
Lǐ Yuányáng's Writings on Chickenfoot Mountain

An Annotated Translation of 李元阳's 《游鸡足山记》 and Other Stories

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The Yúnnán Papers

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This series does not aim to present any new research but to allow an English-speaking audience to better understand Yúnnán's history and culture through original texts. The texts are heavily annotated, giving geographical, historical and cultural background information and references to contemporary academic discussions.

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1 Introduction

Lǐ Yuányáng 李元阳, *1497–†1580, was a Míng dynasty scholar-official from Dàlǐ 大理, who – after retiring from official posts and returning to his homeland – became the center of a group of literati who developed an interest in the region’s previously ignored local history. Lǐ Yuányáng travelled widely and became a benefactor of many temples.⁽¹⁾

A curious, posthumous,⁽²⁾ entry in Zhū Guózhēn 朱国祯’s ‘*Essays from the Gushing Pavilion*’ 《涌幢小品》 on Lǐ Yuányáng not only places him in ‘an ancient family of “sorcerers” capable of quelling dragons’,⁽³⁾ but also notes his Buddhist belief and his work in restoring Buddhist traditions in the Dàlǐ region:

龙湫

李元阳，滇人，驻十九峰下，见水涨冲城，裂其门，沙没民居，闵之，以问祖秀眉。曰：「郡本龙湫，《汉书》谓邪龙云南是已。古崇佛法，建寺塔弹压，民始得安。今法废，龙复作祟，吾家世修其法，而力未逮。汝他日可复千年之功，以慰先人之忧。」

公受命默识。既贵，自壬寅迄己卯四十余年，寸积铢累，崇圣遗墟及郡中坛宇，焕然一新。又为之振其钟鱼，条其科教，其法渐备，水患用

Dragon Ponds

Lǐ Yuányáng from Diān was stationed below the **nineteen peaks** when he saw the water levels rising flooding the city, destroying the town gate and submerging people’s houses. He felt compassion and asked his ancestor Xiùméi for advice. He said, ‘This region was once a dragon pond, the “*History of the Hàn Dynasty*” tells that evil dragons resided in Yúnnán. In the old times they respected the *dharma*, built temples and pagodas to suppress them, the people began to live in peace. Today, the *dharma* has been abandoned, so the dragons cause mischief again. My family has over the generations cultivated the *dharma*, but our powers have been lost. You can in the future restore the achievements of a millennium and alleviate the concerns of your ancestors.’ The **nobleman** took this order to heart and rose to prominence. Over the **forty years from rényín to jǐmǎo**, little by little, he restored the ruins of Chóngshèng Temple and altars across the region to their former glory. He also promoted the **ringing of bells**

涌幢小品 5

涌幢小品 10

涌幢小品 15

r2: the nineteen peaks] i.e. Cāngshān 苍山.

r5: Xiùméi] this just means ‘bushy eyebrows’, so is unlikely a real name.

r6–7: the ‘*History of the Hàn Dynasty*’ tells that evil dragons resided in Yúnnán] The ‘*History of the Hàn Dynasty - Treatise on Geography*’ 《汉书·地理志》 contains an entry listing the counties of Yìzhōu 益州, which mention a county called Xiélóng 邪龙, which literally means ‘evil dragon’. The location of this county is unclear, see Fāng Guóyú 方国瑜 (1987), pp. 87–88.

r14: nobleman] i.e. Lǐ Yuányáng 李元阳.

r15: the forty years from rényín to jǐmǎo] i.e. 1542–1579 CE, Lǐ Yuányáng returned to Dàlǐ in 1542 CE and passed away in 1580 CE.

r17–18: the ringing of bells and beating of *kāṣṭhā*] The first term of *zhōng yú* 钟鱼 here clearly refers to bells, the second is a piece of wood used for timekeeping in chanting, a *kāṣṭhā*, see Soothill and Hodous (2014), pp. 157–158. It is still referred to as a *mù yú* 木鱼 today.

⁽¹⁾ For Lǐ Yuányáng 李元阳’s life and work, see Xing (2022).

⁽²⁾ Zhū Guózhēn 朱国祯 was born in *1557, while Lǐ Yuányáng 李元阳 passed away in †1580.

⁽³⁾ Daniels (2020), p. 141. Dragons were not only in the Dàlǐ region seen as responsible for flooding, a key concern below the Cāngshān 苍山.

息。👁

and beating of *kāṣṭhā*, organized the teaching and supported the *dharma*. The flooding then stopped.

Lǐ Yuányáng left a copious amount of works which includes several prose texts about Chickenfoot Mountain 鸡足山, an important Buddhist temple mountain northeast of Lake Ěrhǎi 洱海 in Yúnnán.

The texts not only reveal his deeply held Buddhist belief, but also illustrate then current folk beliefs and Chǎn School 禅宗 stories connecting Chickenfoot Mountain with the Buddhist patriarch Kāśyapa 迦叶 that may have motivated monks to settle on the mountain. They offer a unique insight into life on a sacred mountain during the mid-Míng dynasty.

While some texts, including some of those translated here, claim that Chickenfoot Mountain was a Buddhist sacred site as early as the Táng dynasty, i.e. 618–907 CE,⁽⁴⁾ the earliest reliable records are several steles from the 15th century.⁽⁵⁾ Given the evidence, it appears more likely the mountain became a significant Buddhist site only during the early Míng dynasty with temple construction flourishing during the 16th century, i.e. at the time of Lǐ Yuányáng.

Worship on the mountain is centered on Kāśyapa 迦叶, the first Indian patriarch of the Chǎn School, and the passing of the *kāṣāya* 袈裟, the Buddhist robe, as evidence of transmission of the *dharma*. According to Chǎn School Buddhist texts, Kāśyapa was entrusted with the *dharma* by Śākyamuni 释迦牟尼, who instructed him to go to Chickenfoot Mountain to wait for the arrival of the next Buddha, Maitreya 弥勒, in order to hand his *kāṣāya* over to him.

Robert E Buswell explains the significance of the *kāṣāya*:

Kasaya are also objects of spiritual charisma that function as devotional objects and amulets. The robes of great religious teachers are passed down to disciples as evidence of transmission of the teachings, and they function as proof of spiritual lineage. Dogen,⁽⁶⁾ in the chapter on ‘The Merits of the Buddhist Robe’ in his *Shobogenzo* (Treasury of the True Dharma Eye),⁽⁷⁾ argues that kasaya are more important than Buddhist relics. (Buswell (2013), p. 734)

l18: 👁] Source text: <https://zh.wikisource.org/wiki/%E6%B9%A7%E5%B9%A2%E5%B0%8F%E5%93%81/28>

⁽⁴⁾ See below page 22. The much later Qīng dynasty text ‘*Chickenfoot Mountain Gazetteer*’ 《鸡足山志》 repeats this claim, see 《鸡足山志》, 第六卷. For the early mentions of the mountain, see Hóu Chōng 侯冲 (2003a) and Lián Ruìzhī 连瑞枝 (2014). The latter also notes that there are indications for pre-Buddhist worship on the mountain.

⁽⁵⁾ see e.g. the 《应国安邦神庙记》 stele from 1432 CE which contains the earliest extant mention of the name Jízúshān 鸡足山 (see Lián Ruìzhī 连瑞枝 (2014), p. 139, a rubbing of the stele is included in the Yáng Shiyù 杨世钰 (1993), vol. 1, p. 128, a transcription of the text in Yáng Shiyù 杨世钰 (1993), vol. 10, p. 37), or the now lost 《鸡足山石钟寺常住田记》 stele from 1444 CE, which focusses on the purchase of land for the temple (for a rubbing see Yáng Shiyù 杨世钰 (1993), vol. 2, p. 15, transcription Yáng Shiyù 杨世钰 (1993), vol. 10, p. 14).

⁽⁶⁾ i.e. Zen master Eihei Dōgen, 1200–1254 CE.

⁽⁷⁾ i.e. ‘*Treasury of the True Dharma Eye*’ 《正法眼藏》.

In the 1008 CE *Jǐngdé Era Transmission of the Lamp* 《景德广灯录》 the biography of Kāśyapa contains the following version of this story:

佛言。善来比丘。须发自除袈裟着体。常于众中称叹第一。复言。吾以清净法眼将付于汝。汝可流布无令断绝。

涅槃经云。尔时世尊欲涅槃时。迦叶不在众会。佛告诸大弟子。迦叶来时。可令宣扬正法眼藏。尔时迦叶在耆闍崛山宾钵罗窟。

[...]
说偈已。乃持僧伽梨衣入鸡足山。俟慈氏下生。

即周孝王五年丙辰岁也。

Buddha said [to Kāśyapa], ‘*Welcome monk*’. He shaved off his hair and beard and donned the robe. He was always praised as the first among the assembly. Buddha added, ‘I entrust the pure *dharma* eye to you so that it will spread and never perish.’

The ‘*Nirvāṇa Sutra*’ says, ‘At the time when the *World-Honoured One* desired to enter *nirvāṇa*, Kāśyapa was not in the assembly. Buddha told his main disciples, “When Kāśyapa arrives, order him to propagate the treasure of the true *dharma* eye.” At the time Kāśyapa was at Qídūkū Mountain’s Bīnbōluō Grotto.’

[...]
After he finished his *gāthā*, holding the *saṃghāṭī* robe he then entered Chickenfoot Mountain waiting for the coming birth of Maitreya.

This was in the 5th year of King Xiào of Zhōu, *bǐngchén*.

景德广灯录 5

景德广灯录 10

The slightly later 1036 CE ‘*Tiānshèng Expanded Lamp Record*’ 《天圣广灯录》 expanded this story with the inclusion of the *Flower Sermon*, a key *kōan* 公案 of the Chǎn School:⁽⁸⁾

如来在灵山说法，诸天献华，世尊持华示众，迦叶微笑。世尊告众曰：「吾有正法眼藏，涅槃妙心，付嘱摩诃迦叶。流布将来，勿令断绝。」

仍以金缕僧伽梨衣付迦叶。以俟慈

The *Thus Come One* expounded the *dharma* on *Vulture Peak*, all the *devas* offered flowers, the *World-Honoured One* showed the flower to the congregation, only Kāśyapa smiled. The *World-Honoured One* told the congregation, ‘I entrust the “*Treasury of the True Dharma Eye*”, the wondrous mind of *nirvāṇa*, to Móhē Kāśyapa. May it spread in the coming worlds and never cease.’

Then he entrusted his gold-brocaded *saṃghāṭī* robe to Kāśyapa to

天圣广灯录 5

[1: 善来比丘] Two expressions transliterated from Sanskrit: स्वागत (*svāgata*) meaning *Welcome* and भिक्षु (*bhikṣu*) meaning *monk*.

[5: The ‘*Nirvāṇa Sutra*’ says] While this whole sentence appears in various Chǎn School texts, it does not actually seem to come from the ‘*Nirvāṇa Sutra*’ 《涅槃经》, which does not contain the phrase *yǎncáng* 眼藏.

r1: *Welcome monk*] A traditional ordination phrase.

r9: Qídūkū Mountain’s] i.e. *Vulture Peak* (गृध्रकूट).

r11: *gāthā*] i.e. chant.

r11: *saṃghāṭī*] i.e. robe.

r12: Chickenfoot Mountain] This of course refers to *Vulture Peak* 鷲山 in India, not the mountain in Yúnnán, see below.

r14: in the 5th year of King Xiào of Zhōu, *bǐngchén*] that would be 905 BCE or 845 BCE, none of which corresponds with assumed reign years of King Xiào of Zhōu.

r4–5: ‘*Treasury of the True Dharma Eye*’] this might be a figure of Chǎn School speech here or might refer to the 1147 CE Chǎn School text ‘*Treasury of the True Dharma Eye*’ 《正法眼藏》

⁽⁸⁾ see Zhū Jùnhóng 朱俊红 (2011), p. 9. An earlier version of this story is recorded in the 801 CE ‘*Jeweled Grove Transmission*’ 《宝林传》, but this lacks the *Flower Sermon*: 「时世尊未涅槃时每告弟子摩诃迦叶吾以清净法眼涅槃妙心实相无相微妙正法将付于汝汝可流布无令断绝」, see https://cbetaonline.dila.edu.tw/zh/B14n0081_p0013b03 (accessed 6th November 2024). I became aware of this through Foulk (2007), p. 447.

氏。

| wait for Maitreya.

William Harmless explains the *kōan*'s significance:

Zen traces its origins back to the Buddha himself, back to his legendary 'flower sermon.' To use Dōgen's words:⁽⁹⁾ 'Once Sakyamuni Buddha, on Vulture Peak in India, in the midst of a vast assembly of beings, held up an udumbara flower and winked.' Buddha himself said nothing. The flower itself was the sermon. At this, a disciple named 'Venerable Mahākāśyapa smiled. Then Sakyamuni Buddha said, "I have the treasury of the true dharma eye, the inconceivable mind of nirvana. This I entrust to Mahakasyapa." And so Buddha passed on his entire teaching (or dharma), in an instant, without words. Mahākāśyapa had his eye opened and signaled his understanding without words, with a simple smile. This story is an icon for the Zen tradition, that Buddha's dharma was and is passed master to disciple, wordlessly, mind to mind. For centuries Zen practitioners have presumed this founding legend was historical, but the story was coined, it seems, in medieval China, partly as a way for Ch'an to define itself and defend itself against rival Buddhist schools. The earliest known version appears only in 1036 in an encyclopedic Ch'an history.⁽¹⁰⁾ (Harmless (2008), p. 192)

Chün-fang Yü calls this story 'a seminal Chan origin myth [...] It was a direct mind-to-mind transmission, a teaching separate from scriptures. This mythical account has been widely accepted as the origin of Chan in East Asia.'⁽¹¹⁾

But the mountain referred to as Jīzúshān 鷄足山 in these stories was of course the Indian 'Vulture Peak' or Gādhraḥkūta from the Sanskrit गृध्रकूट, the Buddhist sacred mountain in Chinese also referred to as Jiùshān 鷲山 and certainly not a mountain in the remote regions of Yúnnán, that was originally not even known as Chickenfoot Mountain 鷄足山.

Early records of Yúnnán's Chickenfoot Mountain call it Jiǔqū Mountain 九曲山, meaning 'nine bend mountain', perhaps for the torturous paths leading up its summit. For example, in the 1510 CE completed 'Zhèngdé Era Yúnnán Gazetteer' 《正德云南志》:⁽¹²⁾

九曲山 [在宾川州，去洱河东百余里，峰峦攒簇，状若莲花，九盘而上，又名九重岩。

上有石洞，人莫能通。相传此山乃迦叶授金兰人定之所。]

正德云南志 5

Jiǔqū Mountain [in Bīnchuān prefecture, more than one hundred *lǐ* east of Ērhé, ridges and peaks are clustered together, shaped like a lotus flower, a winding path goes to the top, also called Jiǔzhòng cliff.

On top is a stone cave, which humans cannot enter. Legends tell that this mountain is where Kāśyapa received the **golden orchid** and entered meditation.]

r2: Ērhé] i.e. Lake Ērhǎi 洱海.

r5: golden orchid] this seems to refer to the robe.

(9) i.e. Zen master Eihei Dōgen, 1200–1254 CE.

(10) i.e. the 'Tiānshèng Expanded Lamp Record' 《天圣广灯录》

(11) Yü (2020), p. 173

(12) Fāng Guóyú 方国瑜 (1998), vol. 6, p. 136, I found this via Lián Ruìzhī 连瑞枝 (2014), p. 138.

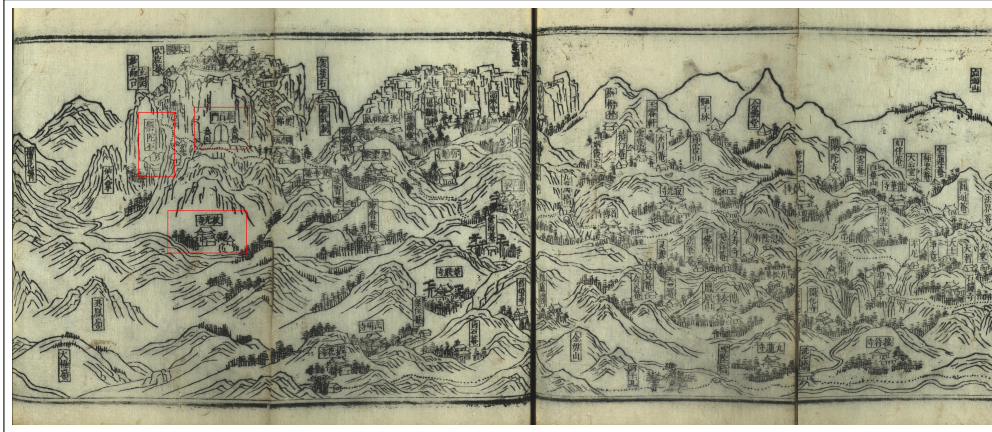


Illustration 1:

Panorama of Chickenfoot Mountain during the Kāngxī Era with some of the locations mentioned in the text marked in red.

