mazu. He appears in Blue Cliff Records 31 and Records of Serenity 16 (which are the same case). See also Dogen's Genjokoan.

Maudgalyayana, 6th Century B.C.E. One of Sakyamuni's ten great disciples, foremost in the manifestation of

supernatural powers. He was ino at the Veluvana Vihara, the monastery donated by King Bimbisara. See Recorded Teachings of Vimalakirti.

Mazu Daoyi 道一 . See Jiangxi Mazu Daoyi.

Miaoxin 妙心 [zi Xianhuai] (Miao-hsin [tzu Hsien-huai]; Myoshin [of Waisu]) n.d. A female monastic disciple of Yangshan Huiji. See Bowing and Receiving: Commentaries on Eihei Dogen zenji's Raihai Tokuzui.

Mingzhao Deqian (Ming-chao Te-chien, Myosho Tokken), c. 10th C. Dharma-heir of Lohan Daoxiang. He appears in Blue Cliff Records 48, Records of Serenity 87, Sanbyakusoku 57.

Mingzhao Qisong (Ming-chao Ch'i-sung, Myokyo Kaisu), 1007-72. A noted scholar-monk who compiled a history of the Chan transmission, he was an heir of Dongshan Xiaocong (Tozan Gyoso in Japanese) in the Yunmen Lineage.

Moshan Liaoran or Laoran (Mo-shan Liao-jan; Massan Ryonen), n.d. A nun who was Dharma-heir of Gaoan Dayu, one of Linji's teachers, she was a teacher of Linji's disciple, Guanzhi Zhixian. See Jiangde Chuandeng-lu 11. See Dogen's Raihai Tokuzui.

Muju Dokyo (道休, 1 January 1227 - 9 November 1312), birth name Ichien Dōkyō, was a Buddhist monk of the Japanese Kamakura period. He is superficially considered a Rinzaï monk by some due to his compilation of the Shasekishū and similar books of koans, but there is good evidence that he was also an eager student of the Tendai, Pure Land, and Hosso sects, and he is occasionally placed in the Shingon and Ritsu sects as well. Born into the privileged Kajiwara family, he began his service by becoming a page at Jufuku-ji at the age of 13. He became a priest at the age of 18, in Hitachi Province, moving to Kanto for his studies. He founded Choraku-ji temple in Ueno as well as various other temples, and retired at the age of 80. His most important teacher was Enni, who practiced zazen as well as the engaged study of various traditions. The only ideology Mujū disapproved of was intolerance, and he "was himself aware of, and intrigued by, the paradox of the position". (Morrell 1985:19) He was disdainful of contemporaries such as Nichiren Shonin who denounced all practices but their own, and he accepted all schools of Buddhism as having a useful teaching, writing in the preface to Shasekishū that "when a man who practices one version of the Way of Buddha vilifies another because it differs from his own sect, he cannot avoid the sin of slandering the Law." [Wikipedia]

Mushin Daie, 1748-1825. Dharma-heir of Ryoshin Bodai. Made extensive additions to the Blue Cliff Records and the Himitsu Shobogenzo.

Muzhou Daoming (Mu-chou Tao-ming, Bokushu Domyo), ca. 780-877. Also called Venerable Chen, his family name. Along with Linji, a Dharma-heir to Huangbo (Huang-po, Obaku), d. 850 and in turn gave transmission to Yunmen (Yun-men Wen-yen, Unmon Bun'en). He appears in Blue Cliff Records 10, Records of Serenity 64, 92 and in the Linji yu-lu (Rinzai roku). See Dogen's Eihei Gen zenji goroku 3, Gyoji, and Muchu Setsumu.

Myoan Yosai or Eisai 永叡, also known as Zenko kokushi, 1141-1215. Yosai was a Tendai monk who had travelled to China twice in search of supplementary teachings. During his second trip in 1187 he received inka from Xu'an Huaichang (Hsu-an Huai-ch'ang, Kian Esho) as an heir in the Huanglong (Oryu) stream of the Linji House. Eisai taught Zen mixed with the exoteric and tantric Teachings (kenmitsu) of the Tendai House and in 1204 was appointed abbot of Kennin-ji by the emperor. His Lineage died out after only a few generations and can be said to only have continued through Dogen's Soto Lineage because Dogen was the

sole heir of Eisai's major disciple Myozen Ryonen. See Dogen's Bendowa.

Myozen Ryonen, 1184-1225. Also known as Butsuji Myozen. Dharma-heir of Myoan Yosai, he gave Transmission of the Linji Lineage to Dogen. He journeyed to China with Dogen in 1223 and practiced for three years at Tiantong-si where he died at Liaoren Hall. Myozen died in zazen posture and it was said that his cremation manifested a five-coloured rainbow body and three brilliant pearls were found in the ashes. A memorial statue of Myozen was installed at the monastery. See Dogen's Bendowa. See Cooking Zen.

Nagarjuna (Nagyaarjuna), 2nd-3rd Century. The Fourteenth Indian Ancestor. A primary exponent of the Madhyamika teaching, which applied the implications of Sunyata to all conceptual/experiential categories, undercutting the substantialism of Abhidharma. Nagarjuna's teaching is so universally acclaimed that virtually all later Mahayana movements claim him as an ancestor. See Denkoroku Chapter 15.

Nanda, 6th Century B.C.E. Half-brother of Sakyamuni; they were both sons of King Suddhodana. After Sakyamuni left home, Nanda became heir to the throne but later joined the Buddhist order and became an awakened arhat.

Nanquan Puyuan 南泉普愿 (Nan-ch'uan P'u-yuan, Nansen Fugan), 748-835. A Dharma-heir of Mazu Daoyi. He had seventeen heirs, amongst them Zhaozhou Congshen and Changsha Jingcen. He appears in Blue Cliff Records 28, 31, 40, 63, 64, 69, Records of Serenity 9, 10, 16, 23, 79, 90, 93 and Gateless Gate 14, 19, 27, 34. See Dogen's Gyoji.

