

## Transcriptions and translations of other inscriptions found at Baodingshan

By Karil Kucera

*\*note: the numbering system corresponds to the numbers used within Dazu shike mingwen lu. (The Collected Inscriptions from the Dazu Stone Carvings). Chongqing: Chongqing chubanshe, 1999.*

### 8. Lu Jiang and Hu Jing – a travel record in two parts – Vairocana Cave

A]

承事郎重庆府推官卢江之金斗张显为民瘼事同大足县儒学教谕卢陵刘畋人训导武昌樊謙. 永乐十一年菊有黄花之月重阳前三日游△谨题.

B]

中顺大夫重庆府知府开封胡靖  
为公务事便道游此永乐十一年[1413]八月二十四日题.

A]

Gentleman for Managing Affairs, Chongqing Prefecture judge Lu Jiangzhi. Jindo's Zhang Xianwei worked with the suffering people of Dazu County. A Confucian school instructor<sup>1</sup>, [he] was in charge of Lu Ling and Liu Tianren<sup>2</sup>, and assistant instructor<sup>3</sup> of the Wu Chang district Fan Jian. In the 11<sup>th</sup> year of the Yongle era [1413], in the month when chrysanthemums have their yellow flowers, three days before the Chongyang festival, I traveled to sincerely inscribe this.

B]

Grand Master of Palace Accord, prefect of Chongqing Prefecture, Kaifeng's Hu Jing, serving the matters of public office traveled a favorable road to inscribe this on the 24<sup>th</sup> day of the 8<sup>th</sup> month of 11<sup>th</sup> year of the Yongle era [1413].

### 9.

宣德癸丑夏五月余抚民适大足，暇登此山，遍观诸洞，感而偶成一律，以纪来游耳。

石顶巍巍接上台  
玲珑楼殿凿岩开  
三千诸佛云中现  
百万神仙海上来  
崖隙有龙常喷水  
洞前无兽不生苔

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<sup>1</sup> Hucker, p. 237 no. 3067 and p. 142 no. 747.

<sup>2</sup> Liu Tianren is also listed as having been involved with restoration work at the site. See DZSKMWL, p. 211-215 for a transcription of his stele.

<sup>3</sup> Hucker, p. 256, no 2761 (2).

梵宫寂静人稀到  
古砌禅房绝点埃

賜进士重庆府通判豫章游和书。

In summer, the fifth month of 1433, I came to Dazu to nurture the people. I climbed the mountain at leisure, saw all the grottoes, and was moved to compose a poem in regulated verse to memorialize my visit:

The rocky peak towers aloft joined to the upper terrace;  
Exquisite halls carved from the cliff are opened up to view;  
Three thousand Buddhas appear in the clouds;  
A myriad immortals come across the sea.

In the cliff there's a dragon always spouting water;  
Before the grottoes there's not a beast without moss;  
Brahma's temple<sup>4</sup> is quiet, and visitors are few;  
Ancient steps, meditation halls: not a speck of dust.

Written by the learned doctor Youhe of Jiangxi, assistant prefect<sup>5</sup> of Chongqing Prefecture.

## 11.

秋日同冯罗斋长游

石室何年敞  
山幽翠且重  
晴云常满户  
紫气欲摩空

一樽聊避俗  
二妙更从容  
踏遍诸天路  
悠然兴不穷

岭南康圭题  
门生冯臣虞罗如伦刻。

In what year was the hermit's chamber opened?  
The mountains' depths are folds of green;  
Blue clouds<sup>6</sup> constantly fill the doors;

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<sup>4</sup> Soothill, p. 354.

<sup>5</sup> Hucker, p. 555 no.7497 (2)

<sup>6</sup> The blue here may be a reference to the blue clouds painted throughout the BDS site.

Purple vapor wants to scrape the void.

A single cup: I escape the vulgar world;  
The dual marvel of the Lotus Sutra<sup>7</sup>: I'm even calmer;  
I've trod all the deva paths;  
Carefree, my inspiration is unbounded.

Kang Gui of Lingnan wrote this.  
Carved by disciple Feng... tathagatha<sup>8</sup> Luo

### 13. 灵秋泉 Lingqiu Spring

层峦石里透灵泉 Through layered ranges of rock one *li* in length, the divine spring  
seeps;  
谁凿莲花漾佛前 Who carved the lotus flower that floats before the Buddha?  
照耀金光云影净 Illuminating golden rays wash the clouds clean.  
岩前又喜见诸天 Before the cliff one delights again to see the devas.

忠州刺史楚人战符 Zhanfu, person of Chu, regional chief of Zhongzhou.