Source: Library of Congress <https://lccn.loc.gov/2011457059> (accessed 5th November 2024)

A similar description can be found in the 1456 CE ‘*Unified Gazetteer of the Whole World*’:⁽¹³⁾

九曲山，在西洱河东北百余里盘，
折九曲而上顶有石门高，不可入。
👁

Jiǔqū Mountain lies one more than one hundred *lǐ* northeast of
Xiě Hé, it winds up through nine turns. On top is a high stone
gate that is impossible to enter.

Another name in use was Sānfēng 三峰, see Lián Ruìzhī 连瑞枝 (2014), a name also mentioned in the 1563 CE ‘*Jiājìng Gazetteer of Dàlǐ*’ 《嘉靖大理府志》, a text published by Lǐ Yuányáng.

The name Chickenfoot Mountain 鸡足山 first appeared in a long lost – and undatable – compilation of local legends, the ‘*Báigǔtōng*’ 《白古通》. The extant passages of this text also mention Kāśyapa 迦叶, but do not explicitly convey the story of him being entrusted with the robe.⁽¹⁴⁾ Lián Ruìzhī 连瑞枝 (2014), p. 139 also points to the 1432 CE 《应国安邦神庙记》 stele as the earliest extant reference to Jīzúshān 鸡足山 by that name.⁽¹⁵⁾

In this light, Lǐ Yuányáng’s writings are some of the earliest surviving texts describing Chickenfoot Mountain as a Buddhist mountain linked to Kāśyapa, detailing the history of its temples, outlining its monastic life and praising its scenery. As the texts also reveal him as a benefactor of many temples, it may not be unjust to say that he played a key role in the development of the mountain during his lifetime.⁽¹⁶⁾

[3: 👁] Source text: <https://www.kandianguji.com/page/10014?page=2325>

r2: Xiě Hé] i.e. Lake Ērhǎi 洱海.

⁽¹³⁾ 第一百二十一卷, found via Hóu Chōng 侯冲 (2003a).

⁽¹⁴⁾ see Hóu Chōng 侯冲 (2003a).

⁽¹⁵⁾ see also page 6.

⁽¹⁶⁾ Lián Ruìzhī 连瑞枝 (2014)’s list of literati popularizing the mountain begins with Xú Xiákè 徐霞客, who embarked

2 About this Translation

Various editions of Lǐ Yuányáng's writings exist, with marked differences between the texts. His writings were first published in 1580 CE as *'Draft Collection of Zhōngxī's Writings'* 《中溪家传汇稿》, and I believe these texts were later republished block-printed as 《中溪文集》 in the Republican era *'Yúnnán Book Collection'* 《云南丛书》, a collection begun in 1914 CE by Zhào Fán 赵藩, see e.g. illustration 2.⁽¹⁷⁾ Some of Lǐ Yuányáng's texts on Chickenfoot Mountain were also included in the Kāngxī era 1692 CE *'Chickenfoot Mountain Gazetteer'* 《鸡足山志》.

More recently, his texts were republished with annotations in Lǐ Yuányáng 李元阳 (2006) and Lǐ Yuányáng 李元阳 (2008), with a further edition in Lǐ Yuányáng 李元阳 (2018) seemingly identical to Lǐ Yuányáng 李元阳 (2008). The texts in these editions seem at least partly edited based on both the 《云南丛书》 and the 《鸡足山志》 editions. These later editions contain annotations that have helped this translation.

I am not aware of any English translation of these texts.

3 Annotated Translation

3.1 'Account of a Trip to Chickenfoot Mountain' 《游鸡足山记》

In the first text translated here, the *'Account of a Trip to Chickenfoot Mountain'* 《游鸡足山记》, Lǐ Yuányáng describes his fourth journey to the sacred mountain, a trip that took place after 1546 CE. This is the most detailed of his records of the mountain, giving the names of many temples and their spatial connection.

Slightly different versions of this text can be found in the *'Chickenfoot Mountain Gazetteer'* 《鸡足山志》,⁽¹⁸⁾ and also in the ca 1625 CE *'Diān Gazetteer'* 《滇志》.⁽¹⁹⁾

鸡足，佛书鷲岭也。镇西洱河之东北隅，孤耸天表，南向，顶平，其下分三千，蜿蜒奔放。据形家言称「鸡足」云。

Chickenfoot Mountain is also called **Vulture Peak** in Buddhist texts. It guards Xiě Hé's northeastern corner, solitary soaring into the sky. It faces south with a flat summit, below it divides into three ridges that zigzag wildly. For its shape it is called 'Chicken Foot'.

In the *'Diān Gazetteer'* 《滇志》, the text begins a little differently.

r1-2: **Vulture Peak** in Buddhist texts] *jiǔlíng* 鷲岭 is the Chinese translation of Gādhraḥkūta गृध्रकूट, or 'vulture peak', a mountain where Buddha gave many of his teachings, including the 《妙法莲花经》.

r2: Xiě Hé] i.e. yegec 洱海.

on writing the first *gazetteer* 志 focussed on the mountain. I would argue that this process started earlier, perhaps even earlier than Lǐ Yuányáng.

(17) It seems that a 1580 CE block print of the 《中溪家传汇稿》 was used in the 《云南丛书》 edition. The same block print seems to have also been republished in vol. 142 of the 《丛书集成续编》.

(18) e.g. reprinted Fàn Chéngxūn 范承勋 (1988), pp. 124–127, a scan of a blockprinted edition is available online at <https://ctext.org/library.pl?file=143402&page=14> (accessed 23rd October 2024).

(19) e.g. reprinted in Liú Wénzhēng 刘文征 (1991), pp. 623–625. A hand-written version of this text in the 《滇志》 available as a scan at <https://ctext.org/library.pl?file=23075&page=35> (accessed 23rd October 2024).

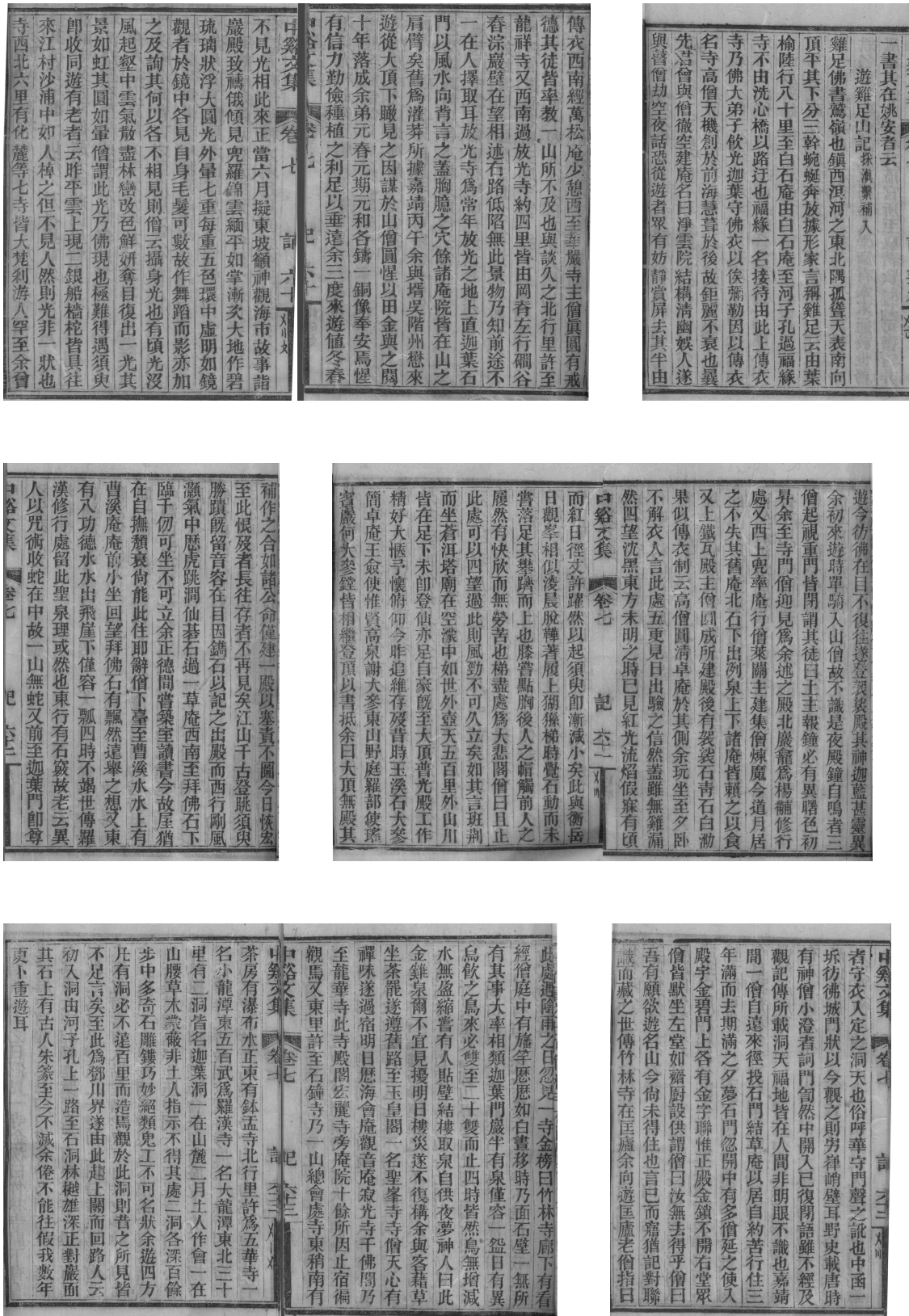


Illustration 2:
Blockprinted Version of the 《游鸡足山记》

Source: 《云南丛书》(The *juàn* is labeled 《中溪文集》. 卷七)(页五十九-六十三)

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| 游鸡足山记 5 | 叶榆水东，陆行八十里至白石庵，见一山耸出，平顶南向，余三方各有山一枝。盖一顶而三足，故名鸡足。👁️ | East of Yèyú Lake, after eighty <i>lǐ</i> overland one reaches Báishí Convent, where one sees a towering mountain with a flat top, facing south, on three sides there is a branch, making up one peak with three feet, so it is called 'Chicken Foot'. |
| 游鸡足山记 10 | 由叶榆陆行八十里至白石庵，由白石庵至河子孔，过福缘寺。不由洗心桥，以路迂也。「福缘」一名「接待」。由此上传衣寺，乃佛大弟子饮光迦叶守佛衣以俟弥勒，因以「传衣」名寺。高僧天机创于前，海慧葺于后，故钜丽不衰也。 | From Yèyú it is an overland journey of eighty <i>lǐ</i> to Báishí Convent, and from Báishí Convent one reaches Hézǐkǒng, passing Fúyuán Temple. One should not go via Xǐxīn Bridge as the road is difficult. Fúyuán Temple is also called Reception Temple. From there one goes up to Chuányī Temple, i.e. where the grand disciple of Buddha Yǐnguāng Kāśyapa received the Buddhist robes and waited for Maitreya, so it was called the Chuányī Temple. The eminent monk Tiānjī founded it in the front and Hǎihuì Qì in the rear, so that its grandeur never waned. |
| 游鸡足山记 15 | 曩先君曾与僧彻空建庵名曰「净云院」，结构清幽娱人。遂与瞽僧劫空夜话，恐从游者众，有妨静赏，屏去其半。 | My late father once founded a convent together with the monk Chèkōng called Jìngyún Convent, its construction was quiet and beautiful giving joy to people. Later, when they talked to the blind monk Jiékōng at night, he feared that large crowds of travellers would harm its tranquility and rejected half of them. |
| 游鸡足山记 20 | 由传衣西南经万松庵少憩，西至华严寺，主僧真圆有戒德，其徒皆率教，一山所不及也，与谈久之。北行里许至龙祥寺，又西南过放光寺。约四里，皆由冈脊左行，涧谷春淙，岩壁在望。相述右路低陷，无此景物，乃知前途不一，在人择取耳。放光寺为常年放光之地，上直迦叶石门。以风水向背言之，盖胸臆之穴，余诸庵院皆在山之肩臂矣，旧为灌莽所据。 | From Chuányī Temple we went southwest passing Wànsōng Convent where we had a short rest, then went west to Huáyán Temple. Its abbot Zhēnyuán has the power of discipline, his disciples all follow his teachings, on this mountain no-one comes close to him. We talked for a long time. We went north for perhaps one <i>lǐ</i> and reached Lóngxiáng Temple, then again southwest passing Fàngguāng Temple. For approximately four <i>lǐ</i> all along the left side of a ridge, in the ravines gushed water, with cliffs in the distance. It is said that the right road goes down without this scenery, so if one knows the road ahead it is not the same, it is one's choice. Fàngguāng Temple is known for its perennial radiance, directly above it is Kāśyapa stone gate. When it comes to considerations of |
| 游鸡足山记 25 | | |
| 游鸡足山记 30 | | |

/8: 👁️] Source text: <https://ctext.org/library.pl?file=23075&page=35>

/20–21: 屏去其半] In the 《滇志》: 屏去大半

r5: Yèyú Lake] i.e. Lake Ērhǎi 洱海.

r9: Yèyú] i.e. the eastern side of Lake Ērhǎi.

r10: Báishí Convent] a former temple at the foot of Chickenfoot Mountain around ㊦ 25.93N 100.41E the exact location is unknown.

r10: Hézǐkǒng] According to the commentary in Lǐ Yuányáng 李元阳 (2006), p. 22 a spring at the base of Chickenfoot Mountain.

r12: Fúyuán Temple is also called Reception Temple] The temple is now known as Nine Lotus Temple 九莲寺 and is located at the foot of Chickenfoot Mountain, ㊦ 25.95N 100.4E

r13: Chuányī Temple] .

r13–14: grand disciple of Buddha Yǐnguāng Kāśyapa] yǐnguāng 饮光, literally meaning 'drinking light', a name for Kāśyapa 迦叶.

geomancy, this is the crucial point of emotion, the other temples are on the mountain's shoulders and arms and were once overgrown.

游鸡足山记 35

嘉靖丙午，余与婿吴阶州懋来游，从大顶下瞰见之。因谋于山僧圆惺，以田金与之，阅十年落成。余弟元春、元期、元和，各铸一铜像奉安焉。惺有信力，勤俭种植之利，足以垂远。

In the *bǐngwǔ* year of Jiājìng's reign, I went with my son-in-law Wú Mào from Jiēzhōu on a trip. From the peak we looked down taken it all in. Based on a plan by the mountain's monk Yuánxīng, land and gold was granted to it and it was completed after ten years. My younger brothers Yuánchūn, Yuánqī and Yuánhé each cast a bronze statue as offering. Xīng had the power of faith, planting it seeds through hard work and thrift, enough for many generations.

游鸡足山记 40

It follows a description of Lǐ Yuányáng experiencing the cloud mirages that the mountain became famous for.

余三度来游，值冬春，不见光相。此来，正当六月，拟东坡吁神观海市故事，诣岩殿致祷。俄顷，见兜罗锦云，緇平如掌；渐次，大地作碧琉璃状，浮大圆光。外晕七重，每重五色，环中虚明如镜。观者于镜中各见自身，毛发可数，故作舞蹈，而影亦如之。及询其何以各不相见？则僧云：“摄身光也。”有顷光没，风起壑中，云气散尽，林峦改色，鲜妍夺目。复出一光，其景如虹，其圆如晕。僧谓此光乃佛现也，极难得遇，须臾即收。同游有老者云：“昨，平云上现二银船，樯舵皆具。往来江村沙浦中，如人棹之，但不见人，然则光非一状也。”

I had come three times, in winter or spring, but never saw the light. This time, right in the 6th month, inspired by Dōngpō's story of calling upon the spirits to experience a mirage, I went to the cliff temple to make my prayers. In an instant I saw willowy brocade clouds, flat like a palm, gradually the whole earth took the form of green coloured glass, a large round light drifting. Surrounding it were seven rings, each ring in five colours, surrounding a void bright as a mirror. Each observer saw their own image in the center of the mirror, down to the their hair. When they performed a dance, the reflection moved as well. When we asked why we could not see the others, the monk said, 'The light reflects one's body.' Soon after, the light disappeared, the wind rose from the ravine, the thin clouds disappeared, the forested mountains changed colour, dazzling the eyes with gaily colours. Another light appeared, like a rainbow, but round like a halo. The monk said, 'This light is the manifestation of Buddha, it is rare to encounter it and will disappear in an instant.' One of the old companions said, 'Yesterday, on the flat clouds appeared two silver boats, complete with masts and rudders, sailing between the river villages and the sands, just if people were rowing them, but no-one could be seen. This light

游鸡足山记 45

游鸡足山记 50

游鸡足山记 55

游鸡足山记 60

r38: In the *bǐngwǔ* year of Jiājìng's reign] 1546 CE.

r46-47: Dōngpō's story of calling upon the spirits to experience a mirage] This refers to Sū Dōngpō 苏东坡's 'Mirage on the Sea at Dēngzhōu' 《登州海市》，the term *hǎishì* 海市 literally means 'a market in the sea', i.e. a mirage. Alice W. Cheang gives an introduction: 'Teng-chou, on the coast of what is now Shantung, was famous for its off-shore mirages. As Su Shih [i.e. Sū Dōngpō] explains in the preface, "I had heard long ago about the mirages on the sea at Teng-chou. The local elders said that these would appear in the spring and summer, but so late in the year it was unlikely there would be another. I was to leave my office five days after arriving to take it up and, loath that I should not see one, I prayed at the temple of the sea-god, the King of Broadening Virtue. The next day a mirage appeared, so I wrote this poem."', Cheang (1988), p. 153.

has more than one form.'