Nanyang Huizhong 南陽慧忠 (Nan-yang Hui-cheng; Nanyo Echu; also Dazheng Chanshi, Ta-cheng Ch'an-shih, Daisho zenji), 675-775. A Dharma-heir of Huineng, the Sixth Ancestor. After receiving the Transmission he went into hermitage on Baiya 百崖 shan (Hakugai san) in Nanyang. Emperor Suzong had him dragged from his hermitage in 761 when Huizhong was about 81 and had him installed as the court Chan Master. He also served as the Teacher of Suzong's successor Daizong. Commonly referred to as the National Teacher (guoshi 國師 or kokushi) in Zen texts. He was independent of the various Northern and Southern schools of Chan that emerged and was respected by all of them. He appears in Blue Cliff Records 18, 69, 99, Records of Serenity 42, 85 and Gateless Gate 17. See Dogen's Bendowa, Gyoji, Mujo Sepopo, Osaku-sendaba, Bukkyo, Kobutsu-shin, Taishin-tsu and Keizan Jokin zenji's Denkoroku 39.

Nanyuan Huiyong 南元慧勇 (Nan-yuan Hui-yung; Nan'in Egyo), 860-930. Teacher of Fengxue Yenzhao in the third generation Linji Lineage.

Nanyue Huairang 南岳慧rang (Nan-yueh Hai-jang, Nangaku Ejo), 677-744. Dahui (Ta-hui, Daie) is a posthumous honorific. A Dharma-heir of the Sixth Ancestor, Dharma-brother of Qingyuan Xingsi. Two of the Five Houses of classical Chan stem from his Transmission. His Dharma-heir was Mazu Daoyi. His dialogue with Mazu on "polishing the tile" was tremendously influential for Dogen. See Dogen's Gyoji.

Nanyue Cikan (Nan-yueh Tz'u-k'an, Nangaku Jikan), n.d. Also known as Tiemien, "Iron Face" because of his strictness. He was a Dharma-heir of Huanglong Huinan.

Nanyue Huisi 南岳慧思 (Nan-yueh Hui-ssu, Nangaku Eshi), 515-577. The Master of Zhiyi and lecturer on the Lotus Sutra. A Chinese and Japan legend has it that he was reborn in Japan as Prince Shotoku. See Dongshan yulu 43.

Nanyue Xuantai (Nan-yueh Hsuan-t'an; Nangaku Gentai), 9th C. Dharma-heir of Shishuang Qingzhu. See Dogen's Gyoji.

Niaoko Daolin (Niao-k'o Tao-lin, Choka Dorin), 741-824. Known as "Bird's Nest" he was a Dharma-heir of Jingshan Guoyi (Ching-shan Kuo-i, Kinzan Koku-itsu) in the Niutou (Ox-head) Lineage that derived from the Fourth Ancestor. See Dogen's Shoaku Makusa. See Anzan Hoshin roshi's Doing Not-Doing.

Niutou Farong (Niu-t'ou Fa-jung; Gozu Hōyū) 594-657. A Dharma-heir of Daoxin, the founder of the Oxhead School of Northern Chan. A text called "Words on Mind" (Xin Ming, Hsin Ming, Shinmei) is attributed to him.

Panshan Baoji (P'an-shan Bao-chi, Banzan Hoshaku), 720-814. A Dharma-heir of Mazu Daoyi, he was the Master of Puhua. He appears in Blue Cliff Records 37. He is quoted by Keizan zenji in Denkoroku 49.

Pangyun jushi 龐雲居士 (P'ang-yun, Houn), 740-808/811. Known as Layman Pang or Ho koji 龐居士. The term "koji" was applied to lay students who had not received monastic ordination but still practised intensively. Similar to anagarika. A student of Mazu, Shitou and Yaoshan, among others. Pang lived in retreat at Yaoshan's monastery for sixteen years. His whole family were practitioners and his daughter also is especially noted as an adept. He appears in Blue Cliff Records 42. See *The Recorded Sayings of Layman Pang*, trans. by Sasaki, Iriya, Fraser, Weatherhill, 1971. Also see *Medicine Mountain: The Recorded Sayings and Doings of Zen Master Yaoshan Weiyān*.

Panshan Baoji (P'an-shan Pao-chi, Banzan Hoshaku), 720-814. A Dharma-heir of Mazu Daoyi. He appears in Blue Cliff Records 37.

Pei Xuigong (P'ei Hsiu-kung, Hai Kokyu), 797-870. Also Peixui. Prime minister and governor of several provinces, he was also a lay Zen adept who studied with many masters, including Guishan and Huangbo. Pei Xuigong compiled Huangbo's Record (see translation by John Blofeld, *The Zen Teachings of Huang Po*). Arranged the building of Huangbo's temple and also met Hualin's tigers. See *Sanbyakusoku* 9 and in *Eihei Koroku* 9:48.

Pojo Chinul 普救神, or Jinul 金祖, 1158-1210. Re-established Korean Son. Influenced by Zongmi and Dahui. See *Tracing Back the Radiance*, trans. by Robert Buswell, U. of Hawaii Press, 1994.

Prajnatara (Hannyatara), n.d. The Twenty-Seventh Indian Ancestor. Gave Transmission to Bodhidharma. See *Denkoroku* Chapter 28. He appears in *Records of Serenity* 3. This same koan appears in *Eihei Gen zenji goroku* 10.

Puhua 普化 (P'u-hua, Fuke), d. 860. A Dharma-heir of Panshan Baoji. After Panshan's death he hung around Linji's community, acting as a kind of "holy fool", and most of what we know of him appears in the Linji yulu. He appears in Dogen's *Sanbyakusoku* case 96. The Japanese Fuke House of Zen (普化院) made him their putative founder.