#### Lingqiu Spring

Through layered ranges of rock one *li* in length, the divine spring seeps;  
Who carved the lotus flower that floats before the Buddha?  
Illuminating golden rays wash the clouds clean.  
Before the cliff one delights again to see the devas.

Zhanfu, person of Chu, regional chief<sup>9</sup> of Zhongzhou.

### 14.

圆觉洞用韵 Verses on the Cave of Perfect Enlightenment

洞口春云护 The cave's mouth is guarded by spring clouds  
山腰古刻重 At the mountain's waist, old carvings multiply  
维摩追往事 Vimalakirti pursues past events  
我辈喜谈空 My generation likes to speak of 'emptiness'

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<sup>7</sup> Soothill, p. 24a.

<sup>8</sup> Re reading of *ru lun*, Soothill, p. 210. Might be an honorific title??

<sup>9</sup> Hucker, p. 558 no. 7554 (2) notes that this was a "title commonly awarded important heads of aboriginal tribes in south and southwest China", but was apparently not used in the Ming or Qing.

笙磬音何杳 How dim the sound of pipes and chimes  
尊蕾兴自容 The venerable drinking cup rises free and easy;  
坐来尘虑净 Sitting in meditation, thoughts of the dusty world are cleansed  
踏遍境何穷 Walking everywhere, how endless are the worlds!

忠州刺史楚入战符. Zhanfu, person of Chu, regional chief<sup>10</sup> of Zhongzhou.

#### Verses on the Cave of Perfect Enlightenment

The cave's mouth is guarded by spring clouds;  
At the mountain's waist, old carvings multiply;  
Vimalakirti pursues past events;  
My generation likes to speak of 'emptiness';  
How dim the sound of pipes and chimes!  
The venerable drinking cup rises free and easy;  
Sitting in meditation, thoughts of the dusty world are cleansed;  
Walking everywhere, how endless are the worlds!

Zhanfu, person of Chu, regional chief<sup>11</sup> of Zhongzhou.

#### 16.

游宝顶寺和壁间郭通府韵一首. 虽词格鄙俗,殊不可观,将以纪岁月云耳.

A poem harmonizing with Prefect Guo's rhymes on the wall, while visiting Baoding Temple. Though its words are vulgar and not worthy of looking at, I'll use it to record the time of year.

拨冗春游眼界明 Putting aside business for a spring outing, my view grows  
clear:  
远迎箫鼓数山僧 Greeting me from a distance with flutes and drums are  
several mountain monks;  
观风愧我荒新政 Observing customs, I feel ashamed for abandoning my new  
post;  
爱古令工洗旧铭 Loving old things, I order the worker to clean the old  
inscriptions;  
草软陇头黄犊卧 The grass is soft on the bank, the yellow calf sleeps;  
松香洞口白云生 At the mouth of Pine Fragrance Grotto, white clouds arise;  
千秋胜概都收览 The grand sights of a thousand autumns I'll gather up;  
谁禁禅堂叹语声 In the meditation hall, who will forbid me to sigh?

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<sup>10</sup> Hucker, p. 558 no. 7554 (2) notes that this was a "title commonly awarded important heads of aboriginal tribes in south and southwest China", but was apparently not used in the Ming or Qing.

<sup>11</sup> Hucker, p. 558 no. 7554 (2) notes that this was a "title commonly awarded important heads of aboriginal tribes in south and southwest China", but was apparently not used in the Ming or Qing.

△时.

嘉靖庚寅[1530]仲春二日知大足县事桂林袁衍书。

In the second month of spring, 1530, for two days I acquainted myself with the affairs of Dazu County. Yuan Yan of Guilin wrote this.

A poem harmonizing with Prefect Guo's rhymes on the wall, while visiting Baoding Temple. Though its words are vulgar and not worthy of looking at, I'll use it to record the time of year.

Putting aside business for a spring outing, my view grows clear;  
Greeting me from a distance with flutes and drums are several mountain monks;  
Observing customs, I feel ashamed for abandoning my new post;  
Loving old things, I order the worker to clean the old inscriptions;  
The grass is soft on the bank, the yellow calf sleeps;  
At the mouth of Pine Fragrance Grotto, white clouds arise;  
The grand sights of a thousand autumns I'll gather up;  
In the meditation hall, who will forbid me to sigh?

#### 24.

与佛有缘 With the Buddhists, having an affinity

Resolving to construct the Buddha Reliance Bridge.