The following begins with his recollection of an earlier trip that was the base for his 'Notes on *Kāṣāya Hall*' 《袈裟院记》, see page 19.

寺西北六里，有化麓寺等七寺，皆大梵刹，游人罕至。余曾游，今仿佛在目。不复往，遂登袈裟殿。有神迦蓝甚灵异。余初来游时单骑入，山僧故不识。是夜，殿钟自鸣者三。僧起，视重门皆闭，谓其徒曰：「土主报钟必有异。」

游鸡足山记 70

曙色初升，余至寺门。僧迎见，为余述之。殿北岩龕为杨黼修行处。又西上兜率庵，行僧蔡关主建，集僧炼魔。今道月居之，不失其旧。庵北石下出冽泉，上下诸庵皆赖以食。又上铁瓦殿，主僧圆成所建。殿后有袈裟石，青石白泐，果似传衣制云。高僧圆清卓庵于其侧。余玩坐至夕，卧不解衣。人言此处五更见日出，验之信然。盖虽无鸡漏，然四望沉黑。东方未明之时，已见红光流焰。假寐有顷而红日径丈许，跃然以起，须臾即渐减小矣。此与衡岳日观峰相似。

游鸡足山记 80

游鸡足山记 85

游鸡足山记 95

游鸡足山记 100

Six *lǐ* northwest of the temple is Huàlù Temple and other temples, in total seven, they are all grand Buddhist temples, travellers seldom come here. I came once and today I remember it vividly. I did not come here again, but climbed up to *Kāṣāya Hall*, its monastery garden is extraordinary. When I came here for the first time I was riding along on a horse, so the monks on the mountain did not recognize me. At night, the bell at the hall rang three times on its own. The monks arose, saw that the gates of the temple were closed and told their disciples, 'The local deity rang the bell, something unusual is about to happen.'

In the early morning light, I arrived at the temple's gate. The monks came to greet me, and told me what happened. North of the hall was a cliff altar where Yáng Fǔ had practiced asceticism. Further to the west it led up to Dōulǚ convent, established by the itinerant monk master Càiguān who gathered monks to expel the spirits. Today Dàoyuè resides there, maintaining the old traditions. North of the convent a clear spring flows from below a rock, the convents below and above it all depend on it for sustenance. Further up is Tiěwǎ Hall, the abbot Yuánchéng established it. Behind the hall, is the *Kāṣāya Stone*, the rock is blue with white veins, said to resemble the robe of transmission. The senior monk Yuánqīng established a convent next to it. I sat there enjoying it until evening, and lay down without removing my clothes. People say that at this spot one can see the sunrise at the fifth watch, which proved to be true. There was no rooster to wake me and all around it was pitch dark. In the east was not yet any light, but I could see a red light ablaze. I dozed for a while and the sun was about a *zhàng* across, leaping up, before gradually diminishing, very similar to the sun viewing peak of Mount Hén.

At dawn, I took off my shoes and climbed the monkey ladder, at times I felt the stones moving, but did not lose my footing. Climbing it my knees touched my chest, the hat of the person below touched the feet of the person above, nevertheless it was a quick climb without fatigue. At the top of the ladder was Dàbēi Pavilion, the monk said, 'We stop here, from here one can see all around, beyond the wind is too strong, one cannot stay for long.' After he said this, we spread our mats and sat down, the temples of Cāngshān and Lake Ěrhǎi in the diffuse sky, an unworldly beautiful place.

[67: 刹] an assimilated loanword, from see Deeg (2008), p. 96.

五百里外，山川皆在足下。未及登仙，亦足自豪。既至大顶普光殿，工作精好，大惬予怀，俯仰今昨，追维存歿。

昔时，玉溪石大参简、卓庵王金使惟贤、高泉谢大参东山、野庭罗部使瑶、宾岩何大参镗，皆相继登顶，以书抵余曰：「大顶无殿，其补作之。」余如诸公命，谨建一殿以塞责，不图今日恢宏至此。恨歿者长往，存者不再见矣。江山千古，登眺须臾，胜迹既留，音容在目，因镌石以记之。出殿而西行，罡风浩气中，历虎跳涧、仙棋石“，过一草庵。

西南至拜佛石，下临千仞，可坐不可立。余正德间，尝筑室读书，今故屋犹在，自抚颓衰，尚能此住耶？辞僧下台，至曹溪水，水上有曹溪庵，庵前小坐。回望拜佛石，有飘然远举之想。

又东有八功德水，水出飞崖下，仅容一瓢，四时不竭。世传罗汉修行处，留此圣泉，理或然也。

东行有石窍，故老云：「异人以咒术收蛇在中，故一山无蛇。」

For five hundred *lǐ*, the mountains and rivers were all below our feet. We had not yet reached immortality, but we felt satisfaction. We reached Pǔguāng Hall on the great summing, the workmanship was excellent, giving me great pleasure. I reflected on today and the past, recalling the living and deceased.

In the past, Yùxī, the administration vice commissioner Shí Jiǎn, Zhuōān, the assistant envoy Wáng Wéixián, Gāoquán, the administration vice commissioner Xiè Dōngshān, Yětíng, the ministerial envoy Luō Yáo, and Bīnyán, the administration vice commissioner Hé Tāng, one after the other ascending the peak. In a letter supporting me, they said, 'There is not hall at the great summit, it must be built.' As I had been instructed, I dutifully constructed a hall as to fulfill my responsibilities, never expecting that it would be so magnificent today. Lamenting that those who had passed were gone forever, never to be met again by those alive. Rivers and mountains are eternal, we climb here to see them for a fleeting moment. Traces of history remain, their images in front of my eyes, so I made an engraving to commemorate them. We left the hall and continued west in strong winds of noble spirits, passing the Hǔtiào Ravine, Xiānqí Stone and passing a thatched hut.

In the southwest we reached Bàifó Stone, looking down one thousand *rèn*, where one can sit but not stand. During the time of Zhèngdé I once came here to build a house to study, this house is still there, now considering my decline, will I be able to come here to live? We said good-bye to the monks and went down to Cáoxī stream, above the stream is Cáoxī convent and we had a rest in front of the convent. We looked back at Bàifó Stone, there was a feeling of floating far away.

Further east was Bāgōngdé stream, the water emerging from below a cliff, merely holding a ladle, but inexhaustible. Legends say that a arhat practiced here and left this sacred spring behind, this seems probable.

Going east there was a stone cave, a local elder said, 'A man of strange abilities used magic to gather all the snakes inside, so on

游鸡足山记 105

游鸡足山记 110

游鸡足山记 115

游鸡足山记 120

游鸡足山记 125

游鸡足山记 130

游鸡足山记 135

r109-110: Yùxī, the administration vice commissioner Shí Jiǎn] i.e. Shí Jiǎn 石简, *sobriquet* 号 玉溪.

r110-111: Gāoquán, the administration vice commissioner Xiè Dōngshān] Xiè Dōngshān 谢东山, *sobriquet* 号 高泉, his writing on Chickenfoot Mountain can be found in the 'Diān Gazetteer' 《滇志》, e.g. Liú Wénzhēng 刘文征 (1991), pp. 622-623.

r111-112: Yětíng, the ministerial envoy Luō Yáo] Luō Yáo 罗瑶, *sobriquet* 野庭.

r112-113: Bīnyán, the administration vice commissioner Hé Tāng] Hé Tāng 何镗, *sobriquet* 宾岩, his writing can also be found in the 《滇志》, e.g. Liú Wénzhēng 刘文征 (1991), pp. 620-622.

r126-127: time of Zhèngdé] Míng emperor Zhèngdé, ruled 1505-1521 CE.

r127: I once came here to build a house to study] The construction of a pavilion at the Bàifó Stone is topic of the 'Notes on Bīncāng Pavilion' 《宾苍阁记》, see below page 23.

游鸡足山记 140 又前至迦叶门，即尊者守衣入定之洞天也，俗呼“华守门”，声之讹也。中函一坼，仿佛城门状，以今观之，则岩崿峭壁耳。

游鸡足山记 145 野史载，唐时有神僧小澄者，诃门訇然中开，入已复闭。语虽不经，及观记传所载，洞天福地皆在人间，非明眼不识也。

游鸡足山记 155 嘉靖间，一僧自远来，径投石门，结草庵以居，自约苦行，住三年满而去。期满之夕，梦石门忽开，中有多僧，延之使入，殿宇金碧，门上各有金字联，惟正殿金锁不开。右堂众僧皆默坐，左堂如斋厨设供。谓僧曰：「汝无去，得乎？」僧曰：「吾有愿欲游名山，今尚未得住也。」言已而寤，犹记对联，识而藏之。

游鸡足山记 165 世传竹林寺在匡庐。余向游匡庐，老僧指曰：「此处遇阴雨之日，忽见一寺，金榜曰「竹林寺」。廊下有看经僧，庭中有幡竿，历历如白昼。移时乃面石壁，一无所有。其事大率相类。

游鸡足山记 170 迦叶门岩半有泉，仅容一碗。日有异鸟饮之，鸟来必双，至二十双而止，四时皆然。鸟无增减，水无盈缩。尝有人贴壁结楼，取泉自供。夜梦神人曰：「此金鸡泉，尔不宜见扰。」明日，楼灾，遂不复构。

游鸡足山记 180 余与客藉草坐，茶罢，遂遵旧路至玉皇阁，一名圣峰寺。寺僧天心有禅

the mountain are no snakes.'

Further ahead was Kāśyapa Gate, i.e. the heavenly cave where the venerable received the robes and entered meditation, it is commonly called Huáshǒu Gate in a misunderstanding of the sounds. In its middle is a crack in the shape of a city gate. But examining it today, it is just a steep cliff.

The unofficial histories record that at the time of the Táng there was a divine monk called Xiǎochéng, he shouted at the gate which opened with a loud crash and after he entered it closed again. Even though this saying is without foundation, an examination of the traditional record shows that heavenly caves and blessed lands were all around us, but only those with clear eyes could see them.

At the time of Jiājìng, there was a monk who came from far away directly to the stone gate, where he built a straw hut as shelter, committed himself to asceticism, stayed for three years and then left. On his last day he dreamed that the stone gate suddenly opened, inside were many monks who beckoned him inside, the halls were of gold and jade, above the gates were couplets written in golden letters, but the golden lock on the main gate would not open. In the right hall the monks were sitting in meditation, the left hall resembled a sacred kitchen to prepare offerings. A monk asked 'Is it possible that you stay?' The monk said, 'I desire to visit the famous mountains, so I can not yet stay.' He said so and awoke, still remembering the couplets, which he memorized.

Legends tell that Zhúlín Temple is at Mount Lú. When I travelled to Mount Lú, an old monk pointed and said, 'At this spot on rainy days, a temple suddenly becomes visible, with a golden board reading Zhúlín Temple. In a corridor are monks reading the scriptures, and in the courtyard are streamers, as clear as if it was broad daylight. After short while there is the wall and was nothing else.' These stories are roughly similar.

Halfway on Kāśyapa Gate's cliff is a spring, only enough for one bowl. Every day there are strange birds drinking from it, the birds always arrive in pairs, up to twenty pairs, throughout the seasons. The number of birds never decreases or increases, the water never rises or falls. Once a man built a wall and a building to collect the water for himself. At night he dreamt of a spirit, who said, 'This is the *golden chicken* spring, it is not proper for you to see and disturb it.' The following day, the tower burned down and was never rebuilt.

I and my guest sat on the grass, drinking tea, then we followed the old road to the Yellow Emperor Pavilion, also called Sacred Peak

r151: At the time of Jiājìng] Míng 明 emperor, ruled 1521–1566 CE.

味，遂过宿。

明日，历海会庵、观音庵、寂光寺、千佛阁，乃至龙华寺。此寺殿阁宏丽，寺旁庵院十馀所。因止宿遍观焉。又东里许至石钟寺，乃一山总会处。寺东稍南有茶房，有瀑布水，正东有钵孟寺。寺北行里许为五华寺，一名小龙潭。东五百武为罗汉寺，一名大龙潭。

Temple. The temple's monk Tiānxīn was of the Chǎn School, so we stayed overnight.

The following day, we passed through Hǎihuì Convent, Guānyīn Convent, Jìguāng Temple, Qiānfó Pavilion before reaching Lónghuá temple. Its temples, halls and pavilions are majestic, next to the temple are more than ten convents, so we stopped for the night to see them all. After another *lǐ* to the east, we reached Shízhōng temple, where the mountains converge. East of the temple and a little the south is a tea house with a waterfall, directly to the east is Bōyú Temple. We walked north of that temple for one *lǐ* to Wǔhuá Temple, also called Xiǎolóng Pond. Five hundred *wǔ* to the east is Luōhàn Temple, also called Dàlóng Pond.

游鸡足山记 185

游鸡足山记 190

The remainder describes a trip to some caves northeast of the mountain. It is unclear where these caves are.

东北三十里有二洞，皆名迦叶洞。一在山麓，二月土人作会；一在山腰，草木蒙蔽，非土人指示不得其处。二洞各深百馀步，中多奇石，雕镂巧妙，绝类鬼工，不可名状。余游四方，凡洞必不远百里而造焉。观于此洞则昔之所见皆不足言矣。至此为邓川界，遂由此趋上关而回。”

Thirty *lǐ* to the northeast are two caves, called Kāśyapa's caves, one at the foot of the mountains, where in the second month the locals gather, the other halfway up the mountain, with vegetation hiding them, without guidance from local people they are impossible to find. The two caves both are one hundred *bù* deep, inside are strange stones, with ingenious engravings, really like the works of spirits, impossible to describe. I had travelled in all directions to all caves no further than one hundred *lǐ*. But seeing these caves all those I had visited before paled in comparison. They mark the border to Dèngchuān, from there I hastened towards Shàngguān and returned.

游鸡足山记 195

游鸡足山记 200

路人云：「初入洞，由河子孔上一路至石洞，林樾雄深。正对岩面，其石上有古人朱篆，至今不灭。」余倦不能往，假我数年更卜重游耳。

A passerby said, 'When you enter the cave for the first time, go up the road from to the stone cave, the forests are deep and powerful. Directly facing the cliff, there are inscriptions by ancient people in red seal script, they have not faded.' I was exhausted and could not go, in a few years I must revisit it.

游鸡足山记 205

3.2 'Notes on Chickenfoot Mountain's Kāśyapa Hall' 《鸡足山迦叶院记》

The 'Notes on Chickenfoot Mountain's Kāśyapa Hall' 《鸡足山迦叶院记》 appears a later text than the 《游鸡足山记》 above as it references events in the Míng emperor Wànlì, 1572–1620 CE, period. It focusses on the story of Kāśyapa 迦叶.

鸡足之山为佛弟子大迦叶饮光守衣入定之地。

按大藏《佛祖统纪》略云：此世界在减劫，有千佛出兴，相继设教。今当

Chickenfoot Mountain is where Buddha's disciple the great Kāśyapa Yīnguāng sat in meditation safeguarding the robes.

Summarized according to the *Tripitaka's 'Unified Records of the Patriarchs'*, in this world of descreasing *kalpas* a thousand Buddhas

迦叶院记 5 释迦牟尼第七佛时也，次补佛位者第八弥勒佛也。佛佛以衣相授，是为传统。

迦叶院记 10 牟尼入涅槃，令弟子迦叶饮光手奉佛衣以待弥勒下生付之。

emerge passing down their teachings. Now it has come to the time of Śākyamuni, the seventh Buddha, the next one to take his place will be Maitreya, the eighth Buddha. Each Buddha passes down his robes, this is the tradition.

When Shìjiāmóuní entered nirvana, he ordered his disciple Kāśyapa *Yǐnguāng* to safeguard his Buddhist robes and wait for Maitreya entering this world to hand them to him.

The text then continues with its telling of the *Flower Sutra* from the ‘*Tiānshèng Expanded Lamp Record*’ 《天圣广灯录》.