[Wikipedia: Fuke Zen was brought to Japan by Shinchi Kakushin (神智)(1207-1298), also known as Muhon Kakushin (無本) and posthumously as Hotto Kokushi (忽都). Kakushin had travelled to China for six years and studied with the famous Chinese Chan master Wumen (無門) of the Linji lineage. Kakushin became a disciple of Chōsan, a 17th generation teacher of the Fuke sect of China. Although it no longer exists as a religious organization, Fuke Zen's following during the feudal period was quite extensive. Its members could be easily recognized by their practice playing the shakuhachi flute, which was considered a form of

meditation and was called suizen (坐禅). These musician-monks were known at first as komosō (草庵; literally “straw-mat monks”) and, by the mid-1600s, as komusō (空庵; literally “emptiness monk”).]

Qianfeng Chuanchu (Ch’ien-feng Ch’uan-ch’u, Seiho Denso or Kempo), n.d. Dharma-heir of Luopu Yuanan. See Dogen’s Jippo and Sanbyakusoku Shobogenzo case 37.

Qinglin Shiqian (清林) (Ch’ing-lin Shih-ch’ien, Seirin Shiken), n.d. A Dharma-heir of Dongshan Liangjie. See Dongshan yulu 54, 55 and Sanbyakusoku 204. See Rhythm and Song and TLOL The Continuing Lineage of Dongshan: Part 2.

Qingyuan Xingsi (清遠) (Ch’ing-yuan Hsing-ssu, Seigen Gyoshi), 660?-740. The Thirty-Fourth Ancestor. A Dharma-heir of the Sixth Ancestor Huineng. His Dharma-heir was Shitou Xiqian. His posthumous title was Hongzhi (Hung-chi, Gusai), “Helping Others.” Very little is known about his biography. Three of the Five Houses of classical Chan developed out of his Lineage: the Cadong, Yunmen, and Fayan. He appears in Records of Serenity 5. See Denkoroku Chapter 35. See Dogen’s Shisho, Gyoji.

Qinshan Wensui (欽山) (Ch’in-shan Wen-sui, Kinzan Bunsui). n.d. A Dharma-heir of Dongshan Liangjie. He studied at first under Deshan along with Xuefeng. Deshan once beat him so severely he was put in the infirmary. After this, he left to study with Dongshan and became abbot of Qinshan monastery at 27 years old. He appears in Blue Cliff Records 56.

Ruiyan Shiyān (瑞岩) (Jui-yen Shih-yen, Zuigan Shigen), n.d. A Dharma-heir of Yantou Quanho, he also studied with Jiashan Shanhui. He appears in Records of Serenity 72, and the same koan appears in Gateless Gate 12 and Sanbyakusoku Shobogenzo 247.

Sanghanandi (Sogyanandai), d. 74 B.C.E. The Seventeenth Indian Ancestor. See Denkoroku Chapter 18.

Sanping Yizhong (San-p’ing I-chung; Sampei Gichu), 781-872. A Dharma-heir of Dadian Baotong (a successor to Shitou). See Dogen’s Gyoji. He is quoted in Denkoroku 28 as saying, “If you can understand here, there is no confusion. Whether you distinguish or do not distinguish between essence and function, there is nothing wrong.”

In the Jingde Chuandenglū:

When Sanping first called on Shigong Huicang when Shigong saw him coming he went through the motions of bending back a bow and said, “Look, an arrow.”

Sanping bared his chest and said, “This is the arrow that kills. What is the arrow that gives life?”

Shigong plucked the bowstring three times upon which Sanping bowed.

Shigong said, “After thirty years with a single bow and two arrows I’ve finally managed to shoot half a sage.”

Then he broke his bow and arrows.

Later Sanping took this up with Datian who said, “If it is the arrow which gives life, why draw it on a bowstring?”

Sanping did not know what to say.

Datian said, “Thirty years from now it will still be hard for someone to bring up these words.

Sansheng Huiran (三聖) (San-sheng Hui-jan, Sansho Enen), 9th C. A Dharma-heir of Linji Yixuan, he compiled the Linji yulu of his Master’s Teachings. He appears in Blue Cliff Records 49, 68 and Records of Serenity 13, 33 (which is the same case as Blue Cliff 49), 63 and in the Dongshan yulu 68.

Sengcan 僧鑑 . See Jianzhi Sengcan.

Shenshan Sengmi 神山僧密 (Shen-shan Seng-me, Shinzan Somitsu) n.d. A Dharma-brother to Dongshan Liangjie while studying with Yunyan Tansheng, he continued his training with Dongshan who often referred to him as “Uncle Mi”. See Rhythm and Song and the Dongshan yulu.

Sengzhao (Seng-chao, Cho-ho), 374-414. Sengzhao was a student of Kumarajiva and was on his staff of translators. He wrote an introduction to Kumarajiva’s Brahmajala sutra, which forms the basis of the forty-eight supporting precepts practised by monastics of the Northern Mountain Order of WWZC. The Zhaolun (Chao-lun) is an important early Chinese Buddhist collection of essays which presented time, sunyata, prajna, and nirvana in the context of native, Taoist-inspired terminology. Shitou Xiqian was inspired to compose the Sandokai: Meeting of Ultimate and Relative while reading the Zhaolun. He also wrote a commentary on the Vimalakirti sutra. He is mentioned in Blue Cliff Records 40. See Without Difficulty, Studying the Mystery, and Denkoroku: Record of the Transmission of Luminosity. From the Zhaolun:

The true nature of dharmas is that they are neither in motion, nor at rest. Or, to put it differently: they are both in motion and in rest. To use the formulation of the Middle Way: by stating that there is both motion and rest, we fall into one of the two extremes. By stating that there is neither motion nor rest, we follow the Middle Way.

All dharmas are truly non-existent in one sense and not non-existent in another sense. In the first point of view they are although apparently existing, actually non-existing. In the second point of view they are although apparently non-existing, actually not non-existing.

Thus the sage is as a hollow void. He cherishes no-knowledge. He remains in this world of impermanence and activities; however he abides in the realm of non-action (wu-wei). He is situated within the walls of what is expressible, and yet he lives in the open space that transcends all speech. He is silent and alone, empty and open; his form of existence cannot be covered in words. There remains nothing further to be said about him.

