

The *Mirror of Seon* (5)*

Young-eui Park (Translator)

Abstract

“There is One-thing that is pure and sublime from its birthless birth, and as it has neither beginning nor end, there is no way to be named or described.” This is the opening line of ‘The Mirror of Seon’ by the Most Venerable Seosan. He then asks himself, “What is it that is the One-thing called?” and answers his own question quoting a passage from an ancient sage: “There was a circle even before the arrival of Buddha, which not even Sakyamuni could describe. How then was it possible for Mahakasyapa to transmit it?” This is the theme and the essence of the work: finding our true nature and original face, which is without form and indescribable.

Key words: Great-circle, Silence, Dharma-body,
Simultaneous cultivation of meditation and doctrine,
Great exertion.

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71. The Attraction of Mind

“An ordinary person is attracted by phenomenal objects;
Practitioners, by mind.
If you put down both phenomenal objects and mind,
That is the real dharma.”

One who is attracted by phenomenal objects is like
A thirsty doe chasing after the haze thinking that it is water.
On the other hand, one who is attracted to the mind is like
A monkey trying to catch the reflection of the moon in the water.

Phenomenal objects and mind are, of course, different,
But they are the same if one is attracted to them.
This discourse is to show
What an ordinary person and Two Vehicles are.

“There is no sun of the Kingdom of Chin
To be seen in the sky and earth;
In the mountain side, no government officials
Of the Kingdom of Han are to be seen.”

72. Shravaka

“The Hinayana saint, Shravaka (the sound hearer)¹:
He is all caught by the Devil while sitting quietly in the forest.
But the Devil couldn’t find the Bodhisattva
Who has attained enlightenment even though
He was walking around everywhere with a big stride.”

¹ Shravaka: The term was originally applied to Buddha’s immediate disciples but later came to mean those who follow the teachings of Hinayana Buddhism.

Shravaka's mind was disturbed because
Of the quietude of his meditation.
When mind is disturbed, a Devil see him.

What was the reason that the Devil couldn't find Bodhisattva?
Bodhisattva's mind was empty and quiet with no trace of form.
If so, not even the Devil could find the form without form.
This discourse is to show what Bodhisattva and Two vehicles are.

“When I was taking a leisurely walk along
The flower path in late Spring,
I saw a house all shut up full of worries.”

73. Complete Freedom and Equanimity

“Listen, everyone! All you have to know at the deathbed
Is that the five aggregates are originally empty,
And so are the four elements that we call ‘I,’ ‘My,’ ‘Me’.”

The true mind has no form, hence no coming and going.
No self-nature was there from birth,
So will it be when we take our last leave of this world.
It is just clear and quiet, a round circle.
There is no difference between the mind and phenomenal objects.

If we can be such, we could cast off all the obstacles in the world
And attain enlightenment and complete freedom in no time.
Even if I have a chance to meet and converse with Buddha,
I will have no inclination to follow him,
Nor will I be afraid of hell even if I see it.
When my mind is free, I see dharma, and this is the most vital point.

Thus, you reap what you have sown in this life when you die.
 Shape up, then, you practitioners!
 A man who started to take an interest in Buddha in his old age
 Must have been afraid of his approaching death.
 “It is the time to reflect upon ourselves,
 Because a million years are but a fleeting moment.”

74. You Might Be Reborn in the Form of A Horse or a Donkey

“If you don’t abandon a slightest thought of discriminating
 An ordinary person and a sage, or chasing after thoughts,
 You will fall into the belly of a donkey or a horse,
 Or fall into the burning furnace in hell,
 And then will be reborn in the form of an ant or a mosquito.”

A quotation from Master Baiyun:

If you don’t put down even a slightest thought
 Of discriminating an ordinary person and a sage,
 There is no way to prevent you
 From falling into the belly of a donkey or a horse.
 That means if you are still obsessed with the idea of discrimination,
 Then there will be no place where you could hide yourself.
 “There is no end to the hell fire,
 Yet there shines an illuminating dharma sword.”

Note: This section is to show the examples of how the great Seon Masters attained their enlightenment. That is the reason why I left out the way to be reborn in the Land of Bliss by chanting the names of Buddha. There are differences in the abilities and wishes among people. But Seon and doctrinal schools do not conflict with each other. Hence one should not doubt about one’s daily practice according to one’s ability and wish.

75. The Sickness of Meditation

“If you can’t illuminate your original self-nature,
It’s impossible to break through the lofty gateway of truth.
Some people say that meditation is where it is completely
cut off and empty;
Then some people say that
The Way is something empty which is beyond expression;
Then some people claim that
Everything is non-existence, the most excellent idea.