初，佛灵山会上捻花示众，五百人中惟迦叶微笑，故付嘱之，意在此乎？

In the beginning, during the assembly on Vulture Peak Buddha held up a flower showing it to the congregation. Amongst five hundred people only Kāśyapa smiled, so he entrusted him. What does that mean?

The story here then continues with Fǎxiǎn 法显, the first monk to travel from China to India, in this legend passing Chickenfoot Mountain where he encountered Kāśyapa:

唐平阳僧法显入天竺求经，路出鸡足山，遇老人庞眉伟貌，不悟其为神人。顷有一沙弥至，显始问：「耆老为谁？」答曰：「迦叶也。」比至迦叶门，为大石所横。显流涕而出，即其事也。

During the Táng, monk Fǎxiǎn from Píngyáng went to India in search for the scriptures, his journey began from Chickenfoot Mountain, where he encountered an old man with bushy eyebrows and an imposing appearance, not realizing he was a divine being. When a novice came, Xiǎn asked him, ‘Who is this honourable elder?’ He answered, ‘He is Kāśyapa.’ When he reached Kāśyapa’s gate, a large rock blocked it. Xiǎn shed tears and left. This is the legend.

迦叶院记 25 今山在叶榆泽之东，大顶有迦叶寺铜瓦殿，殿后百步石门千仞，为迦叶入定之处，盖洞天也。

Today, this mountain is on the eastern side of the Yèyú lake, on the main peak is Kāśyapa Temple’s copper-tiled hall, one hundred *bù* behind the hall is a stone gate one thousand *rèn* tall, this is where Kāśyapa entered meditation, it is considered a heavenly grotto.

正德间，僧雪峰始铸迦叶相。嘉靖间，僧圆成始建院以奉之，檀越则北胜世官高氏也。嘉靖壬寅以来，余两度航洱登山，知圆贞确守院，因

At the time of Zhèngdé, the monk Xuěfēng was the first to cast an image of Kāśyapa. **At the time of Jiājìng**, the monk Yuánchéng founded a temple in its honour, its benefactors were the heritable officers of the Gāo clan from Běishèng. **Since the rényín**

l12–14: 初，佛灵山会上捻花示众，五百人中惟迦叶微笑，故付嘱之，意在此乎？] For a comparison of the text see above, page 7.

r16: During the Táng] Fǎxiǎn 法显 lived much earlier, ca *337–†422.

r24: Yèyú lake] i.e. Lake Ěrhǎi 洱海.

r28: At the time of Zhèngdé] i.e. Míng emperor Zhèngdé, ruled 1505–1521 CE.

r29: At the time of Jiājìng] Míng 明 emperor, ruled 1521–1566 CE.

r31: Gāo clan] The Gāo clan 高氏 had a prominent role in the Dǎlǐ region already during the Nánzhào period, they have over time closely been associated with the support of Buddhism in the region.

r31–32: Since the rényín year of Jiājìng] 1542 CE.

率众买田以食其徒。万历间，殿堂颓圯，余问曲靖唐中丞时英，撤而更之，视旧有加焉。

昔鲁圣叹西方圣人不言而信，不教而化，盖悲中国之不然也。今二圣既往，圣迹犹存。余尝谒孔林，见尼父手植桧，徘徊涕泣久之。

今至石门，虽不见佛，犹得闻佛之行事，天高地迥，怅望何穷？

尚幸此心此理与群圣同堂而居，惟在脚跟行到耳。

此予小子之所当自勉者，作《迦叶院记》。

year of Jiājìng, I have come twice crossing Lake Ērhǎi by boat and climbing the mountain. I witnessed Yuán steadfastly guarding the temple, so I led people to buy land to feed his disciples. **During the Wànlì period**, the halls were abandoned, so I asked the Qūjìng vice censor-in-chief Táng Shíyíng to rebuild it, he tore it down and rebuilt it, it looks even better than before.

In the past, Confucius lamented that in the west is a sage who does not speak, but is trusted, he does not instruct, but manifests himself, and I regret that in China this is not so. Today, the two sages are bygone, but their legacies endure. I have paid a visit to Confucius' Tomb and saw the cypress tree that Ní Fù himself planted. I paced back and forth for a long time, weeping.

When I arrived at the stone gate today, even though I did not see Buddha, it was just like experiencing Buddha's conduct, the sky high, the earth far away, I was tormented to no end.

Still, the lucky one's heart and reason are in lockstep with the sages, one only has to walk in their footsteps.

This is what a little man should strive for, so I wrote the 'Notes on Chickenfoot Mountain's Kāśāya Hall'.

迦叶院记 35

迦叶院记 40

迦叶院记 45

迦叶院记 50

3.3 'Notes on Kāśāya Hall' 《袈裟院记》

The 'Notes on Kāśāya Hall' 《袈裟院记》 is a travelogue from 1547 CE in which he describes Jiāshā Yuàn 袈裟院 or Kāśāya Temple, a temple named for the robe that Kāśāya received as sign of trans-mission.

The text is mostly remarkable for the description of a large pilgrimage at the beginning of the Chinese year, which continues until today and is now known as the *Yǐnguāng* Assembly, i.e. it is a spiritual meeting in honour of Kāśāya.

嘉靖二十六年，余游鸡足，将至老 | **In the 26th year of Jiājìng**, I travelled to Chickenfoot Mountain.

l38-39: 昔鲁圣叹西方圣人不信而信，不教而化，盖悲中国之不然也] This passage echos a passage from 'The Writings of Master Liè' 《列子》：「商太宰大骇曰：「然则孰者为圣？」孔子动容有间，曰：「西方之人有圣者焉。和治而不乱，不言而自信，不化而自行，荡荡乎民无能名焉。丘疑其为圣，弗知真为圣欤，真不圣欤？」」 – In the translation by A.C. Graham: "The chief minister of Sung said in amazement: "Then who do you think is a sage?" Confucius' expression changed for a moment. "Among the people of the Western regions there is a sage. He does not govern, yet there is no disorder; does not speak, yet is trusted spontaneously; does not reform, yet his influence prevails spontaneously. He is so great that none of his people can give a name to him. I suspect that he is a sage, but I do not know whether he truly is or not." See Graham (1960), p. 78. I have found this reference through the note in Lǐ Yuányáng 李元阳 (2008), p. 59.

r34-35: During the Wànlì period] i.e. Míng emperor Wànlì 明万历帝, ruled 1572-1620 CE.

r38: Confucius] Lǚ Shèng 鲁圣 refers to Confucius 孔子.

r42: Ní Fù] another reference to Confucius.

r1: In the 26th year of Jiājìng] 1547 CE

袈裟院三里，有老僧执炉远迎。予问：「何以知吾来？」曰：「三鼓殿钟不击自鸣三声，以往事占之，当有吉祥事。故出山探听，果见公登山。此山灵预报耳！」

及入殿参礼，见空碑仆地，曰：「先师欲请公作文，日复一日，因循数年。先师去世，众徒望门逡巡，遂至今日。」言毕跪泣。余叹曰：「先鸣钟，因也。」乃援笔为书其本末于石。

院在山半，去顶不六里。永乐间，羽人结庵。成化间，庵废。僧元庆始创兹院，以此山为迦叶尊者守衣之处，故名「袈裟」。

去岁元旦，四方慕圣迹而来人以万计。未至石门五六里，山益峻，嶂益陡。游人至此，骑者止，徒者息，饥者待哺，渴者思浆。然崖倾屋狭，置炊无所，客颇病之。庆乃凿崖拓地，为殿，为楼，为门堂，为厨，为陶甓，作旨蓄以御客。于是，宾至如归，游者日以众，庆传可义。嘉靖间，增置常住，接待云游，院用兴盛。可义传悟成。

万历年间，泻铜铸像，重修寺宇。悟宗、悟教、性寅、性爱，亦相戮力。兹院遂与大刹并称焉。

When I was just three *lǐ* from the old Kāśāya Temple, an old monk with an incense burner greeted me from afar. I asked him, 'How did you know I was coming?' He said, 'At midnight last night, the temple bell rang three times without being struck. Based on past events, this was an auspicious sign. So, I came down from the mountain to make inquiries, and saw you climbing the mountain. The mountain spirit gave us a warning!'

Then I entered the hall and paid my respects, I saw an empty stone tablet that had fallen to the ground, and he said, 'Our teacher had wanted ask you to compose the text, day after day we procrastinated for several years. Now our teacher has passed away, his disciples kept waiting until today.' He knelt and wept. I sighed and said, 'The ringing of the bell, it was a sign.' So I took up a pen and wrote this account on the stone.

The temple is halfway up the mountain, to the summit it is not even six *lǐ*. **During the Yǒnglè period**, a sage built a convent here. **During the Chénghuà period**, the convent fell into disrepair. The monk Yuánqìng founded this temple. As he took this mountain as the place where the venerable Kāśyapa safeguarded the robes, he called the Kāśāya [Temple].

Last year on the first day, from all directions came tens of thousands of people to venerate the sacred relics. Five or six *lǐ* before the stone gate the mountain becomes steeper and the paths more precipitous. When the travellers got here, the riders dismounted, the walkers rested, the hungry waited for food, and the thirsty longed for soup. As the cliffs are towering with little shelter, there was no space to cook and the travellers fell ill. Qìng thus chiseled the cliffs to create space, for halls, for buildings, for gates, for kitchens and baths, for potteries and kilns, and made provisions for the guests. So the guests felt welcome and came in ever greater numbers, and Qìng passed on to Kěyì.

During the time of Jiājìng, the monks established permanent residences, welcomed itinerant monks, and the temple flourished. Kěyì passed on to Wùchéng. **During the Wànlì period**, they cast a copper image and rebuilt the temple. Wùzōng, Wùjiào, Xìngyín, and Xìngài also joined in the effort. The temple thus became well-known.

It follows a passage in Lǐ Yuányáng explains his Buddhist faith that made him a temple benefactor.

r17: During the Yǒnglè period] Míng 明 emperor Yǒnglè, ruled 1402–1424 CE ttx = Míng emperor, ruling 1402–1424.

r18: During the Chénghuà period] Míng emperor Chénghuà, ruled 1464–1487 CE.

r33: the time of Jiājìng] Míng 明 emperor, ruled 1521–1566 CE.

r35: the Wànlì period] i.e. Míng emperor Wànlì 明万历帝, ruled 1572–1620 CE.

尝试论之，佛以性海为乡、法界为宇，奚必兹山乃为；佛以戒为牖，以慧为户，奚必兹院乃为佛所有。盖有说焉，佛之教急于度人，度人莫如去贪。而世人溺于贪爱，视钱财如头目，纤毫必竞。日夜忧煎，惟利是营。有能以财予人者，千万人而一人耳。佛悲悯之，故设为权门，使建寺造像以求福报。俾不溺于利欲，知世财为致苦之媒，举以予人而无所吝惜。此复性之渐作，圣之基也。彼谓佛不耕而食，不织而衣，岂非重货而背道耶？予于此深有感焉。

Let me attempt to discuss this: Buddha chose *xìnghǎi* as his home, the realm of the *dharma* as his universe. Why must it be this mountain? Buddha chose the prohibitions as the window and wisdom as his home. Why must it be this temple that is the Buddha's home? There must be a reason. The teachings of the Buddha are concerned with converting people, converting people is abandoning desire. However, the worldly people are abandoned in desire, when they see money and wealth it is like their own head or eyes, inevitably striving for trifles. They worry day and night, solely seeking profit. Those who can give wealth to others are one in a million. Buddha feels compassion for them, and so establishes influential families and directs them to build temples and cast images in quest for blessings. It assists to be not attached to desire, to understand that worldly riches are the cause of suffering, encouraging to give without restraint. This is the gradual restoration of one's nature and the foundation of being a sage. Those who say that Buddha eats without farming and has clothes without weaving, is this not valuing material possessions and abandoning the right way? I deeply feel this here.

袈裟院记 40

袈裟院记 45

袈裟院记 50

袈裟院记 55

3.4 'Notes on Chickenfoot Mountain's Fàngguāng Temple'《鸡足山放光寺记》

The 'Notes on Chickenfoot Mountain's Fàngguāng Temple'《鸡足山放光寺记》describes Fàngguāng Temple 放光寺, a temple located below the Huáshǒu Gate 华首门 with a scenic view of the cliff, see illustration 1. The text reveals Lǐ Yuányáng as a benefactor of this temple.

The text begins placing Chickenfoot Mountain 鸡足山 in the context of the Buddhist sacred geography with Mount Meru 须弥 as its center, connecting it through the *Flower Sermon* with Kāśyapa 迦叶, who was entrusted with the robe to wait for the next Buddha, Maitreya 弥勒.

天地之中有山曰「须弥」，环山为四洲。南曰「阎浮提」，今之中国与五天竺是也。其洲位离，故其人健明锐利，非他洲比，诫习之以善，教之以道，其入圣可立而待也。故诸佛兴慈，以次降生焉。释迦牟尼之后，应补佛位而降生者曰“弥勒”，故命大弟子迦叶饮光持佛衣待其出而授之。饮光入定鸡足山，盖正、像、末三法未竟，故俟时也。

In the center of the universe is a mountain called Mount Meru, surrounding it are the four continents. The southern one is called *Yánfú tí*, that is present-day China and the five regions of India. Because of the region's isolation, its people are sturdy, bright and sharp, surpassing those of other regions. If they are sincerely taught benevolence and instructed in the *Dào*, they can achieve enlightenment immediately. So, various Buddhas in their compassion were successively reborn there. After Śākyamuni, the one destined to take his seat as Buddha and be reborn is called Maitreya. So he ordered his great disciple Kāśyapa *Yǐnguāng* to take the robes and wait for his arrival to pass them on. *Yǐnguāng* entered meditation on Chickenfoot Mountain. As the three peri-

放光寺记 5

放光寺记 10

r3: Yánfú tí] i.e. Jambūdvīpa 南瞻部洲.

放光寺记 15 先佛在灵山拈花示众，独迦叶微笑，深契佛旨，故托之以传衣。传衣者，传佛之心耳。此皆本实之语，非夸诞也。按内典，鸡足与耆阇崛山相邻，当在中天竺。然则此山之名鸡足，特佛之应迹欤？

放光寺记 20

ods of the *dharma* – the Correct Law, Semblance and Decadence – were not yet completed, he waited for the right time. When the previous Buddha picked a flower on Vulture Peak and showed it to his disciples, only Kāśyapa smiled, profoundly understanding Buddha's intent, so he was entrusted with the transmission of the robe. The transmission of the robe is the transmission of Buddha's heart. This is all speaking truth and not exaggerated. According to the canonical texts, Chickenfoot Mountain is next to Qídūjué Mountain, so it must be the middle of India. However, as this mountain's name is Chicken Foot, must this not be a manifestation of Buddha?

The second part introduces Xiǎochéng 小澄, the first monk to set up a temple on the mountain, and continues with one of the legends of a monk entering through the stone gate.

野史云：神僧小澄入山，石门訇然中开。嘉靖间，又有一僧栖石门三载，其志恳，尝于定中由石门而入。则见其殿宇紺碧，沙门众多。其榜扁联偶皆金，历历记忆，虽世间老于文学者有所不及，谓非佛祖灵地可乎？

放光寺记 25

放光寺记 30

An unofficial history states that the holy monk Xiǎochéng entered the mountain and the stone gate opened with a loud crash. At the time of Jiājìng, there was another monk who stayed three years at the stone gate, he had sincere intentions and in meditation once experienced that he entered the gate. Inside he saw the jade green halls and a great assembly of ascetics. Its couplet boards were adorned with gold, he remembered them clearly, surpassing even old scholars in this world in erudition. How can this not be called the sacred land of Buddha and the patriarchs?

The following passages praise the location of the temple, located at a particularly auspicious spot below Huáshǒu Gate 华首门.

石门之下时见光瑞，或圆相，或掇身，与五台、峨眉大都相似。

余观其地创建精蓝，因字之曰「放光」焉。枕崇冈、面屏嶂，怀抱比密，风气翕藏。至其地者则见诸刹皆在山之肩背，而放光独当胸臆之穴，为可嘉也。

放光寺记 40

余乃白诸名衲，上至大顶，下至寂光胜峰，合诸刹而为伴。从放光以为主，岁只一期。长者百日，短者半之，又短者又半之，岁恒一周焉。

放光寺记 45

Below the stone gate an auspicious light is often seen, sometimes round, sometimes in the form of a body, similar to those at Mt Wǔtái and Éméi. I watched the construction of the temple on this site and gave it the name Fàngguāng Temple. It rests on a lofty ridge facing the mountain wall in a tight embrace, its atmosphere is a harmonious treasure. Those who travel there see that all the temples are on the mountain's shoulders and back, alone Fàngguāng Temple stands in its heart, a special location. I then told the monks, from the top of the mountain down to Jìguāng peak, to unite once a year as companions with Fàngguāng as center. The long ones one hundred days, the short ones half of that, and even shorter ones half of that – completing a full cycle every year.

r 21: Qídūjué Mountain] i.e. Vulture Peak 鷲山 गृद्धकूट.

r 26: the time of Jiājìng] Míng 明 emperor, ruled 1521–1566 CE.