In the fifth month of 1909 I was transferred from the east to Tibet, and I was able to establish friendship with the Dimu Living Buddha for more than four years. In the third month of 1913, I was sent back to Sichuan's imperial bridge unexpectedly meeting old ancestors. On my way [I saw] the scriptures of Buddha Bend, tarrying by the cliffside and staring at the scenes of India before arriving (at my destination); I couldn't help but journey in spirit. After a long while, when the bridge was almost finished, they begged a preface from me. Military affairs were pressing, and I had no leisure to write in detail, so I have taken up my pen to write this, so that that which has been handed down will last forever.

Successful provincial candidate of the Army division, First Brigade, stationed in Tibet. Brigade chief concurrent with undertakings of the office of the Department of Rewards and Punishments. Adviser to the prefectural military general, Fengzou, Long Feisheng.

建修佛缘桥立

宣统元年己酉[1909]五月东调戍藏,得与谛穆活佛

结欢喜缘四载有余。癸丑三月派代回川龙桥谒祖近

道经佛湾,沿岩瞻躅悦凝西竺再到,不禁神游。久之时逢修桥将竣乞序于余军事星火不暇详说,因援笔书此,吕以垂不朽。陆军部举人驻藏第一营营长兼赏罚科官承武将军府参谋凤陬龙蜚声。

## 26.姜秋舫:游记

时维仲春,月属上浣,欲观流水,去访桃源。何如?

In the middle of spring, the first decade of the month, I wanted to see flowing waters and visit a 'Peach-blossom Spring.' What should I do?

走宝顶参妙玄。俺曾游蓬莱, 饮宴海岛。

I went to Mt. Baoding to visit the mysteries. I had previously visited Penglai and drunk and feasted among the sea islands.

升丹均不遂俺愿, 亦不足俺观。

Neither sheng nor dan satisfied my desire or satisfied my eyes.

淮[=维]足邑西南有一宝顶名山。

Now southwest of Zu City there's the famous Mt. Baoding.

山势崔巍, 庙貌灿然。

The mountain towers loftily, while its temples are bright.

溯自宋之熙宁时,梅福解印挂冠,初游青城,

Tracing back to the Xining period of the Song [1068-1077], Mei Fu took off his seal of office and hung up his official cap, and for the first time traveled to Qingcheng,

访道峨眉,参禅继则,云游此地。

Visiting Taoists at Mt. Emei and Chan monks at Jize, traveling thru this area as on a cloud.

果证功圆悲阎浮之众生亿万不了。

His goal was to achieve merit, and with the sadness that encircled the multitudes, even a hundred million times ten thousand might not be enough.

然修真养性, 返本还原, 特绘图于兹。

He paid special attention to painting here scenes of Taoist self-cultivation.

将仙佛毕塑, 道法俱传。

He carved all the immortals and Buddhists, transmitting both Tao and dharma.

请看那川主降龙, 下手功夫, 既指点渡

See there how the lord of Sichuan defeats the dragon, the skill of his hand, how he points out the ford

瞧他慧灯朗照还好, 高枕而眠。

See how the lamp of wisdom lights up not poorly, and sleeps on a lofty pillow

燃灯佛睡摩佛于焉[焉]。

In there. the Buddha sleeps while the lantern burns bright.

登览气象, 万千银河中牛女出现,

When one climbs to view the heavens, the Herding Boy and Weaving Maid appear in the vast Starry River,

玉壁上圣神庄严, 水流佛国, 佛居岩间,

While on the jade wall, gods and spirits are majestic; the stream flows through the Buddhist countries, and Buddhas occupy the cliffs.

欲求仙佛, 欲会孽冤, 跳下几步, 坎坎看尔所往,

If you wish to seek immortals or Buddhas, or to picture sinners, then jump down a few paces, and look where you had gone.

那边两条大路, 随人去闻三乘妙谛,

Over there are two great roads; you may follow others to hear the supreme truth of the Three Vehicles,

由人去诸所。[所]塑神像，至道存焉。

Or follow people to all the places. All the carved images of divinities, in which the ultimate Way resides.

嗟夫嗟夫，邻封诸国之人无不踏遍，

Verily, verily, the peoples of neighboring lands and countries have tread everywhere  
焚些香烟，尽都是些肉眼莫有，几人知其详端。

burning incense. These are all scenes that the mortal eye cannot see, of which few know  
the details.

俺特明明题现略略说穿。

I am particularly clear about the inscriptions, and so I have explained them somewhat  
briefly.