Shanku Huang (Shan-k’u Huang, Sankoku O), 1045-1105. A noted poet and government official who was a lay disciple of Huitang Zuxin.

Sariputra, 6th Century B.C.E. One of the ten great disciples of Sakyamuni. He was especially noted for wisdom. See the Recorded Teachings of Vimalakirti, the Heart sutra, the 8,000 Line Prajnaparamita Discourse.

Shenxiu 神秀 (Shen-hsiu, Jinshu), 605?-706. “Heavenly Excellence.” Shenxiu was a Dharma-heir of Hongren and for many years his Lineage of East Mountain teachings or “Northern” Chan was tremendously influential. See Denkoroku Chapter 34. Mentioned in Gyoji.

Shexian Guixing (She-hsien Kuei-ching, Sekken Kisei), c. 10th C. A Dharma successor of Shoushan Xingian in the fifth generation after Linji, he was known for his strickness. See Dogen’s Uji.

Shigong Huicang (Shih-kung Hui-ts’ang, Shakkyo Ezo), n.d. A Dharma-heir of Mazu Daoyi. He was formerly a hunter who became a monk when he was chasing a deer and came upon Mazu in hermitage. He appears with his Dharma-brother Xitang Zhizang in Dogen’s Koku, Sanbyakusoku 248, and Eihei Koroku 9: 53. See also Sanping Yizhong.

Shishuang Chuyuan 師雙楚元 . See Ciming (Shishuang) Quyuan.

Shishuang Qingzhu or Qingju 清珠 (Shih-shuang Ch'ing-chu, Sekiso Keisho), 807-888. Not to be confused with Ciming (Shishuang) Quyuan. A Dharma-heir of Daowu Yuanzhi, in the line of Yaoshan Weiyan. He practiced as rice steward under Guishan before studying with Daowu. Dongshan Liangjie had a monk track him down and he was appointed abbot on Mount Shishuang. His community there was noted for never laying down to sleep and was called the "Dead Tree Hall." He appears in Records of Serenity 68, 89, 96, 98. He appears in the Sayings and Doings of Dongshan (Dongshan yulu) section 75. See Dogen's Gyoji.

Shitou Xiqian 石頭希遷 (Shih-t'ou Hsi-ch'ien, Sekito Kisen) 700-790. The Thirty-Fifth Ancestor. Author of the Cantong qi (T'san-t'ung-ch'i, Sandokai), trans. by Anzan Hoshin roshi and Yasuda Joshu roshi in Chanting Breath and Sound, Great Matter Publications, 1994. He was accepted as a student by Huineng in 713. After Huineng died, we know very little about what happened next until he was ordained at Lofu-shan in 728, after which he went to study with Qingyuan in Zhihzhou. He studied with Qingyuan for twelve years and then, in 742, Xiqian went to Nanyue where he built a hermitage for himself on top of a large flat rock east of the Nanzi temple. Thus people called him "Shitou Hoshang," "cliff-edge monk" or, more colourfully, "Stone-head." In 764 he went to Liangduan where he and his his monastery had a great deal of interaction with another famous Zen master Jiangxi Mazu Daoyi (Chiang-hsi Ma-tsu Tao-i, Baso Doitsu) 709-788. The Jingde Chuandeng-lu says of these two, "West of the (Jiangxi) river the great solitary one (Mazu) is the master and south of the lake (Hunan) Cliff-edge (Shihtou) is the master. Whoever has not met these two great masters is ignorant of Zen."

Three of the early five Zen Houses or streams stem from Shihtou; as well as Yaoshan Weiyan, from whom sprang the Caodong-zong (Soto), his many Dharma-heirs include Tianhuang Daowu (T'ien-huang Tao-wu, Tenno Dogo), 748-807, from whose heirs the Fayen-zong (Hogen) and Yunmen-zong (Ummon) originated. Danxia Tianran (Tan-hsia T'ien-jan, Tanka Tennen), 739-824, and Dandian Baotong (Ta-tien Pao-t'ung, Daiten Hotsu), d. 819, were two other Dharma-heirs, but their Lineages died out after a few generations. See Denkoroku, Chapter 36. See Dogen's Gyoji. See Anzan Hoshin roshi's Studying the Mystery for extensive commentary on the Sandokai and Shitou's Teachings. Also see Medicine Mountain: The Recorded Sayings and Doings of Zen Master Yaoshan Weiyan.

Shoushan Xingnian 壽山性念 (Shou-shan Hsing-nien, Shuzan Shonen) 926-993. Dharma-heir of Fengxue Yanzhao. Gave Transmission to Fenyang and Shexian Guisheng. See Dogen's Uji.

Shuangling Hua (Shuang-ling Hua, Sorei Ke), n.d. A Dharma-heir of Huitang Zuxin. See Dogen's Chiji Shingi.

Sima Chengzheng (Ssu-ma Ch'eng-cheng, Shiba Shotei), n.d. A lay student of Mazu Daoyi. See Dogen's Chiji Shingi.

Sikong Benjing (Shih-k'ung Pen-ching, Shiku Honjo), 667-0761. An heir of the Sixth Ancestor. His phrase, "A person who seeks the Way practise the Way" is quoted in Dogens Bendowa.

Sixin Wuxin 息心無心 (Ssu-hsin Wu-hsin, Shishin Goshin) 1044-1115. A Dharma-heir of Huitang Zuxin in the Linji Lineage. He is quoted in Dogen's Yuibutsu Yobustsu.

Songyuan Chongyue 宋元重月 (Sung-yuan Ch'ung-yueh, Shogen Sogaku), 1139-1209. A Dharma Ancestor of the Transmission that came to Hakuin. He appears in Gateless Gate 20. He is also known for the following: Master Songyuan addressed the assembly and said, "In order to realize the Way with perfect clarity, there is one essential point you must penetrate and not avoid: the red thread of passions that cannot be severed. Few

really face this problem, and it is not at all easy to settle. Face it directly without hesitation, for how else can liberation come?"