Illustration 3:

Kāngxī Era Blockprinted Version of the 《宾苍阁记》 in the 《鸡足山志》

Source: Library of Congress <https://lccn.loc.gov/2011457059> (accessed 5th November 2024)

The text concludes with a quote from commentaries to Buddhist scriptures followed by a disdaining comment on some commentators who must have questioned the reality of the Huáshǒu Gate 华首门 as a gate to the Buddhist world.

庶通假有借无之名，而入实相；忘体空折色之迹，而造真源。

当有入弥勒之宝楼，契中国迦叶之笑拈花世尊之花者矣。彼区区致疑于石门之开闭者，又乌足与议哉？

[If we understand the illusory existence borrows the name of non-existence, we can enter the ultimate essence; if we abandon the traces of emptiness and form, we can attain the true source.]

There will be those who enter Maitreya precious tower and understand Kāśyapa's smile as he picked the flower, the Buddha flower. But those who raise doubts about such a trifling matter as the opening and closing of the stone gate, what is the point arguing with them?

放光寺记 50

3.5 'Notes on Bīncāng Pavilion' 《宾苍阁记》

The 'Notes on Bīncāng Pavilion' 《宾苍阁记》 describes another scenic spot close to the Huáshǒu Mén 华首门, the large defining cliff just below the summit. The construction of a pavilion at the spot is mentioned above in the 'Account of a Trip to Chickenfoot Mountain' 《游鸡足山记》, see page 14.

The text was also included in the Kāngxī 康熙 era 'Chickenfoot Mountain Gazetteer' 《鸡足山志》,

where it was not attributed to Lǐ Yuányáng, see illustration 3.⁽²⁰⁾

《宾苍阁记》

鸡足游观之胜在华首一壁，然游者往往并壁而行，视壅于壁得其十之一，而不见壁之全胜也。大顶西南行里许，有磐石出于绝壁之上，可以坐啸，又名「拜佛台」。一登此石则华首千仞苍然起于东北，令人意动神悚。全壁之胜举在目中，游观之瑰无有出其右者。

宾苍阁记 5

因出贲授僧，命建一阁将读书其中。顷之，阁成，雪屏赵中丞题曰「宾苍」，言阁为壁主也。

'Notes on Bīncāng Pavilion'

The most impressive sight at Chickenfoot Mountain is at Huáshǒu Gate. However, visitors often walk along the cliff but due to the obstruction of the cliff only see a small part missing the cliff's whole grandeur. About one *lǐ* southwest from the main peak is a large rock protruding from the cliff, where it is possible to sit and meditate, so it is called the Buddha Worship Platform. Once having climbed this rock, the vast Huáshǒu Gate rises a thousand *qiān* to the northeast, leaving one awestruck as the whole cliff rises in front of one's eyes. No other scenic spot surpasses this stone.

So I expended funds to give to the monks to build a pavilion for reading books. Shortly after the pavilion was completed and the vice censor-in-chief Zhào Xuěpíng called it 'Bīncāng Pavilion', meaning that the pavilion is the master of the cliff.

It follows a literary appreciation of the mountain's shapes and forms.

宾苍阁记 15

徐而物色之，其横绝地维，如细柳淮淝之阵，示我以勇；其顿挫起伏，千态万貌，如上林长门之赋，示我以文；其峻拔不可迳而造，又如陈

I calmly contemplated it, its expanse to the four corners of the world is like the battle formation of Xiliǔ or Huáiféi, representing courage; its ups and downs and many forms are like the Odes Shànglín or Chángmén, representing literary grace; its unsurpass-

[47–48: 庶通假有借无之名，而入实相；忘体空析色之迹，而造真源。] This cryptic sentence seems to be a corruption of a text from the Tripitaka: '師能通儒釋之倫類，無體空析色之跡；而乎真源，解假有借無之名，而歸於實用。'; see https://tripitaka.cbeta.org/mobile/index.php?index=GA090n0089_020 (accessed 8th November 2024). Similar phrases seem to appear from the Sòng dynasty onwards.

[8: 瑰] In the 'Chickenfoot Mountain Gazetteer' 《鸡足山志》 edition qí 奇, see Lǐ Yuányáng 李元阳 (2008), p. 68.

[13: 言阁为壁主也] This passage is missing in the 'Chickenfoot Mountain Gazetteer' 《鸡足山志》 edition, see Lǐ Yuányáng 李元阳 (2008), p. 68.

[15–22: 徐而物色之，其横绝地维，如细柳淮淝之阵，示我以勇；其顿挫起伏，千态万貌，如上林长门之赋，示我以文；其峻拔不可迳而造，又如陈蕃之榻、李膺之门，示我以介；其正不阿，如古纯臣之立朝，示我以忠；其静默不言，如古圣贤之相授，示我以道] In the 'Chickenfoot Mountain Gazetteer' 《鸡足山志》: 「阳尝徐物色之，其横绝地维，如细柳淮淝之阵，示人以勇；其顿挫起伏，千态万状，如上林、长门之赋，示人以文；其峻拔不可径而造，又如陈蕃之榻、李膺之门，示人以介；其正色不阿，如古纯臣之立朝，示人以忠；其静默不言，如古圣贤之相授受，示人以道。」

[47–49: [If we understand the illusory existence borrows the name of non-existence, we can enter the ultimate essence; if we abandon the traces of emptiness and form, we can attain the true source.] I am not familiar enough with Buddhist terminology to translate this sentence.

[17–18: like the Odes Shànglín or Chángmén] 《上林赋》and 《长门赋》were compositions by Sīmǎ Xiāngrú 司马相如, see the annotation to the text in Fàn Chéngxūn 范承勋 (1988), p. 198.

⁽²⁰⁾ <https://buddha.tradifar.com/en/books/3881> (accessed 5th November 2024) seems to be a transcription of this edition, while the version in Fàn Chéngxūn 范承勋 (1988), p. 168 differs slightly. Fàn Chéngxūn 范承勋 (1988), p. 168 contains additional explanations to the text.

蕃之榻、李膺之门，示我以介；其正不阿，如古纯臣之立朝，示我以忠；其静默不言，如古圣贤之相授，示我以道。

able steepness is like Chén Bō's divan or Lǐ Yīng's gate, symbolizing strict principles; its unwavering true colour is just like the honest courtiers of the past, representing loyalty; its voiceless silence is just like the mutual exchange between sages and spirits, representing the *Dào*.

宾苍阁记 20

登此阁则石壁拥云而来，泉声树色，无非示我周行也。大哉！宾乎？命童子识之。

Ascending to this pavilion one sees the cliff in rising clouds, the sounds of springs, the colour of trees. How can it not be that I am on the righteous path? So big! So inviting! I instructed my boy servant to memorize this.

宾苍阁记 25

3.6 The '*Jiguāng Temple Stele*' 《寂光寺碑》

The inscription on the '*Jiguāng Temple Stele*' 《寂光寺碑》 was composed by Lǐ Yuányáng on occasion of the reconstruction of Jiguāng Temple 寂光寺 on Chickenfoot Mountain in 1571 CE.

In 1966 CE, when most of the temples on Chickenfoot Mountain were destroyed by the Red Guards, the stele was broken into three pieces. When the temple was reconstructed in 2008 CE, the broken pieces were found buried in the temple ruins. The stele is now on display inside the temple.⁽²¹⁾

A rubbing of this stele is included in Yáng Shìyù 杨世钰 (1993), vol. 3, p. 81 and a transcription in Yáng Shìyù 杨世钰 (1993), vol. 10, p. 103. The text is also included in Liú Dàwěi 刘大伟 (2012), pp. 135–136.

寂光寺在鸡足山，禅师本帖之所建也。

Jiguāng Temple is on Chickenfoot Mountain, it was founded by the Chǎn Master Běntiē.

正殿重檐鉅丽为胜，右禅堂柱石甚壮。左方丈以楼，欲去湿也。门为小阁，可以望远。左右各为屋二楹。殿中安西方三圣之像，奉万岁牌于像前。像左右安护法及祖师像，门阁之上安弥勒及二菩萨。楼上安三世佛，皆铸泻所成，不以土木杂之，谨庄严也。落成之日，黔国云楼上公飭僧祝厘，示禁樵采。郡丞御史灵湫高公书扁曰「寂光寺」。

The main hall has a grand double-eaved roof, on the right is the meditation hall with sturdy pillars and stones, on the left are the abbot's quarters on the upper floors to avoid the damp. A small pavilion serves as gate, with a view into the distance, with two rooms on either side. Inside the hall are images of the Three Western Sages, with a imperial tablet in front of them. Left and right of them are images of benefactors and founding masters, on top of the gate pavilion are Maitreya and two bodhisattvas. On the upper floor are images of the three ages of the Buddha, all cast from metal, without anything from clay or wood out of respect. On the day they were finished, the senior lord Yúnlóu of Qián State instructed the monks to offer blessings and and proclaimed a prohibition on collecting firewood. The commandery aide censor, the honourable Gāo Língjiǎo wrote a board calling it 'Jiguāng Temple'.

寂光寺碑 5

寂光寺碑 10

寂光寺碑 15

[25: 大哉！宾乎？] Unclear, the punctuation is of course not in the original text.

r19: Chén Bō's divan] A story from Chén Bō 陈蕃's life narrates that he kept a divan for a special visitor.

r19: Lǐ Yīng's gate] a story from the '*History of the Later Hàn Dynasty*' 《后汉书》 praising Lǐ Yīng 李膺 for his exemplary moral conduct.

r16: Gāo Língjiǎo] i.e. Gāoyōng 高镛, 灵湫, *1512–.

(21) see Liú Dàwěi 刘大伟 (2012), p. 136.

寂光寺碑 20

初旧寺名花椒庵，嘉靖初年为力角奸人盗葬寺地，寺僧不知。是日，奸人之子为贼所杀，亦潜葬寺旁。僧力单孑，不能禁止。寻复夜聚奸党二十余人，砍毁寺柱，破瓦拆椽，一寺尽废。僧悟正赴造，台省勘鞫，明正其罪，令复修建。然颓圯既久，僧力不支。

寂光寺碑 30

嘉靖三十七年，帖公以道行峻拔，为道俗所归，闵兹废坠，乃谋于太和致仕驿宰北溟苏君鹏程、云南县居士杨舟，二人惠然各捐己资，恢复故寺，视旧有加焉。苏甥卞经历愚亦喜造像，续附二家置买寺田之末，用资焚修，共成胜事。帖公将东，付嘱兴彻、兴丛、兴容诸弟子忽致忘失。诸僧克承不坠，日有所增，镌经明法，于师有光。岂非狮子林中无异兽也欤？北溟子新进士苏潮为吾家婿，北上之日以寺碑见嘱。因为之操觚以识兴废本末，为后人告云。

寂光寺碑 35

寂光寺碑 40

隆庆辛未仲夏之吉。

寂光寺碑 50

赐进士进阶通议大夫赞尹、前知荆州府事、监察御史、翰林庶吉士、太和中溪山人李元阳仁甫书。

Originally, the old temple was known as Huājiāo convent, in the early years of Jiājìng the temple's land were usurped for a burial by evildoers from Lǐjiǎo, the temple's monks did not know this. That day, the evildoer's son had been killed by robbers and secretly buried next to the temple. The monks power was limited and they could not stop this. Searching for him at night more than twenty villains assembled, destroying the temple's pillars, breaking the tiles and smashing the rafters, totally destroying the temple. Wùzhèng went to report this, the government investigated, they confessed their crimes, the temple's reconstruction was ordered, but it lay in ruins for a long time as the monks did not have resources.

In the 37th year of Jiājìng, Tiē, who was respected by monks and laymen for his exemplary conduct, was distressed by this temple's ruins and made a plan with retired posthouse master Sū Péngchéng, Běimíng, from Tàihé, the retired scholar from Yúnnán county. Both men generously donated their own funds to restore the temple even better than before. Sū's son-in-law Biàn Jīnglì took pleasure in casting images and together with the two families purchased land for the temple, used their funds to burn incense and together achieved this remarkable feat. Tiē went east and entrusted his disciples Xīngchè, Xīngcóng and Xīngróng not to forget about it. His disciples followed him without falling back, every day there are monks engraving scriptures and expounded the *dharma*, bringing glory to their master. How can it be that in Lion Forest are no strange animals? Běimíng's son, the new *Jīnshì*, Sū Hú became my son-in-law, who when he went north entrusted me with the temple stele. So I took up my pen to record the temple's rise and fall for the benefit of future generations.

On an auspicious day in the second month of summer **in the *xīnwèi* year of Lóngqìng**.

Written by the *Jīnshì*, promoted to Tōngyì Dàfū, the assistant administrator, the former prefect of Jīngzhōu, the investigating censor, Hànlín Academy bachelor, Zhōngxī Lǐ Yuányáng, Rénfǔ, from Tàihé.

[29: 道行]

r 29: In the 37th year of Jiājìng] 1558 CE.

r 46–47: in the *xīnwèi* year of Lóngqìng] 1571 CE.

3.7 'Notes on the Stele For the Construction of Sacred Peak Temple's Permanent Abode' 《建圣峰寺常住碑记》

This text records the history of Sacred Peak Temple 圣峰寺 as Lǐ Yuányáng 李元阳 recalls being commissioned to write the inscription on the temple's stele in 1560 CE. The temple was destroyed during the Cultural Revolution.

建圣峰寺常住碑记

嘉靖辛丑岁，静月禅师建精蓝于鸡足山罗汉岩下，掘地得断碑曰「明歌之坪」，籀文剥落，字画仅存。其略曰：佛大弟子迦叶波领佛衣入定之日，八明王歌颂之，即其地也。师因名其寺曰「圣峰」。

殿阁廊庑、方丈香积，皆师躬治。又熔铸塑造圣像若干躯，剃度若干人。

丙辰，师垂化时，遗嘱其上座弟子道裕字天心者，令住持山门。

师既化三年，天心修举废坠，克弘前业，圣峰遂为一山之钜丽。居者日益众，善信施田者月至而岁有加焉。

静月无字，号平生，不重衣，不重食，又不食盐，醯人号之曰「山斋师」云。
岁庚申，天心制碑石征余记。余记其颠末，乃以施田。姓善氏勒之碑阴。

'Notes on the Stele For the Construction of Sacred Peak Temple's Permanent Abode'

In Jiājīng's *xīnchǒu* year, Chǎn Master Jìngyuè established a temple beneath Chickenfoot Mountain's Arhat Cliff. During construction, a broken stele was unearthed on which was written "Terrace of Bright Songs". The seal script was worn but the calligraphy was still readable. In short it said, when Buddha's disciple Kāśyapa, who had received the Buddha's robes, entered meditation, **the Eight Vidyārājas sang his praises** at this spot. So the master called it the Sacred Peak Temple.

The main hall, the pavilions, the corridors and side buildings, the abbot's quarters and kitchens were all supervised by the master in person. He also cast many sacred statues and initiated many disciples.

In the *bǐngchén* year, as the master was close to transformation, he entrusted his principle disciple Dàoyù, *style name* Tiānxīn, to be abbot of the temple.

Three years after the master transformed, Tiānxīn restored the ruins expanding the previous works, Sacred Peak Temple so became a treasure on the mountain, those living there increased by the day and the devout donating land grew more over the months and the years.

Jìngyuè had no name, his *sobriquet* was Píngshēng, he did not care about clothes or food and abstained from salt, so the ordinary people called him the "The Vegetarian Master on the Mountain".

In the Gēngshēn year, Tiānxīn commissioned a stele and asked me to write it. I recorded its entire history and inscribed the names of those who donated land, from the Shàn clan, on the back of it.

圣峰寺碑 5

圣峰寺碑 10

圣峰寺碑 15

圣峰寺碑 20

圣峰寺碑 25

r 3: In Jiājīng's *xīnchǒu* year] 1541 CE.

r 8–9: the *Eight Vidyārājas sang his praises*] see maybe Hóu Chōng 侯冲 (2003b).

r 15: In the *bǐngchén* year] 1556 CE, the commentary to the text in Lǐ Yuányáng 李元阳 (2008), p. 64 notes this as 1496 CE, i.e. one cycle earlier, but this does not make any sense as the beginning of the text notes that Jìngyuè 静月 established the temple during the Jiājīng period.

r 26: In the Gēngshēn year] 1560 CE.