若不信，请拿大乘报恩经看究竟那句未绘满，

If you don't believe me, then take up the *Dasheng bao'en jing* and just see which  
lines have not been completely painted,

那段未塑完，且翻黄庭道德两经卷皆形容于佛湾。

which passages have not been carved completely. Moreover, paging through the Classic  
of the Yellow Court and the Daodejing, they are all contained in the Buddha Crescent.

惟望众生仿此修炼，可以希圣，可以希贤，

I only hope that all living creatures will follow these examples in self-cultivation, so that  
they may hope for sageliness and hope for goodness,

可以成佛，可以成仙，

so that they may become Buddhas and immortals,

也不枉梅福度[=渡]世立愿，传出此金丹。

And not waste Mei Fu's desire to convert the world and transmit this golden elixir.

民国六年丁巳[1917]二月上浣渭水后裔秋舫姜至彰书。

In the first ten days of the second month of 1917, beyond the borders of the Wei River,  
Qiufang Jiang arrived here and wrote this essay.

## 27.杨渭莘:诗并序

民国甲子[1924]秋，予来宰是邦。

In the autumn of 1924, I came to administer this place.

闻此禅林早称绝胜，

I heard that this Ch'an forest had long been hailed as a marvelous sight

缥缈烟云，仙凡难别。

With mists and clouds, where the immortal and profane worlds were hard to tell apart.

予于公暇即约数友同来参观以广眼界。

And so when free from work I invited some friends to come with me to visit, in order to  
broaden our views.

迄予至此，果见洞中狰鷄犬，无异桃源，

When I reached here, I indeed saw the work of sprites in the grottos, no different from  
'The Peach-blossom Spring.'

而击钵之声总觉催予诗兴。

And the sound of the clapper inspired me to write poetry.

不得不搜索枯肠，勉步名人后尘，留咏律诗以志壮游。

I could not help but search through my dried up guts [mind], to exert myself to walk in the dust of famous men, and leave behind a regulated verse to record my grand journey.

(seven-syllable regulated verse rhyming in -an)

参知县事学为官	A lowly sub-prefect, I'm learning to be an official
访道参禅不畏难	In visiting Taoists & Buddhists I'm not afraid of hardship
着履穿云寻觉路	Putting on my shoes to pierce the clouds & seek the path to enlightenment
携琴伴月到仙坛	Holding my lute, accompanying the moon, I reach the immortal's altar
寺居蜀国今成古	The temple lies in Shu, where present becomes past
碑认唐朝近未残	Stone tablets recall the Tang, as yet undecayed
问佛因何高卧起	If you ask why the Buddha sleeps on high...
几生修积在蒲团	How many disciples cultivate themselves on the prayer mat?

(seven-syllable regulated verse rhyming in -in)

菩提树老身成阴	The Bodhi tree is old, its trunk become a shadow;
绿映龙潭水不深	A green reflection on the dragon pond, the water isn't deep;
涤尽俗尘月佛性	Having washed away the worldly dust, the moon is Buddha nature;
拨开云雾见禅心	Parting the clouds and mist, one sees the heart of Ch'an;
白莲花现神威貌	The white lotus reveals its divine majesty;
翠竹林敲梵语音	The green bamboo forest resounds with Sanskrit chants.
多少名山无此胜	How many famous mountains lack such a sight?
都缘风月值千金	It's all because the wind and moon are worth their weight in gold.

知大足县事，几江杨渭莘题并书。

Dazu County District Magistrate,<sup>12</sup> Jijiang's Yang Weixin inscribed these [poems] together with the written text.

### 30.

宝顶山颂

慈悲广大愿力弘深。

具[大?]足诸像普化众生。

The carved images at Dazu convert all living creatures.

魔王雄杰，恶鬼狰狞，铁围万丈，琅锁千寻。

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<sup>12</sup> Hucker, p. 155 no 934 and p. 162 no. 1050.

The king of demons , evil ghosts and sprites, are surrounded by iron walls of a myriad fathoms, locked in for a thousand lengths.

佛以何故得大光明西来? 大意即, 佛即心。

Why did the Buddha bring his great light from the West? The meaning is that the Buddha is the mind;

诸恶莫作, 众善奉行, 千江同日 [归? ], 万户皆春。

Don't do evil deeds, but practice goodness. Then the thousand rivers will flow back to a single source, and every home will be in springtime.

如我所说是谓佛说,

If it is as I say, then this is called the Buddha's preaching.

不如我说是谓波旬。南无阿弥陀佛, 西方救苦观音。

If it's not as I say, then it's the Evil One (Papiyan). All hail Amida Buddha, and Guanyin from the west who saves us from suffering.