Sushan Guangren 舒山 or Shushan Kuangren 舒山 (Shu-shan K'uang-jen, Sozan Konin), 837-909. Popularly known as Uncle Dwarf. A Dharma-heir of Dongshan Liangjie. A major character in Rhythm and Song. The Jingde Chuandenglu says: "Amongst all of Dongshan's students Guangren had a natural power in displaying the innermost mystery. His fellow students were as impressed by him as if he could chew the iron tip of an arrow. Whenever they wanted to clarify a question about the various depths of practice they said, "Let's just go and ask Uncle Dwarf." See Dogen's Kobutsushin and Sanbyakusoku Shobogenzo 97 and TLOL The Continuing Lineage of Dongshan Part 2.

Taiyuan Fu or Daiyuan Fu (T'ai-yuan Fu, Taigen Fu or Daigen Fu Joza), 9th C. Disciple of Xuefeng awakened by a tenzo. Dogen refers to this story in Tenzo kyokun; see Cooking Zen.

According to the Wudeng Huiyuan (Goto Egen) Chapter 17: Once the great Buddhist scholar Daiyuan Fu (Daigen Fu Joza) was lecturing on the Great Cessation Discourse (Mahaparinirvana sutra) at Guangkao-Xiao in Yangzhou. The tenzo from Jiashan who was travelling from temple to temple, happened to get snowed in there and so he listened in on the lecture. Daiyuan Fu was explaining the section on the three factors of Buddha Nature and the three virtues of the Dharmakaya when, in the midst of the explanation of the subtleties of the Dharmakaya, the tenzo burst out laughing. After the lecture Daiyuan Fu asked the tenzo to his room where he said, "Look, I'm really a very simple person and so the comments I make when I lecture on the sutras are just literal explanations. I noticed that you couldn't help laughing about what I said about the Dharmakaya. Could you be so kind as to point out where I went off?" The tenzo said, "Well, you were saying just what was written down there, and so it's not that it is wrong. It's just that you didn't know what you were saying." So after this Daiyuan Fu ceased any further lectures and began to visit many masters, inquiring of the Buddha Dharma, exerting himself in practice.

Tanlin 曇林 (T'an-lin) 506-574. Author or editor of Bodhidharma's "Two Entries and Four Practices".

Tanzhou Longshan 隆山 (T'an-chou Lung-shan, Tanshu Ryuzan), c. 9th C. Dharma-heir of Mazu Daoyi. He dwelled in hermitage throughout his life. See Dogen's Gyoji. He appears in Dongshan yulu 23 which Dogen zenji uses as Shobogenzo Sanbyakusoku Case 222: Dongshan's "Two Clay Oxen Enter the Sea".

Tettsu Gikai 德嗣, 1219-1309. A student of Dogen's who later received Transmission from Koun Ejo. Gave Transmission to Keizan Jokin. Third Abbot of Eihei-ji, founded Daijo-ji. Travelled to China to study monastic architecture and forms. Appears in Transmission of Luminosity Cases 13, 14.

Tianhuang Daowu 天黃 (T'ien-huang Tao-wu, Tenno Dogo), 748-807. A Dharma-heir of Shitou Xiqian. The Fayen-zong (Hogen) and Yunmen-zong (Ummon) originated from this line.

Tiantong Hongzhi. See Hongzhi Zhengjue.

Tiantong Rujing 天童 (T'ien-t'ung Ju-ching, Tendo Nyojo), 1163-1228. The Fiftieth Ancestor. Gave Transmission to Eihei Dogen. Appears in Transmission of Luminosity Case 11. See Denkoroku Chapter 51. See Gyoji.

Tianyi Yihuai (T'ien-yi Yi-huai, Tenne Gikai), 993-1064. Studied with Shexian Guisheng. A Dharma-heir of Xuedou. Gave Transmission to Yuantong Faxiu. See Dogen's Chiji Shingi.

Tongfeng Anju (T'ung-feng An-chu, Toho Anshu), 9th C. Dharma-heir of Linji. Lived as a hermit. He appears in Blue Cliff Records 85.

Tongan Daopi 陶道子 (T'ung-an Tao-p'i) Doan Dōhi. See Denkoroku 41.

Tongan Guanzhi 陶觀止 (T'ung-an Kuan-chih, Dōan Kanshi). See Denkoroku 42.

Touzi Datong (T'ou-tzu Ta-t'ung, Tosu Daido), 819-914. Dharma-heir of Cuiwei Wuxue, two generations after Shitou's student Danxia Tianran. Gave Transmission to Dongkeng Yanjun. Was originally a Huayan monk before beginning Chan study. He appears in Blue Cliff Records 41, 79, 80, 91. See Dogen's Chiji Shingi, Gyoji.

Touzi Yiqing (T'ou-tzu Yi-ch'ing, Tosu Gisei), 1032-83. The Forty-Fourth Ancestor. Received Dayang's Caodong Transmission through Fushan Fayuan. Gave Transmission to Furong Daokai. Deeply immersed in Huayan studies. He appears in Records of Serenity 64 and Sanbyakusoku Shobogenzo case 160. See Denkoroku Chapter 45.

Vasumitra (Bashumitsu), circa 1st C. The seventh Ancestor in India. Born in Gandhara, the Dharma-heir of Miccaka. Before meeting Miccaka he was famous for wandering about town with a bowl of wine that he was always sipping from. See Denkoroku 8. See Dogen's Koku.

Wansong Xingxiu 萬頌性修 (Wan-sung Hsing-hsiu, Bansho Gyoshu), 1166-1246. Caodong master, Dharma-heir of Xueyuan. Composed the pointing phrases and added commentaries to the cases and capping verses compiled by Hongzhi Zhenjue. He taught at Conglin (T'sung-lin, Shorin, Serenity monastery) and published the volume under the name of the Congrong lu in 1224.