3.8 'Notes on Zhīquán Convent' 《芝泉庵记》

This text narrates the foundation of Zhīquán Convent 芝泉庵, a temple whose name is derived from two auspicious signs when a site for the temple was sought: at the chosen site an auspicious plant, a *zhī grass* 芝草, sprouted and an underground spring was found, the combined characters then made up the name of the temple.

The existence of such medicinal plants is corroborated in the later 'Chickenfoot Mountain Gazetteer' 《鸡足山志》, which notes *huángjīng* 黄精 and *huángzhī* 黄芝 in its section *yàoshū* 药蔬, i.e. medicinal plants. What exactly that plant was cannot be ascertained, the term used in the text *zhīcǎo* 芝草 seems to be a generic as it appears in the title of the 'Catalogue of Fungi and Herbs' 《太上灵宝芝草品》, a Northern Sòng compilation featuring many types of *zhī* 芝. However, none of the two plants mentioned in the 《鸡足山志》 are listed there.

It is important to note that while Lǐ Yuányáng invokes Buddhist thought in this text, the auspicious signs noted here are more associated with *Dàoist* culture. Shih-shan Susan Huang⁽²²⁾ notes

Zhi as such forms an essential part of Daoist 'alternative cuisines', kitchen feasts either visualized or enacted in rituals that were believed to lead to longevity and immortality. (Huang (2015), p. 964)

The temple is not mentioned in the later 'Chickenfoot Mountain Gazetteer' 《鸡足山志》 and I have not found any other reference to it.

芝泉庵记

芝泉庵在鸡足山大顶西北，距顶八里而远，僧寂受之所建也。

芝泉庵记 5

初择地开基，忽生芝草一朵，层蕊叠瓣，色态迥异，因于此卓锡焉。然汲水箐谷，为力甚艰。忽闻地中有声潺潺，因掘之得泉。徒众欣欣知为冥感，于是大兴畚鍤。

竖殿之日，祥光五色，照映栋梁。善信闻者四远来集，或施财，或施田，或施地，或施瓦木，丝累寸积，遂成一刹。首尾经营，盖自隆庆改元至万历丁丑，阅十年矣。

芝泉庵记 15

受来谒余为记。余闻之，三界之内功德极大者莫如佛，佛身充满法界，

'Notes on Zhīquán Convent'

Zhīquán Convent is northwest of Chickenfoot Mountain peak, eight *lǐ* from its main peak, it was constructed by the monk Jìshòu. When the site was chosen for the foundations, a *zhī grass* suddenly sprouted, its head and stem with layered petals, its colour and form very unusual. So he built his residence there. However, fetching water from the valley was extremely labourious. Suddenly he heard a gurgling sound in the ground, so he dug a hole and found a spring. His disciples were overjoyed and took it as a good omen, so they vigorously dug with their shovels.

The day they were erecting the main hall, an auspicious five-coloured light illuminated the beams. When the devout heard this they arrived from afar, donating funds, fields, land, tiles and wood, so piece by piece the temple was completed. From beginning to the end, from the 1st year of Lóngqìng to the Wànlì *dīngchǒu*, it took ten years.

Shòu came to me asking to write the history. I have heard that in the three worlds no merit reaches that of the Buddha. His presence

r15: from the 1st year of Lóngqìng to the Wànlì *dīngchǒu*] 1567–1577 CE.

(22) see also her book 'Picturing the True Form: Daoist Visual Culture in Traditional China'.

无处无佛。机感相叩，其应如响。但作一佛事，天神地祇极力护持。观兹庵之作，天应祥光，地应灵泉，物应芝草，施受之人不约而同，神明盖幽赞之矣。受向道颇勤，故其徒照能等十数人皆以其师之心为心，自此茹芝饮泉以毕其生，而心地不发光者，未之有也，故作以待。

fills the *dharma* world, so that there is nowhere devoid of Buddha. **When potential and response align, the reaction is as immediate as an echo.** Merely engaging in a single Buddhist work, the spirits will all be protectors. Observing the construction of this temple, heaven responded with an auspicious light and earth responded with a miraculous spring, matter responded with a *zhī grass*, and the people donated to Shòu without being asked, so the spirits secretly assisted this work. Shòu continued on this path, so his disciples, Zhàonéng and dozens of others, all followed their masters intention as their intention. From then on they ate the *zhī grass* and drank the water to invigorate their lives, so that their hearts will emit lights, in this expectation I wrote this.

芝泉庵记 20

芝泉庵记 25

芝泉庵记 30

[19: 机感相叩，其应如响] This is a modified quote from the 'Exploring the Mysteries of the Flower Adornment Sutra' 《华严经探玄记》，where the text reads 「机感相应有形言现」.

[20–21: When potential and response align, the reaction is as immediate as an echo.] There will be better translations of the modified Buddhist thought.

4 Glossary

- Ān** 庵: convent, a Buddhist hermitage, in modern Chinese it indicates a nunnery, but in former times, it was certainly not an institution for women, – see pages 12, 14, 15, 17, 20, 30
- Bāgōngdé Shuǐ** 八功德水: Bāgōngdé stream, stream on Jízúshān 鸡足山, – see page 15, 30
- Bāmíngwáng** 八明王: *Eight Vidyārājas*, deities of esoteric Buddhism, see Hóu Chōng 侯冲 (2003b), – see page 27, 30
- Báigǔtōng** 《白古通》: ‘*Báigǔtōng*’, ancient text in the Bái language, now lost, – see page 9, 30
- Báiguó Yīnyóu** 《白国因由》: ‘*Origins of the Bai Kingdom*’, Qīng collection of Guānyīn legends related to Nánzhào, – see page 30
- Báishí Ān** 白石庵: Báishí Convent, temple below Jízúshān 鸡足山, already abandoned at the time of the 《鸡足山志》, (⊕ 25.93N 100.41E) – see page 12, 30
- Bàifó Shí** 拜佛石: Bàifó Stone, sacred place of Jízúshān 鸡足山, – see page 15, 30
- Bàifó Tái** 拜佛台: Buddha Worship Platform, platform on Jízúshān 鸡足山, – see page 24, 30
- 《宝林传》《宝林传》: ‘*Jeweled Grove Transmission*’, early Chǎnzōng 禅宗 text, , see <http://tripitaka.cbeta.org/ko/B14n0081>. – see page 7, 30
- Běishèng** 北胜: today Yǒngshèng 永胜, – see page 18
- Běi Sòng** 北宋: Northern Sòng, Chinese dynasty, 960–1127, – see page 28, 30
- Běntiē** 本帖: monk on Jízúshān 鸡足山, see Liú Dàwěi 刘大伟 (2012), p. 221, *1516–†1570 – see pages 25, 26, 30
- Bǐqiū** 比丘: *monk*, Chinese transliteration of the Sanskrit भिक्षु, meaning Bǐqiū 比丘, – see page 7, 30
- Biàn Jīnglì** 卞经历: , – see page 26
- Bīnbōluō Kū** 宾钵罗窟: Bīnbōluō Grotto, legendary grotto on Qídūkū Shān 耆闍崛山, see ??, – see page 7, 30
- Bīncānggé** 宾苍阁: Bīncāng Pavilion, building at Jízúshān 鸡足山, – see page 24, 30
- Bīncānggéjì** 《宾苍阁记》: ‘*Notes on Bīncāng Pavilion*’, prose text by Lǐ Yuányáng 李元阳, – see pages 15, 23, 24, 30
- Bīnchuān** 宾川: present-day county east of Ěrhǎi, – see page 8
- Bōyú Sì** 钵盂寺: Bōyú Temple, temple on Jízúshān 鸡足山, – see page 17, 30
- Bùshǐ** 部使: ministerial envoy, , – see page 15, 30
- Càiguān** 蔡关: monk on Jízúshān 鸡足山, – see page 14
- Cāngěr** 苍洱: Cāngshān and Lake Ěrhǎi, referring to 苍山 and Ěrhǎi, – see page 14, 30
- Cāngshān** 苍山: Cāngshān, mountain range west of Ěrhǎi, – see page 5, 30
- Cáoxī Ān** 曹溪庵: Cáoxī convent, temple on Jízúshān 鸡足山, – see page 15, 30
- Cáoxī Shuǐ** 曹溪水: Cáoxī stream, stream on Jízúshān 鸡足山, – see page 15, 30
- Chǎn Shī** 禅师: Chǎn Master, Chǎnzōng 禅宗 monk, – see pages 25, 27, 30

- Chǎnzōng** 禅宗: Chǎn School, main Buddhist school in China, – see pages 6, 7, 17, 31
- Chèkōng** 彻空: monk at Jízúshān 鸡足山, – see page 12
- Chén Bō** 陈蕃: Dōng Hàn 东汉 official, †168 卣 <https://baike.baidu.com/item/%E9%99%88%E8%95%83/7381> – see page 25, 31
- Chéngdū** 成都: capital of Shǔ 蜀, during the Táng dynasty center of administration for Jiànnán 剑南, –
- Chóngshèng Sì** 崇圣寺: Chóngshèng Temple, main temple north of Dàlǐ 大理, in front of it are the Three Pagodas 三塔, – see page 5, 31
- Chuándēnglù** 《传灯录》: ‘*Transmission of the Lamp*’, important Sòng dynasty Buddhist work, composed by Shì Dàoyuán 释道原, – see page 31
- Chuányī Sì** 传衣寺: Chuányī Temple, temple at Jízúshān 鸡足山, – see page 12, 31
- Císhì** 慈氏: Maitreya, another name of Mílè 弥勒, – see pages 7, 8, 31, see 弥勒
- Dàbēi Gé** 大悲阁: Dàbēi Pavilion, building on Jízúshān 鸡足山, – see page 14, 31
- Dàcān** 大参: administration vice commissioner, , , see Hucker (1985), 6073 – see page 15, 31
- Dàcáng** 大藏: *Tripitaka*, Buddhist canon, – see page 17, 31
- Dàhuì Zōnggǎo** 大慧宗杲: Sòng dynasty Chǎnzōng 禅宗 master, see Buswell and Lopez (2014), p. 206, *1089–†1163 – see page 31
- Dàlǐ** 大理: , – see page 5, 18
- Dàlǐ Guó** 大理国: Dàlǐ kingdom, successor state to Nánzhào, ruled by the Duàn 段 clan, 937–1253, 937–1253 CE – see page 31
- Dàlóng Tán** 大龙潭: Dàlóng Pond, pond on Jízúshān 鸡足山, – see page 17, 31
- Dào** 道: *dào*, key Dàoist concept, often translated as ‘the way’, – see pages 21, 25, 28, 31
- Dàoyù** 道裕: monk on Jízúshān 鸡足山, – see page 27
- Dàoyuè** 道月: monk on Jízúshān 鸡足山, – see page 14
- Dēngzhōu Hǎishì** 《登州海市》: ‘*Mirage on the Sea at Dēngzhōu*’, 1085 poem by Sū Dōngpō 苏东坡, see Cheang (1988), – see page 13, 31
- Dèngchuān** 邓川: , – see page 17
- Diān** 滇: one of the earliest polities known to China in present-day Yúnnán, later also a geographical term for the region, – see page 5, see 滇国
- Diān Guó** 滇国: kingdom of Diān, historic polity in Yunnan, centered around Diānchí, flourishing at the time of the Hàn dynasty, – see page 31
- Diān Zhì** 《滇志》: ‘*Diān Gazetteer*’, Míng 明 Yúnnán Gazetteer, compiled by Liú Wénzhēng 刘文征 around 1625, – see pages 10, 12, 15, 31
- Dōng Hàn** 东汉: Eastern Hàn, Chinese dynasty, 25–220, – see page 31
- Dōngjìn** 东晋: Eastern Jìn, Chinese dynasty, 266–420, 266–420 CE – see page 31
- Dōulǚ Ān** 兜率庵: Dōulǚ convent, temple on Jízúshān 鸡足山, – see page 14, 31

- Dù Yòu** 杜佑: Táng dynasty scholar and politician, 735–812, compiler of the 《通典》, –
- Duàn Sīlián** 段思廉: eleventh ruler of Dàlǐ kingdom, ruled 1044–1075 CE, ruled 1044–1075 CE – see page 32
- Éméi** 峨眉: historic city near Éméi Shān 峨眉山, – see page 22
- Éméi Shān** 峨眉山: Mt. Éméi, Buddhist temple mountain in southern Sìchuān, near Éméi 峨眉, (⊕ 29.55N 103.36E) – see page 32
- Ērhǎi** 洱海: Lake Ērhǎi, highland lake in western Yúnnán with the center of Nánzhào on its western side. It was also called Xīěr 西洱, Xiě Hé, – see pages 6, 8, 9, 12, 18, 19, 32
- Fǎ** 法: *dharma*, the Buddhist teachings, – see pages 5–7, 21, 22, 26, 29, 32
- Fǎxiǎn** 法显: Dōngjìn 东晋 monk, the first Chinese monk to go abroad in search of scriptures, according to legend, he passed through Jízúshān 鸡足山 and met Jiāyè 迦叶, ca *337–†422 – see page 18, 32
- Fàn Chéngxūn** 范承勋: compiler of the 《鸡足山志》, *1641–†1714 ♠ <https://baike.baidu.com/item/%E8%8C%83%E6%89%BF%E5%8B%8B/3059051> – see page 32
- Fàngguāng Sì** 放光寺: Fàngguāng Temple, temple on Jízúshān 鸡足山, (⊕ 25.97N 100.36E) – see pages 12, 21, 22, 32
- Fēngshuǐ** 风水: geomancy, Chinese geomancy, – see page 13, 32
- Fózǔtǒngjì** 《佛祖统纪》: ‘*Unified Records of the Patriarchs*’, Buddhist history work, compiled by Zhìpán 志磐 around 1269, – see page 17, 32
- Fúyuán Sì** 福缘寺: Fúyuán Temple, another name for Jiēdài Sì 接待寺 on Jízúshān 鸡足山, – see page 12, 32
- fù** 赋: ode, ancient poetry form, – see page 24, 32
- Gāo Shì** 高氏: Gāo clan, name of powerful clan in Yúnnán, – see page 18, 32
- Gāoyōng** 高雍: scholar, *1512– ♠ <https://zh.wikipedia.org/zh-cn/%E9%AB%98%E9%8F%9E> – see page 25, 32
- Gōngàn** 公案: *kōan*, a Chǎnzōng 禅宗 paradox, used to illustrate elements of their believe, – see pages 7, 8, 32
- Guānyīn** 观音: Avalokiteśvara, one of the bodhisattvas, in Chinese also written as Guānshìyīn 观世音, which is a literal translation of the Sanskrit अवलोकितेश्वर. Guānyīn plays a key role in Nánzhào mythology, particularly in the 《南诏图传》 and the 《白国因由》, – see page 32
- Guānyīn Ān** 观音庵: Guānyīn Convent, temple on Jízúshān 鸡足山, – see page 17, 32
- Hǎihuì Ān** 海会庵: Hǎihuì Convent, temple on Jízúshān 鸡足山, – see page 17, 32
- Hǎihuì Qì** 海慧葺: Hǎihuì Cottage, building at Jízúshān 鸡足山, – see page 12, 32
- Hàn Cháo** 汉朝: Hàn dynasty, Chinese dynasty, 202 BCE–220, – see page 32
- Hàn** 汉: Hàn, main ethnic group of China, also name of early dynasty, – see page 32
- Hàn Shū** 《汉书》: ‘*History of the Hàn Dynasty*’, one of the twenty-four Chinese histories, covering the Hàn dynasty, – see page 5, 32