长寿县八十二岁戴发僧李开先敬颂。 昌元王济书丹。

Li Kaixian offered this in praise of the 82<sup>nd</sup> year of the honorable Master Fa of Changshou County. Changyuan's Wang Jia wrote and impressed his seal on it.

### 32.

大将南征胆气豪

General when you marched south so bravely

腰横桅水雁翎刀

Across the middle, masts on water, arrows<sup>13</sup> and blades;

风吹篷鼓山河动

As the wind blew, the lizard-skinned drums stirred the mountains and rivers;

电闪旌旗日月高

Lightning flashed over your banners held as high as the sun and moon;

天上麒麟原有种

In the heavens indeed there is a qilin

人间蝼蚁岂能逃.

But in the world of men, how could even an ant escape?

太平待诏归来日联与先生解战袍

On the day when the *Taiping daizhao*<sup>14</sup> returns, I'll take off my battle garb with you.

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<sup>13</sup> Literally "goose feathers" a reference to arrows.

<sup>14</sup> Hucker, p. 475, no. 6127(2) notes that *daizhao* generally referred to "editorial assistant, lowly compilers found in such Sung agencies as the Institute of Academicians; in Ch'ing,

癸亥春日  
A spring day in 1923

饶玉成.  
Rao Yucheng.

**37.**

缥缈灵山有路通  
Misty and distant, the divine mountain has a path leading to it;

寻幽直入梵王宫  
Seeking solitude, directly I enter Brahma's temple;

泉澗石壁流来冷  
The spring crosses rock walls, flowing cold;

月向花墙过去空  
The moon faces the flowered wall, and crosses over, empty;

佛骨乱埋黄叶里  
The Buddha's bones are buried in disorder under yellow leaves;

僧衣斜挂白云中  
Monks' clothes hang awry among the white clouds;

阿弥八万四千塔  
Among Amitabha's 84,000 pagodas,

我在莲台第几重  
which layer of lotus thrones am I on?

道光五年[1825]春季江津拔贡杨县题。  
In spring of 1825, Jiangjin<sup>15</sup> Graduate for Preeminence Yang Tan inscribed this.

同治八年 [1869]十一月中浣□□道人手录。  
In the second ten days of the 11<sup>th</sup> month of 1869, a man of the Way by hand recorded this.

**38.**

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there was one Manchu and one Chinese, both rank 9b, in the Editorial Office of the Hanlin Academy.”

<sup>15</sup> Reference to town on the southwest side of Chongqing, headquarters of the region in which Dazu is located.

A]

和杨县原韵

A poem using Yang Xian's original rhymes.

人在尘寰性已通

People in this earthly domain are of a nature to then follow;

云山缥缈梵王宫

Clouds and mountains, misty and distant is Brahma's Temple;

泉由石壁流来洁

A spring through rock walls flows pure;

月度华岩万象空

The moon crosses by the magnificent cliff, the myriad of shapes is empty;

献贼欺天埋佛骨

Evil doers deceived heaven and buried the Buddha's bones;

培修圣迹白云中

Cultivating sage traces among the white clouds;

我爱清幽七宝地

I hold dear the clear and secluded place of the Seven Jewels;

直上琼台第几重

Which among the layers of upright jade tablets on the terrace?

壬午 [1942?] 冬书.

Written in the winter of the Renwu year [1942].

B]

佛像甚庄严

The Buddhist statues are extremely solemn;

人心结善缘

People's minds make good karma;

迂回陪胜迹

On this winding route, I accompanied {who?} to this holy site;

仙境在人间

A fairieland in the world of man.

崇庆赵紫光.  
Chongqing's Zhao Ziguang.

39.

和杨[杨]县原韵  
Harmonizing with Yang Xian's original rhyme.

野蔓荒烟路不通  
Amidst wild vines and smoke, the road is impassable;

攀崖斩棘访琼宫  
Climbing the cliff, chopping brambles, I visit the Jade Palace;

景圭南海潮声静  
Jinggui on the South Sea, the sound of the tide is still;

月到西方色相空  
The moon reaches into the Western regions, the visible in the void;

零落禅房衰草外  
The lonely meditation hall beyond the withered grass;

乱横佛骨夕阳中  
The Buddha's bones scattered in the setting sun.

宦游吴[日归]圭早  
On the day when the official traveled, the sun returned to the jade tablet in the morning;

再造灵[山又]一重.  
Giving another layer of new life to the spiritual mountain.

民国三十二年 [1943]秋郫县王烈题.  
In the fall of 1943, Bei<sup>16</sup> County Wang Lie inscribed this.

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<sup>16</sup> Another unknown character.