Weiyi Xitang (Wei-i Hsi-t'ang, Ichi Seido), 1202-1281. Weiyi means "west hall". A Linji Master of the Yangqi line, he had retired to Tiantongshan while Dogen was there. See Dogen's Shisho.

Wufeng Changguan 無風常觀 (Wufeng Ch'ang-kuan, Goho Jokan), ca. 8th-9th C. A Dharma-heir of Baizhang. Very little is known of him. He appears in Blue Cliff Records 70, 71. In the Wudeng Huiyan it says:
*Baizhang said, "I would like someone to go to Xitang and tell him something." Wufeng said, "I'll go."
Baizhang said, "How will you speak to him?" Wufeng said, "I'll wait until I see Xitang, then I'll speak."
Baizhang asked, "What will you say?" Wufeng said, "When I come back, I'll tell you."*

Wujiu Youxuan (Wu-chiu Yu-hsuan, Ukyu Yugen), n.d. One of Mazu's eighty-four Dharma-heirs. He appears in Blue Cliff Records case 75.

Wuliang Congzhou (Wu-liang Ts'ung-shou, Muryo Soju), 13th C. His Daily Life in the Assembly is translated by Griffith T. Foulk in Buddhism in Practice, Princeton, 1995.

Wumen Huikai 無門會開 (Wu-men Hui-k'ai, Mumon Ekai), 1183 to 1260. Compiled the famous Gateless Gate (Wumenguan, Wu-men-kuan, Mumonkan) collection of 49 koan. Published in 1229, it was not brought to Japan until 1254.

Wuzhou Wenxi (Wu-cjou Wen-hsi, Mujaku Bunki), 821-900. Received Transmission from Yangshan. Spoke often with Manjushri. See Dogen's Chiji Shingi.

Wuxie Lingmo 無歇靈模 (Wu-hsieh Lingmo), 747-818, was a second generation Teacher in the line of Mazu. He also studied with Shitou. Dongshan was ten years old when he began to study with Wuxie. See Dongshan yulu 1 and 107.

Wuzu Faya 無祖法雅 (Wu-tsu Fa-yen, Goso Hoen), 1024-1104. Also known as Qingyuan (not to be confused with Fayan Wenyi or Qingyuan Xingsi). He studied with many Masters including Fushan Fayuan but became the Dharma-heir of Baiyun Shouduan. He is quoted in Dogen's Tenborin, "When a person exhibits reality and returns to the source, space throughout the ten directions crunches up against itself." See Dogen's Gyoji.

Xiang Baojing (Hsiang Pao-ching, Kozan Hojo) of Mt. Ryumon near Rakuyo. According to the Jingde Chuandeng-lu, Huike was ordained as a homeless monk by Dhyana-charya Baojing at the Xiang-zi near Loyang and received the Complete Precepts at Yung-mu-zi. See Denkoroku 30. See Dogen's Gyoji.

Xingjiao Xiashou (Hsiang-chiao Hsia-shou, Kokyo Shoju), n.d. Is quoted in the Forest Records or Linjian-lu and in Dogen's Yuibutsu Yobutsu. See Anzan Hoshin roshi's teisho series "Seeing Eye to Eye."

Xianglin Chengyuan 香林澄遠 (Hsiang-lin Cheng-yuan, Kyorin Cho-on), ca. 908-87. A Dharma-heir of Yunmen Wenyan, Dharma brother of Dongshan Shouchou. He served as Yunmen's jisha (attendant for eighteen years and all this time the only Teaching he received was Yunmen calling out his name and, when he answered, then yelling: "WHAT IS THIS?" Appears in Blue Cliff Records 17 and in Wudeng Huiyuan 15.

Xiangyan Zhixian 香嚴智閑 (Hsiang-yen Chih-hsien, Kyogen Chikan), d. 840 or 898. See Gateless Gate Case 3, Kaigenroku 9. Studied with Baizhang, received transmission from his Dharma-brother Guishan. See Dogen's Gabyo, Soshi-sairai-no-i and Gyoji.

Xichan (Hsi-ch'an, Saizen) n.d. A Dharma-heir of Nanquan. He is referred to in Blue Cliff Records Case 54.

Xingyang Qingrang 行陽清朗 (Hsiang-yang Chih-hsien, Koyo Seijo), n.d. A Dharma-heir of Bajiao Huiqing. One of the last Masters of the Guiyang school. He appears in Gateless Gate case 9.

Xitang Zhizang (Hsi-t'ang Chih-tsang , Seido Chizo), 735-814. A Dharma-heir of Mazu Daoyi. His Dharma-heirs Jilin Daoyi and Hongshe were Korean monks who were fundamental in the establishment of the Nine Mountains of Korean Chan. He appears in Blue Cliff Records 73. He appears with his Dharma-brother Shigong Huicang in Dogen's Koku.

Xiyuan Siming (His-yuan Ssu-ming, Saiin Shimyo), n.d. A Dharma-heir of Baishou Yanzhao.

Xuanzong (Hsuan-tsung, Senso), Tang emperor reigned from 847-860. During a period of hiding from his nephew Emperor Wu Zong, Xuan studied with Xiangyan, Yanguan and Huangbo. See Dogen's Gyoji.

Xuedou Chongxian 雪窦重顯 (Hsueh-tou Ch'ung-hsien, Seccho Juken), 982-1052. Mingjue (Ming-chueh, Myokaku) was a posthumous title. In the Yunmen Lineage. Compiled the cases and provided the capping verses which became the basis for the Blue Cliff Records. He appears in Records of Serenity 26, 34. See Cooking Zen.

Xuansha Shibeī 玄沙師備 (Hsuan-sha Shih-pei, Gensha Shibi), 835-908. A Dharma-heir of Xuefeng Yicun, they both died in the same year. Gave Transmission to Dizang Guichen. He appears in Blue Cliff Records 22, 56, 88, Records of Serenity 81 and in Wumen's commentary in Gateless Gate 41, Sanbyakasoku Shobogenzo

case 112. See Dogen's Ikka Myoju, Gyoji, Bukkyo.