- Hànlínyuàn** 翰林院: Hànlín Academy, imperial academy, founded during the Táng dynasty, most of its texts were destroyed in the 1900 fire, – see page 26, 33
- Hànshū·Dìlǐzhì** 《汉书·地理志》: ‘*History of the Hàn Dynasty - Treatise on Geography*’, part of the 《汉书》 dealing with geography, – see page 5, 33
- Hàn Wǔdì** 汉武帝: Hàn emperor Wǔ, Hàn dynasty emperor Wǔ, 140–87 BCE, ruled 140–87 BC – see page 33
- hào** 号: *sobriquet*, assumed literary name, – see pages 15, 27, 33
- Hé Tāng** 何譴: Míng 明 official, *1518– 卣 <https://zh.wikipedia.org/zh-cn/%E4%B D%95%E9%8F%9C> – see page 15, 33
- Hézǐkǒng** 河子孔: a spring at the base of Jízúshān 鸡足山, – see page 12, 17
- Héng Yuè** 衡岳: Mount Héng, sacred mountain, – see page 14, 33
- Hòu Hàn** 后汉: later Hàn dynasty, second period of the Hàn dynasty, – see page 33
- Hòuhàn Shū** 《后汉书》: ‘*History of the Later Hàn Dynasty*’, classic historical text, one of the twenty-four official histories of China, – see page 25, 33
- Hǔtiào Jiàn** 虎跳涧: Hǔtiào Ravine, ravine on Jízúshān 鸡足山, – see page 15, 33
- Huājiāo Ān** 花椒庵: Huājiāo convent, earlier name for Jìguāng Sì 寂光寺, – see page 26, 33
- Huáshǒu Mén** 华守门: Huáshǒu Gate, see Huáshǒu Mén 华首门, – see page 16, 33
- Huáshǒu Mén** 华首门: Huáshǒu Gate, a cliff at Jízúshān 鸡足山 resembling a giant natural gate, in the legends where Jiāyè 迦叶 entered, (卹 25.97N 100.36E) – see pages 21–24, 33
- Huáyánjīng** 《华严经》: ‘*Flower Adornment Sutra*’, important sutra, also known as the Avatamsaka Sutra, – see page 33
- Huáyánjīngtàn xuánjì** 《华严经探玄记》: ‘*Exploring the Mysteries of the Flower Adornment Sutra*’, commentary to the 《华严经》, – see page 29, 33
- Huáyán Sì** 华严寺: Huáyán Temple, temple on Jízúshān 鸡足山, in ruins, (卹 25.96N 100.37E) – see page 12, 33
- Huàlù Sì** 化麓寺: Huàlù Temple, temple on Jízúshān 鸡足山, – see page 14, 33
- Huányǔtōngzhì** 寰宇通志: ‘*Unified Gazetteer of the Whole World*’, early Míng 明 encyclopedia, 1456 completed, 卣 <https://zh.wikipedia.org/zh-cn/%E5%AF%Bo%E5%AE%87%E9%80%9A%E5%BF%97> – see page 9, 33
- Jízúshān** 鸡足山: Chickenfoot Mountain, Buddhist mountain northeast of Ērhǎi, – see pages 6–10, 12, 15, 17–19, 21, 22, 24, 25, 27, 28, 33
- Jízúshān Zhì** 《鸡足山志》: ‘*Chickenfoot Mountain Gazetteer*’, 1692 work on Jízúshān 鸡足山 by Fàn Chéngxūn 范承勋, reprinted in Fàn Chéngxūn 范承勋 (1988), – see pages 6, 10, 23, 24, 28, 33
- Jízúshānfàngguāngsìjì** 《鸡足山放光寺记》: ‘*Notes on Chickenfoot Mountain’s Fàngguāng Temple*’, text by Lǐ Yuányáng 李元阳, – see page 21, 33
- Jízúshānjiāyèyuànjì** 《鸡足山迦叶院记》: ‘*Notes on Chickenfoot Mountain’s Kāśyapa*

- Hall*, prose text by Lǐ Yuányáng 李元阳 about the story of Jiāyè 迦叶 and Jízúshān 鸡足山, – see pages 17, 19, 33
- Jízúshānqìngfēngsìjì** 《鸡足山庆丰寺记》: ‘Notes on Chickenfoot Mountain’s ??’, prose text by Lǐ Yuányáng 李元阳, – see page 34
- Jìguāng Sì** 寂光寺: Jìguāng Temple, temple at Jízúshān 鸡足山, (⊕ 25.96N 100.38E) – see pages 17, 22, 25, 34
- Jìguāngsì Bēi** 《寂光寺碑》: ‘Jìguāng Temple Stele’, stele at Jìguāng Sì 寂光寺, text composed by Lǐ Yuányáng 李元阳, – see page 25, 34
- Jìshòu** 寂受: monk on Jízúshān 鸡足山, – see page 28, 29
- Jiājìng** 嘉靖: emperor Jiājìng, Míng 明 emperor, 1521–1566, ruled 1521–1566 CE – see pages 13, 16, 18–20, 22, 26, 27, 34
- Jiājìng Dàlǐ Fǔzhì** 《嘉靖大理府志》: ‘Jiājìng Gazetteer of Dàlǐ’, first gazetteer of the Dàlǐ 大理 region, compiled by Lǐ Yuányáng 李元阳, published 1563, see Sūn Péng 孙鹏 (2014), – see page 9, 34
- Jiāshā** 袈裟: *kāṣāya*, robes of a Buddhist monk, – see pages 6, 20, 34
- Jiāshā hall** 袈裟殿: *Kāṣāya* Hall, temple on Jízúshān 鸡足山, named so for the *kāṣāya* that Jiāyè 迦叶 received from Shìjiāmóuní 释加牟尼, – see page 14, 34
- Jiāshā Shí** 袈裟石: *Kāṣāya* Stone, sacred place of Jízúshān 鸡足山, – see page 14, 34
- Jiāshā Yuàn** 袈裟院: *Kāṣāya* Temple, temple on Jízúshān 鸡足山, – see pages 19, 20, 34
- Jiāshāyuànjì** 《袈裟院记》: ‘Notes on *Kāṣāya Hall*’, text by Lǐ Yuányáng 李元阳, – see pages 14, 19, 34
- Jiāyè** 迦叶: *Kāśyapa*, according to Chǎnzōng 禅宗 tradition a disciple of Buddha and the first of the patriarchs, – see pages 6–9, 12, 16–23, 27, 34
- Jiāyè hall** 迦叶殿: *Kāśyapa* Hall, temple on Jízúshān 鸡足山, (⊕ 25.97N 100.36E) – see page 34
- Jiāyèsì** 迦叶寺: *Kāśyapa* Temple, temple on Jízúshān 鸡足山, (⊕ 25.97N 100.36E) – see page 18, 34
- Jiānchá Yùshǐ** 监察御史: investigating censor, ‘the most concentrated, broad-ranging investigative and impeaching officials, members of the Censorate’, see Hucker (1985), 795 – see page 26, 34
- Jiànchuān** 剑川: , –
- Jiànshèngfēngsìchángzhùbēijì** 《建圣峰寺常住碑记》: ‘Notes on the Stele For the Construction of Sacred Peak Temple’s Permanent Abode’, prose text by Lǐ Yuányáng 李元阳, – see page 27, 34
- Jiēdài Sì** 接待寺: Reception Temple, temple at the foot of Jízúshān 鸡足山, now known as Jiǔlián Sì 九莲寺, (⊕ 25.95N 100.4E) – see page 12, 34
- Jié** 偈: chant, a metric hymn or chant, see Buswell (2013), p. 315, 卐 <https://en.wiktionary.org/wiki/%E0%A4%97%E0%A4%BE%E0%A4%A5%E0%A4%BE> – see page 7, 34
- Jiékōng** 劫空: monk at Jízúshān 鸡足山, – see page 12
- Jīnjī** 金鸡: *golden chicken*, mythical animal, – see page 16, 34

- Jìn** 晋: Chinese dynasty, –
- jìnshì** 进士: *jìnshì*, ‘a degree or status often compared to the academic doctorate in the modern West, conferred on successful candidates in the highest-level regular civil service recruitment examinations, qualifying them for appointment to government office.’, see Hucker (1985), 1148 – see page 26, 35
- Jīng** 经: sutra, Buddhist scripture, – see page 35
- Jīngzhōu** 荆州: administrative region, – see page 26
- Jǐngdé** 景德: reign period of Sòng emperor Zhēnzōng, 1004–1007, 1004–1007 CE – see page 35
- Jǐngdé Guǎngdēnglù** 《景德广灯录》: *Jǐngdé Era Transmission of the Lamp*, key Chǎnzōng 禅宗 text, compiled by Shì Dàoyuán 释道原, completed around 1008, – see page 7, 35
- Jìngyuè** 静月: monk on Jízúshān 鸡足山, – see page 27
- Jìngyún Ān** 净云庵: Jìngyún Convent, Convent at Jízúshān 鸡足山, – see page 12, 35
- Jiǔlián Sì** 九莲寺: Nine Lotus Temple, temple on Jízúshān 鸡足山, once known as Jiēdài Sì 接待寺, (⊕ 25.95N 100.4E) – see page 12, 35
- Jiǔqū Shān** 九曲山: Jiǔqū Mountain, early name for Jízúshān 鸡足山, – see pages 8, 9, 35
- Jiǔzhòngyán** 九重岩: Jiǔzhòng cliff, locality mention in the 《白国因由》, – see page 8, 35
- Jiùshān** 鹞山: *Vulture Peak*, Chinese translation of Gādhakūta गृध्रकूट, or ‘vulture peak’, a mountain where Buddha gave many of his teachings, including the 《妙法莲花经》, – see pages 7, 8, 10, 22, 35
- Jùnchéng** 郡丞: commandery aide, ‘principal assistant for non-military matters to a Commandery Governor’, see Hucker (1985), 1733 – see page 25, 35
- Kāngxī** 康熙: second emperor of the Qīng, 1661–1722, ruled 1662–1722 CE – see pages 10, 23, 35
- Kěyì** 可义: monk on Jízúshān 鸡足山, – see page 20
- Kǒnglín** 孔林: Confucius’ Tomb, Kǒngzǐ 孔子’s ancestral hall, – see page 19, 35
- Kǒngzǐ** 孔子: Confucius, – see page 19, 35
- Kuānglú** 匡庐: Mount Lú, another name for Lúshān 庐山, – see page 16, 35
- Lǐ Yīng** 李膺: Dōng Hàn 东汉 official, *110–†169 卹 <https://baike.baidu.com/item/%E6%9D%8E%E8%86%BA/7367> – see page 25, 35
- Lǐ Yuánchūn** 李元春: younger brother of Lǐ Yuányáng 李元阳, – see page 13
- Lǐ Yuánhé** 李元和: younger brother of Lǐ Yuányáng 李元阳, – see page 13
- Lǐyuánqī** 李元期: younger brother of Lǐ Yuányáng 李元阳, – see page 13
- Lǐ Yuányáng** 李元阳: Míng 明 Dàlǐ 大理 scholar, see Xing (2022), Daniels (2020), p. 141, *1497–†1580 – see pages 5, 6, 9, 10, 13, 20, 21, 24–28, 35
- Lièzǐ** 《列子》: ‘*The Writings of Master Liè*’, Dào 道 text, ca 500 BCE, – see page 19, 35

- Língshān** 灵山: *Vulture Peak*, another term for Jiùshān 鷲山, – see page 7, 36
- língzhī** 灵芝: magic mushroom, *Ganoderma lucidum*, a mushroom associated with magic properties and good luck, – see page 36
- Liú Wénzhēng** 刘文征: compiler of the 《滇志》, *1555–?? – see page 36
- Lónghuá Sì** 龙华寺: Lónghuá temple, temple, – see page 17, 36
- Lóngqìng** 隆庆: reign period of Míng Mùzōng 明穆宗, 1567–1562, – see page 26, 28
- Lóngwěi pass** 龙尾关: Dragon Tail Gate, historic fortification at the southern end of Ěrhǎi, – see page 36
- Lóngxiáng Sì** 龙祥寺: Lóngxiáng Temple, temple on Jízúshān 鸡足山, – see page 12, 36
- Lúshān** 庐山: county in Sìchuān, (⊗ 30.15N 102.93E) –
- Luōhàn** 罗汉: arhat, Buddhist disciple, – see page 15, 36
- Luōhànjuébì** 罗汉绝壁: Arhat Cliff, one of the scenic spots at Jízúshān 鸡足山, – see page 27, 36
- Luōhàn Sì** 罗汉寺: Luōhàn Temple, temple on Jízúshān 鸡足山, – see page 17, 36
- Luō Yáo** 罗瑶: Míng 明 official, 卣 [https://zh.wikipedia.org/zh-hans/%E7%BE%85%E7%91%A4%5Cprotect_\(%E5%98%89%E9%9D%96%E9%80%B2%E5%A3%AB\)](https://zh.wikipedia.org/zh-hans/%E7%BE%85%E7%91%A4%5Cprotect_(%E5%98%89%E9%9D%96%E9%80%B2%E5%A3%AB)) – see page 15
- Mílè** 弥勒: Maitreya, , – see pages 6, 12, 18, 21, 23, 25, 36
- Miàofǎ Liánhuā Jīng** 《妙法莲花经》: Lotus Sutra, ‘one of the most important and influential of all the sutras or sacred scriptures of Mahayana Buddhism’, Watson (1993), p. ix, translated first into Chinese in the 3rd century, – see page 36
- Míng Cháo** 明朝: Míng dynasty, Chinese dynasty, 1368–1644, – see pages 5, 6, 36
- Míng** 明: Míng, usually referring to the Míng 明, – see page 36
- Chéngguà** 明成化: Míng emperor Chéngguà, Míng emperor, ruled 1464–1487 CE, ruled 1464–1487 CE – see page 20, 36
- Míng Mùzōng** 明穆宗: Emperor Mùzōng, Míng 明 emperor, ruled 1537–1572 CE – see page 36
- Míngwànlìdì** 明万历帝: Míng emperor Wànlì, Wànlì emperor, ruled 1572–1620 CE – see pages 17, 19, 20, 36
- Míng Zhèngdé Dì** 明正德帝: Míng emperor Zhèngdé, Míng emperor Zhèngdé, ruled 1505–1521 CE – see page 18, 36
- Móhé Jiāyè** 摩诃迦叶: Móhé Kāśyapa, , – see page 7, 36, see 迦叶
- mù yú** 木鱼: *kāṣṭhā*, literally ‘wooden fish’, an instrument for timekeeping in chanting, see Soothill and Hodous (2014), pp. 157–158, – see pages 5, 6, 36
- Nánshànbùzhōu** 南赡部洲: Jambūdvīpa, the regions south of Mt Meru, – see page 21, 36
- Nánsòng** 南宋: Southern Sòng, Chinese dynasty, 1127–1279, – see page 36
- Nánzhào** 南诏: southern *zhào*, regional power with its center on Ěrhǎi during the 8th and 9th centuries, – see page 18, 36

- Nánzhào Túzhuan** 《南诏图传》: *‘Illustrated History of Nánzhào’*, important picture scroll dating back to 898, telling the story of the arrival of Buddhism and the divine appointment of the rulers of Nánzhào, – see page 37
- Ní Fù** 尼父: honorific for Kǒngzǐ 孔子, – see page 19
- Nièpán** 涅槃: *nirvāṇa*, Buddhist state of enlightenment, from निर्वाण, 卹 <https://en.wiktionary.org/wiki/%E6%B6%85%E6%A7%83> – see page 7, 37
- Nièpánjīng** 《涅槃经》: *‘Nirvāṇa Sutra’*, 卹 <https://de.wikipedia.org/wiki/Nirvana-Sutra> – see page 7, 37
- Píngyáng** 平阳: location in ??, – see page 18
- Púsà** 菩萨: bodhisattva, Chinese term for bodhisattvas, – see page 25, 37
- Pǔguāng hall** 普光殿: Pǔguāng Hall, temple on Jízúshān 鸡足山, – see page 15, 37
- Qídūkū Shān** 耆闍崛山: one Chinese transcription of Jiùshān 鷲山, – see page 7
- Qiānfó Gé** 千佛阁: Qiānfó Pavilion, building on Jízúshān 鸡足山, – see page 17, 37
- Qiānshǐ** 金使: assistant envoy, , – see page 15, 37
- Qīng dynasty** 清朝: Qīng dynasty, last dynasty of imperial China, 1644–1912 BCE, – see page 6, 37
- Qīngjìngfǎyǎn** 清净法眼: pure *dharma* eye, , – see page 7, 37
- Qūjìng** 曲靖: , – see page 19
- Rúlái** 如来: *Thus Come One*, ‘common epithet of the Buddha’, see Buswell and Lopez (2014), p. 897, – see page 7, 37
- Sānfēng** 三峰: early name for Jízúshān 鸡足山, see Lián Ruìzhī 连瑞枝 (2014), – see page 9
- Sāntǎ** 三塔: Three Pagodas, temple complex north of Dàlǐ 大理 called Chóngshèng Sì 崇圣寺, – see page 37, see 崇圣寺
- Sēngjiālǐ** 僧伽梨: robe, Buddhist robe, – see page 7, 37
- Shāmén** 沙门: ascetic, a Buddhist monk, derived from a Sanskrit term श्रमण, – see page 22, 37
- Shāmí** 沙弥: novice, Buddhist disciple, – see page 18, 37
- Shānhuābēi** 山花碑: poem by Yáng Fǔ 杨黼, –
- Shànlái** 善来: *Welcome*, Chinese transliteration of the Sanskrit स्वागत, meaning *Welcome*, 卹 <https://en.wiktionary.org/wiki/%E0%A4%B8%E0%A5%8D%E0%A4%B5%E0%A4%BE%E0%A4%97%E0%A4%A4> – see page 7, 37
- Shàngguān** 上关: gate at the northern end of the Dàlǐ 大理 plain, – see page 17
- Shèngfēng Sì** 圣峰寺: Sacred Peak Temple, former temple at Jízúshān 鸡足山, destroyed during the Wéngé 文革, – see pages 16, 27, 37
- Shīzǐlín** 狮子林: Lion Forest, scenic area at Jízúshān 鸡足山, – see page 26, 37
- Shíbǎo Shān** 石宝山: Shíbǎo Mountain, temple mountain south of Jiànchuān 剑川 with Buddhist and secular stone carvings dating back to Nánzhào, – see page 37
- Shí Jiǎn** 石简: high Yúnnán official, *1487–†1551 卹 <https://zh.wikipedia.org/zh-cn/%E7%9F%B3%E7%B0%A1> – see page 15, 37

- Shízhōng Sì** 石钟寺: Shízhōng temple, part of the Shíbǎo Shān 石宝山 temple complex, with grottoes containing Buddhist imagery and depictions of Nánzhào kings, (⊕ 26.36N 99.84E) – see page 17, 38
- Shǐjì** 《史记》: ‘Records of the Historian’, – see page 38
- Shì** 氏: clan, term for group sharing the same surname, – see page 27, 38
- Shì Dàoyuán** 释道原: Sòng monk, composer of the 《传灯录》, –
- Shìjiāmóuní** 释加牟尼: Śākyamuni, Chinese name for the historic Buddha, – see page 6, 38
- Shìjiāmóuní** 释迦牟尼: Śākyamuni, the historical Buddha, whose clan name is Śākya and whose personal name Siddhartha, – see pages 18, 21, 38
- Shìzūn** 世尊: *World-Honoured One*, customary address for the Buddha, – see page 7, 38
- Shǔjùn** 蜀郡: Shǔ, historical administrative unit in present-day Sìchuān, its name multiple times changing to Yìzhōu, – see page 38
- Shùjìshì** 庶吉士: bachelor, from 1404 a category of new Metropolitan Graduates with special literary promise who were assigned as unranked Observers to the Hanlin Academy for advanced study, then after 3 years given special examinations, on the basis of which they were retained for regular appointments in the Academy or released for appointments elsewhere. ‘The term *shujishi* refers to those who, after passing the imperial examination and obtaining the *jinshi* degree, were selected to study in the Hanlin Academy with the purpose of developing their administrative skills and becoming prepared for future appointments to official posts.’, Xing (2022), p. 3, – see Hucker (1985), 5419 – see page 26, 38
- Shuǐjīng** 《水经》: ‘Water Classic’, early, now lost, geographical work, – see page 38
- Shuǐjīngzhù** 《水经注》: ‘Commentary on the Water Classic’, classic text, commentary to the lost 《水经》, – see page 38
- Sīmǎ Xiāngrú** 司马相如: Xī Hàn 西汉 poet and politician, his biography and some of his works are included in the 《史记》, *179–†117 – see page 24, 38
- Sìchuān** 四川: Chinese province, –
- Sòng Cháo** 宋朝: Sòng dynasty, Chinese dynasty, 960–1279, 960–1279 CE – see page 24, 38
- Sòng** 宋: Sòng, Chinese dynasty, – see page 38
- Sòng rénzhōng** 宋仁宗: Sòng emperor Rénzhōng, Sòng emperor, 1022–1063, – see page 38
- Sòng Zhēnzōng** 宋真宗: Sòng emperor Zhēnzōng, Sòng emperor, 997–1022, ruled 997–1022 CE – see page 38
- Sū Dōngpō** 苏东坡: Sòng dynasty poet, – see page 13
- Sū Hú** 苏湖: , – see page 26
- Sū Péngchéng** 苏鹏程: official, benefactor of Jízúshān 鸡足山, – see page 26
- Tàihé** 太和: first capital of Nánzhào, – see page 26
- Tàishànglíngbǎozhīcǎopǐn** 《太上灵宝芝草品》: ‘Catalogue of Fungi and Herbs’,

- Southern Sòng 'Daoist illustrated hand-book of magical mushrooms and fungi', Huang (2015), p. 962, – see page 28, 38
- Táng Cháo** 唐朝: Táng dynasty, Chinese dynasty, 618–907, – see page 6, 39
- Táng** 唐: Táng, Chinese dynasty contemporary with Nánzhào, 618–907, – see pages 16, 18, 39
- Táng Shíyīng** 唐时英: Qǔjìng 曲靖 official, – see page 19
- Tiān** 诸天: *devas*, in Buddhist terms spirits, see Buswell and Lopez (2014), pp. 230–233, – see page 7, 39
- Tiānjī** 天机: monk at Jízúshān 鸡足山, – see page 12
- Tiānshèng** 天圣: reign period of Sònggrénzōng 宋仁宗, 1023–1032, –
- Tiānshèngguāngdēnglù** 《天圣广灯录》: 'Tiānshèng Expanded Lamp Record', Chǎnzōng 禅宗 work around 1036, – see pages 7, 8, 18, 39
- Tiānxīn** 天心: monk on Jízúshān 鸡足山, – see page 17
- Tiānzhú** 天竺: India, Ancient name for India, – see pages 18, 22, 39, see 身毒
- Tiěwǎ hall** 铁瓦殿: Tiěwǎ Hall, temple on Jízúshān 鸡足山, – see page 14, 39
- Tōngdiǎn** 《通典》: 'Comprehensive Statues', 801 work by Dù Yòu 杜佑, – see page 39
- Wànlì** 万历: Míng emperor Wànlì, – see pages 19, 20, 28
- Wànsōng Ān** 万松庵: Wànsōng Convent, temple at Jízúshān 鸡足山, – see page 12, 39
- Wànsuì Pái** 万岁牌: imperial tablet, a tablet honouring the emperor (?), – see page 25, 39
- Wáng Wéixián** 王惟贤: Míng 明 official, *1496–?? 卹 [https://zh.wikipedia.org/zh-cn/%E7%8E%8B%E6%83%9F%E8%B3%A2%5Cprotect_\(%E5%98%89%E9%9D%96%E9%80%B2%E5%A3%AB\)](https://zh.wikipedia.org/zh-cn/%E7%8E%8B%E6%83%9F%E8%B3%A2%5Cprotect_(%E5%98%89%E9%9D%96%E9%80%B2%E5%A3%AB)) – see page 15, 39
- Wéngé** 文革: Cultural Revolution, 1966–1976, – see page 27, 39
- Wú Mào** 吴懋: son-in-law of Lǐ Yuányáng 李元阳, – see page 13
- Wǔhuá Sì** 五华寺: Wǔhuá Temple, temple on Jízúshān 鸡足山, – see page 17, 39
- Wǔtái Shān** 五台山: Mt Wǔtái, sacred peak in China, – see page 22, 39
- Wùchéng** 悟成: monk on Jízúshān 鸡足山, – see page 20
- Wùjiào** 悟教: monk on Jízúshān 鸡足山, – see page 20
- Wùzhèng** 悟正: monk at Jízúshān 鸡足山, – see page 26
- Wùzōng** 悟宗: monk on Jízúshān 鸡足山, – see page 20
- Xīěr** 西洱: shorter form of Xiě Hé, a reference to Ěrhǎi, –
- Xīěr Hé** 西洱河: Xiě River, historic name for Ěrhǎi, now in use for the river that flows out of the lake, – see pages 9, 10, 39
- Xīfāngsānshèng** 西方三圣: Three Western Sages, , – see page 25, 39
- Xī Hàn** 西汉: Western Hàn, dynastic period, 202BCE–8CE, – see page 38, 39

- Xǐxīn Qiáo** 洗心桥: Xǐxīn Bridge, bridge on the way to Jízúshān 鸡足山, – see page 12, 40
- Xìliǔ** 细柳: location, famous for a camp during the Zhōucháo 周朝, 卹 <https://baike.baidu.com/item/%E7%BB%86%E6%9F%B3%E8%90%A5/935738> – see page 24
- Xiānqí Shí** 仙棋石: Xiānqí Stone, sacred place on Jízúshān 鸡足山, – see page 15, 40
- Xiàn** 县: county, administrative unit, – see page 26, 40
- Xiǎochéng** 小澄: monk on Jízúshān 鸡足山, – see page 16, 22
- Xiǎolóng Tán** 小龙潭: Xiǎolóng Pond, pond on Jízúshān 鸡足山, – see page 17, 40
- Xiélóng** 邪龙: county mentioned in the 《水经注》 and the 《汉书》, but location is unclear, see Fāng Guóyú 方国瑜 (1987), pp. 87–88, – see page 5
- Xiè Dōngshān** 谢东山: , *1506–†1586 卹 <https://zh.wikipedia.org/zh-hans/%E8%AC%9D%E6%9D%B1%E5%B1%B1> – see page 15, 40
- Xìngài** 性爱: monk on Jízúshān 鸡足山, – see page 20
- Xìngyín** 性寅: monk on Jízúshān 鸡足山, – see page 20
- xūmí** 须弥: Mount Meru, sacred Buddhist mountain, considered the centre of the world, – see page 21, 40
- Xú Xiákè** 徐霞客: Míng 明 traveller, – see page 9
- Xuěfēng** 雪峰: monk on Jízúshān 鸡足山, – see page 18
- Yán Shīgǔ** 颜师古: Táng dynasty historian and linguist, *581–†645 – see page 40
- Yáng Fǔ** 杨黼: important Dàlǐ 大理 scholar, composer of the Shānhuābēi 山花碑, *1370–†1456 – see page 14, 40
- Yáng Zhōu** 杨舟: , – see page 26
- Yèyú** 叶榆: alternate writing of Yèyú 櫟榆, first appearing in the 《汉书》, – see page 12, 18, see 櫟榆
- Yèyú** 櫟榆: term for the Dàlǐ 大理 plain, first appearing in the 《史记》, –
- Yìzhōu** 益州: Yìzhōu, one of thirteen administrative regions created by Hàn Wǔdì 汉武帝 in 106 BCE, covering the region of present-day Sìchuān with its center at 成都. In 742 it became Shǔjùn 蜀郡, but the name remained in use to refer to 成都, – see page 5, 40
- Yīn** 尹: administrator, ‘Administrator of a Superior Prefecture (fu) and normally its active head’, but also used as ‘common element in merit titles’, , see Hucker (1985), 7969 – see page 26, 40
- Yīnguāng** 饮光: Yīnguāng, honorary title of Jiāyè 迦叶, meaning ‘drinking light’, – see pages 12, 17–19, 21, 40
- Yǒnglè** 永乐: Míng 明 emperor, ruling 1402–1424, – see page 20
- Yǒngshèng** 永胜: county in north-western Yúnnán, –
- Yǒngzhuàngxiǎopǐn** 《涌幢小品》: ‘Essays from the Gushing Pavilion’, work by Zhū Guózhēn 朱国祯, published during the Míngwànlìdì 明万历帝 period, 卹 <https://zh.wikipedia.org/zh-cn/%E6%B6%8C%E5%B9%A2%E5%B0%8F%E5%93%81> – see page 5, 40

- Yóu Jízúshān Jì** 《游鸡足山记》: ‘*Account of a Trip to Chickenfoot Mountain*’, prose text by Lǐ Yuányáng 李元阳 about a trip to Jízúshān 鸡足山 in 1546, – see pages 10, 17, 23, 41
- Yùhuáng Gé** 玉皇阁: Yellow Emperor Pavilion, *dào* temple, – see page 16, 41
- Yùshǐ** 御史: censor, title, , see Hucker (1985), 8167 – see page 25, 41
- Yùshǐ Zhōngchéng** 御史中丞: vice censor-in-chief, ‘2nd executive official of the Censorate (yǔ-shih rhi), no longer having any special relationship with the palace but occasionally in T’ang and commonly in Sung serving as actual head of the Censorate when the post of Censor-in-chief was left vacant’, , see Hucker (1985), 8174 – see pages 19, 24, 41, 42
- Yuánchéng** 圆成: monk on Jízúshān 鸡足山, – see pages 14, 18, 19
- Yuánqīng** 圆清: monk on Jízúshān 鸡足山, – see page 14
- Yuánqìng** 元庆: monk at Jízúshān 鸡足山, – see page 20
- Yuánxīng** 圆惺: monk on Jízúshān 鸡足山, – see page 13
- Yuāndú** 身毒: ancient reference to India, first appearing in the 《史记》. The term is pronounced *Yuāndú*, see 《古代汉语词典》(2002), p. 1385, not *Shēndú*, as in the 《通典》 it states (in the chapter on India): ‘颜师古云: 捐毒即身毒, 身毒则天竺也。塞种即释种也, 盖语音有轻重也。’ – ‘Yán Shīgǔ noted: *Juāndú* is *Yuāndú*, *Yuāndú* is *Tiānzhu*. Just like *Sāizhōng* is *Shìzhōng*, they are variations in the intensity of the pronunciation.’ However, this is not entirely uncontested as it can also be argued that this annotation mistakes a small state called *Juāndú* 捐毒 mentioned in the 《后汉书》(第八十六卷 for *Yuāndú*, see Wilkinson (2013), p. 358. The term is synonymous with 天竺, – see page see 天竺
- Yúnnán** 云南: at the time of the Táng dynasty the name for the geographic region south of its Jiannan district, – see pages 5–8, 26
- Yúnnán Cóngshū** 《云南丛书》: ‘*Yúnnán Book Collection*’, collection of books regarding Yúnnán begun in 1914, see Lǐ Shìzé 李世泽 (2000), – see page 10, 41
- zhào** 诏: *zhào*, term for a local ruler or his realm, – see page 41
- Zhào Fán** 赵藩: Yúnnán intellectual from Jiànchuān 剑川, compiler of the *Yúnnán Cóngshū* 云南丛书, see Lǐ Shìzé 李世泽 (2000), p. 68, *1851–†1927 – see page 10, 41
- Zhào Xuěpíng** 赵雪屏: Míng 明 Dàlǐ 大理 scholar, he resided in Lóngwěi 龙尾 pass, *1495–†1569 – see page 24, 41
- Zhēnyuán** 真圆: monk at Jízúshān 鸡足山, – see page 12
- Zhèngdé** 正德: reign period of Duàn Silián 段思廉, – see page 15
- Zhèngdé Yúnnánzhì** 《正德云南志》: ‘*Zhèngdé Era Yúnnán Gazetteer*’, *Yúnnán gazetteer* from the Míng emperor Zhèngdé period, completed in 1510, see Fāng Guóyú 方国瑜 (1981), 卹 <https://zh.wikipedia.org/wiki/%E6%AD%A3%E5%BE%B7%E4%BA%91%E5%8D%97%E5%BF%97> – see page 8, 41
- Zhèngfǎyǎncáng** 《正法眼藏》: ‘*Treasury of the True Dharma Eye*’, Chǎnzōng 禅宗 text from 1147 by Dàhuì Zōnggǎo 大慧宗杲 with 661 Gōngàn 公案, see Buswell and Lopez (2014), p. 1054, – see pages 6, 7, 41

- zhīcǎo** 芝草: *zhī grass*, auspicious plant found on Jízúshān 鸡足山 according to the 《芝泉庵记》, – see pages 28, 29, 42
- Zhīfǔ** 知府: prefect, ‘prefect of a superior prefecture’, , see Hucker (1985), 983 – see page 26, 42
- Zhīquánān** 芝泉庵: Zhīquán Convent, temple on Jízúshān 鸡足山, – see page 28, 42
- Zhīquánānjì** 《芝泉庵记》: ‘Notes on Zhīquán Convent’, prose text by Lǐ Yuányáng 李元阳, – see page 28, 42
- Zhì** 志: *gazetteer*, term for official regional records, – see page 10, 42
- Zhìpán** 志磐: monk, compiler of the 《佛祖统纪》, –
- Zhōngchéng** 中丞: vice censor-in-chief, , – see page see 御史中丞
- Zhōngxī Jiāchuán Huìgǎo** 《中溪家传汇稿》: ‘Draft Collection of Zhōngxī’s Writings’, 1580 first edition of Lǐ Yuányáng 李元阳’s writings, 卹 <https://zh.wikisource.org/wiki/%E4%B8%AD%E8%B0%BF%E5%AE%B6%E5%82%B3%E5%BD%99%E7%A8%BF> – see page 10, 42
- Zhōu** 周: Zhōu, 1022–256 BCE, early Chinese dynasty, – see page 42
- zhōu** 州: prefecture, administrative unit, – see page 8, 42
- Zhōu Cháo** 周朝: Zhōu dynasty, 1022–256 BCE, early Chinese dynasty, – see page 42
- Zhōu Xiào Wáng** 周孝王: King Xiào of Zhōu, King Xiào of Zhōu, 891–886, 卹 https://en.wikipedia.org/wiki/King_Xiao_of_Zhou – see page 7, 42
- Zhū Guózhēn** 朱国祯: Míng 明 scholar, *1557–†1632 卹 https://en.wikipedia.org/wiki/Zhu_Guozhen (Míng\protect_dynasty) – see page 5, 42
- Zhúlín Sì** 竹林寺: Zhúlín Temple, temple on Jízúshān 鸡足山, – see page 16, 42
- Zì** 字: *style name*, traditionally a name adopted at the age of twenty, – see page 27, 42

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