Xuefeng Yicun 雪峰 (Hsueh-feng I'tsun, Seppo Gison), 822-908. Also called Zhenjue Chen-chueh. He studied with Dongshan Liangjie, for nine training periods, with Touzi Datong for three, he became a Dharma-heir of Deshan Xuanjian. He was close friends with Yantou Quanhua. The Yunmen and Fayuan schools developed from his Dharma-heirs. He appears in Blue Cliff Records 5, 22, 44, 49, 51, 66, Records of Serenity 24, 33, 50, 55, 63, 64, 92 and Gateless Gate 13. He appears in the Sayings and Doings of Dongshan (Dongshan yulu) 33, 34, 35, 36, 37, 38, 39, 61, 80. See Cooking Zen, Dogen's Chiji Shingi, Gyoji.

Yangqi Fanghui 楊岐 (Yang-ch'i Fang-hui, Yogi Hoe), 992-1049. Dharma-heir of Shishuang Chuyuan. Founder of the Yangqi, one of the two main lines of Linji Chan. All modern Japanese Rinzai Zen comes from his Lineage. See Dogen's Chiji Shingi, Gyoji.

Yangshan Huiji 楊山 (Yang-shan Hui-chi; Gyozan or Kyozan Ejaku), 807-883. Along with his teacher Guishan (Kuei-shan Ling-yu; Isan Reiyu, 771-853), founded the Guiyang (Kuei-yang; Igyo) House. He received transmission as well from Danyuan Yingzhen (Tan-yuan Ying-chen; Tangen Oshin), c. 9 C., of ninety-seven mandalas that he integrated into the practice of the Guiyang school. Nick-named "Little Sakyamuni." Yangshan appears in Blue Cliff Records 34 and 68, Records of Serenity 15, 26, 32, 37, 62, 72, 77, 90, 91 and in Gateless Gate 25 and in Dongshan yulu 69. See Dogen's Shisho, Gyoji.

Yanguan Qian (Yen-kuan Ch'i-an, Enkan Seian), d. 842. A Dharma-heir of Mazu. A posthumous title was Wukong (Awake Emptiness), which was conferred upon him by his former student Emperor Xuan Zong. He first studied the Vinaya deeply before studying with Mazu. He taught at Haichang zi in Yanguan, Hang region (Zhejiang). He appears in Records of Serenity case 25. See Dogen's Gyoji.

Yanshou (Yen-shou Chen-hsieh, Shiketsu),

Yantou Quanhua 雁頭 (Yen-t'ou Ch'uan-huo, Ganto Zenkatsu), 828-887. A Dharma-heir of Deshan Xuanjin, close friend of Xuefeng. He gave transmission to Luoshan. The story of the great shout that resounded for ten li that he gave when murdered by bandits was pivotal for Hakuin Ekaku. He appears in Blue Cliff Records 51, 66, Records of Serenity 22, 43, 50, 55, 75 and Gateless Gate 13. The Wudeng Huiyan says:
During the turmoil at the end of the Tang dynasty bandits were about throughout the land. The community left the temple to hide in the forest. Yantou stayed alone at the temple, practising zazen. One day the leader of a bandit gang came to the temple. In a fury because there was nothing to steal, he brandished his knife and then stabbed Yantou. Yantou let out a penetrating shout and died. The sound was heard for ten miles around."

Yanyang Shanxin (Yen-yang Shan-hsin, Genyo Zenshin), n.d. One of two Dharma-heirs of Zhaozhou. Yanyang was the monk who appears in the Kaigenroku as "the monk".

A monk asked, "How is it when you have nothing?"

Zhaozhou said, "Throw it away."

The monk said, "I have nothing. How can I throw it away?"

Zhaozhou said, "Then go on carrying it."

Yaoshan Weiyan 岳山 (Yueh-shan Wei-yen; Yakusan Igen), 745-828 or 750-834. A posthumous name is Hongdao. The Thirty-Sixth Ancestor. A Dharma-heir of Shitou Xiqian. His Dharma-heirs were Yunyan Tansheng (from his heir Dongshan Liangjie the Caodong Lineage began) and Chuanzi Decheng, and Daowu

Yuanzhi. He also studied with Mazu Daoyi, who had given Transmission to Daowu before Daowu studied with Yaoshan and received his Transmission. He appears in the Sayings and Doings of Dongshan (Dongshan yulu) 91, 110, 111, 112, 113. He appears in Records of Serenity 5 (comm.), 7. See Denkoroku Chapter 37. See also the encounters between Yaoshan and Shitou and then Mazu in Dogen's Uji. See Dogen's Immo, Kamkin, Busso, Sanjshichihon-Bodai-Bumpo, Jukai, Gyoji, Kangin. Anzan Hoshin roshi has compiled Medicine Mountain: Recorded Sayings and Doings of Zen Master Yaoshan Weiyan. Dogen zenji recounts the following story in Shobogenzo 30: Kangin:

The Ancestor Yaoshan usually did not allow sutra study but one day a monk found him looking at an open scroll. The monk said, "Teacher, you usually do not allow us to read the sutras, so why are you yourself reading them?"

"I just need to rest my eyes on something."

The monk replied, "Well, can I use the same excuse?"

The master replied, "If you were to look at the sutras you'd burn a hole through their cover."

Yongjia Xuanjue 永加玄觉 (Yung-chia Hsuan-chueh, Yoka Genkaku) d. 713. His Zheng Daoge 正达 (Cheng Tao Ko, Sho Doka) is translated as the Song of Liberation by Yasuda Joshu roshi and Anzan Hoshin roshi, Treasury of Luminosity: Teachings of the Soto Zen Masters, WWZC Archives. He appears in Eihei Gen zenji goroku 3.

Yosai. See Myoan Yosai.

Youxi Daoyu of Taiju (Yu-hsi Tao-yu of T'ai-chu), n.d. A disciple of Dongshan Liangjie. Appears in Dongshan yulu 65.

Yuantong Faxiu (Yuan-t'ung Fa-hsiu, Enzu Hoshu), n.d.. A Dharma heir of Tianyi Yihuai, who had also studied with Fushan Fayuan's Master Shexian. Touzi Yiqing went to stay at his monastery following receiving Dayang's Transmission through Fushan. See Denkoroku Chapter 45.

Yuanwu Keqin 圆悟克勤 (Yuan-wu K'o-ch'in, Engo Kokugon), 1063-1135. Native of P'eng-chou 彭州 (Hoshu), he studied Zen under Wu-tsu Fa-yen 无住法眼 (Goso Hoen) and inherited the Dharma from him. He lectured on the hundred koan and poems collected and composed by Hsueh-tou Chung-hsien 雪窦重显 (Setcho Juken), and compiled them into the Hekiganroku 碧岩录 (Blue Cliff Record) with the addition of his introduction (suiji 随记), capping phrases (jakugo 夹颂) and discussion (hyosho 议).

Yunfeng Wenyue (Yun-feng Wen-yueh, Umpo Bun'etsu) 998-1062. Linji Lineage. Quoted in Denkoroku Chapter 17.

Yungai Shouzhi (Yun-kai Shouh-chi, Ungai Shouchi), n.d.

Yunju Daoying 云居道莹 (Yun-chu Tao-ying, Ungo Doyo), d. 902. Hongjue (Hung-chueh, Kokaku) was a posthumous title. The Thirty-Ninth Ancestor. A Dharma-heir of Dongshan Liangjie. He appears in the Sayings and Doings of Dongshan (Dongshan yulu) 40-49, 50, 85, 118. See Denkoroku Chapter 40. See Dogen's Gyoji. He appears in case 8 of the Tetteki Tosui (translated as the Iron Flute by Nyogen Senzaki and Ruth Strout McCandless, Charles E. Tuttle Co., 1964).

Yunmen Wenyen 云门文偃 (Yun-men Wen-yen, Ummon Bun'en), 864-949. Kuangzhen (K'uang-chen, Kyushin) was a posthumous title. A Dharma-heir of Xuefeng Yicun, having also awakened under Muzhou Daoming. He appears in Blue Cliff Records 6, 8, 14, 15, 22, 27, 34, 39, 47, 50, 54, 60, 62, 77, 83, 86, 87, 88, Records of

Serenity 11, 19, 24, 26, 31, 40, 61, 72, 78, 82, 92, 99 and in Gateless Gate 15, 16, 21, 39, 48. See Dogen's Komyo, Eihei Gen zenji goroku 3, and an attributed quote in Bendowa.

Yunyan Tansheng 雲巖 (Yun-yen T'an-sheng, Ungo Donjo), 781?-841. The Thirty-Seventh Ancestor. He is sometimes considered to be the reincarnation of Shanavasa. He became a monk when he was sixteen and began his twenty years of study with Baizhang soon after. On the advice of his younger brother Daowu Yuanzhi he then studied with and received Transmission from Yaoshan Weiyao. His Dharma-heir was Dongshan Liangjie. He appears in the Sayings and Doings of Dongshan (Dongshan yulu) sections 3-14, 48, 110-114. He appears in Blue Cliff Records 70, 72, 89 and in Records of Serenity 49, 54. See Denkoroku Chapter 38. See Dogen's Gyoji. Also see Medicine Mountain: The Recorded Sayings and Doings of Zen Master Yaoshan Weiyao.

Zhangjing (Chang-jing, Shokei), n.d. A Dharma-heir of Mazu. He appears in Blue Cliff Records 31.

Zhaozhou Congshen 趙州 (Chao-chou Ts'ung-shen, Joshu Jushin), 778-897. A Dharma-heir of Nanquan Puyuan. He appears in Blue Cliff Records Cases 2, 9, 30, 41, 45, 52, 57, 58, 59, 64, 80, 96, Records of Serenity 9, 10, 18, 39, 47, 57, 63, and in Gateless Gate 1, 7, 11, 14, 19, 31, 37. See Dogen's Rahai Tokuzui, Dotoku, Katto, Hakuju-shu, Gyoji, Sanbyakusoku Shobogenzo 46, 284 and Eihei Koroku 9.21.

Zhengzong Bujue (Cheng-tsung Pu-chueh, Shoshu Fukaku), more commonly Huikai (Hui-k'o, Eka), 487-593. The Second Chinese Ancestor. See Denkoroku, Chapters 29 and 30. See Dogen's Katto.

Zhenjie Qingliao (Chen-hsieh Ch'ing-liao, Shingetsu Shoryo), 1089-1151. Also known as Wukong (Wu-k'ung, Goku). The Forty-Seventh Soto Ancestor. See Denkoroku Chapters 48 and 49.

Zhimen Guangzuo 智門 (Chimen Kuang-tso, Chimon Koso), c. 10th C. A Dharma-heir of Xianglen Chengyuan in the Yunmen House. Gave Transmission to Xuedou, compiler of the koan and verses in the Blue Cliff Records. He appears in Blue Cliff Records 21, 91. See Dogen's Bukkoji and Shunju, Sanbyakusoku Shobogenzo case 238.

Zhiyi 智顓 (Chih-i; Japanese: Chigi), 538-597 CE. Zhiyi is traditionally listed as the fourth ancestor, but is the founder of the Tiantai tradition of Buddhism in China. He is commonly called the Sramana Zhiyi 智者. Roughly contemporary with Bodhidharma, he composed the Mohe Zhiguan 摩訶止觀, the Big Book of Stopping and Looking on the four harmonizations.

Zhuyu Ozhou (Chu-yu O-chou), n.d. A Dharma-heir of Nanquan Puyuan. He appears in the Dongshan yulu 67. See Rhythm and Song.

Zifu (Tzu-fu, Shifuku), 9-10th C. A Master of the Guiyang House of Chan which transmitted ninety-seven mandalas. In the middle of the 10th century it merged with the Linji House. He appears in Blue Cliff Records 33, 91 and Records of Serenity 25.