But they are all empty words groping in the dark,
And their sicknesses are indeed very grave.
People who talk about meditation practice are
Mostly in these categories of sickness.”

There is no foothold for such people in the lofty gateway of truth,
And this is what Master Yunmen said:

There are two sicknesses in both groups,
One who broke through the gateway of truth,
And one who failed in the attempt,
And all these must be broken through.

“You could not visit the village where flowers fall
Without passing the wild grass field.”

76. Not All Masters Are Free from Sickness

“Some sicknesses of masters:
Some masters assume glaring eyes with raised eyebrows,
Or make nodding motion with all their ears,
And say that they are true meditation practices.
Their eyes and ears must be corrected.

Some masters talk too much without much truth in them,
 Or make ear splitting Hal! or Katz,
 And say they are true meditation practices.
 Their mouths and tongues must be corrected.
 Some masters walk to and fro pointing this way or that way,
 And say they are true meditation practices.
 Their hands and feet must be corrected.

Some masters find sublime truth by cutting off all feelings
 and thoughts,
 And say that is the true meditation practice.
 Their feelings and thoughts must be corrected.
 To say the truth, they are all symptoms of sickness.”

One who has killed his own parents
 May have a chance to repent before the Buddha,
 But one who has defiled Buddha has no chance to repent.
 “It is foolish to grapple with the shadow in empty Space,
 But it is even more foolish to wander around the shadow.”

77. Teachings of the Master

The main task of the master is to reveal
 The true meanings of the foregoing talks.
 Yet his teaching is like a totem pole singing and dancing with joy;
 It's like snow melting in the stove, or a lightning flash,
 Very difficult and hard to understand.

A word from an ancient sage who knew
 What gratitude of master's teaching was:
 Do not be grateful for what he has taught;

Rather give thanks for the teachings he left out.
Save your words! Save your words!
People might quote your words.
“An arrow pierced the shadow of the moon in the water;
He must be the one who catches an eagle.”

78. Master Mazu’s Ear Splitting Shout!

“Practitioners must be careful in choosing their masters.
Master Baizhang² got his ear busted,
And Master Huangbi³ bit his own tongue
At the ear splitting shout of Master Mazu.⁴

What that ‘shout’ teaches us is the same teaching
That Buddha raised a piece of flower,
And the same intent that the First Patriarch
Bodhidharma came from the West.
This tradition is also the origin of the Linji Order.”
I am worried about the people who uphold knowledge.
When someone says something very sensible, give him a hard blow.
“One slips a bamboo clapper with no joints
To a traveler in the dark night.”

Comments: At the ear splitting “Shout” of Mazu (709–88), Master Baizhang (720–814) attained the essence of meditation, and Master Huangbi (?–850), the function of meditation. The essence of meditation means to be harmonious with myriad things, and function means the principle of immediate cessation of myriad things. All these are recorded in the Record of

2 A disciple and dharma heir of Nanyue Huirang. He is famous for his teachings, “the everyday mind is the Way” and “the mind is the Buddha.”

3 He is one of the great Chinese Chan masters in the Tang period. He is also a student and dharma heir of Mazu Taoyi.

4 He is one of the greatest Chinese Chan masters, and dharma heir of Baizhang Huaihai and teacher of Linji Yixuan.

Transmission of the Lamp.

79. Seon Orders and Their Characteristics

The following is the major five Chinese Chan Orders:

1) The Linji Order: It is the direct lineal Order originated from Shakyamuni Buddha down to the 33rd Master Huineng. It is transmitted from Master Nanyue Huairang to Mazu Daoyi, from Mazu Daoyi to Baizhang Huaihai, from Baizhang Huaihai to Huangbi Xiyun, from Huangbi Xyun to Linji Yixuan, from Linji Yixuan to Xinghua Cunjiang, from Xinghua Cunjiang to Nanyuan Daoyong, from Nanyuan Daoyong to Fengxue Yanzhao, from Fengxue Yanzhao to Shoushan Shengnian, from Shoushan Shengnian to Fenyang Shanzhao, from Fenyang Shanzhao to Ciming Chuyan, from Ciming Chuyan to Yangqi Fanghui, from Yangqi Fanghui to Baiyun Shouduan, from Baiyun Shouduan to the Fifth Patriarch Fayan, from the Fifth Patriarch Fayan to Yuanwu Keqin, from Yuanwu Keqin to Jingshan Zonggao, etc.

2) The Caodong Order: It is a separate branch Order originated from the Sixth Patriarch Huineng, and transmitted from Master Qingyuan Xingsi to Shitou Xiquan, from Shitou Xiquan to Yaoshan Weiyan, from Yaoshan Weiyan to Yunyan Tansheng, from Yunyan Tansheng to Dongshan Liangjie, from Dongshan Liangjie to Caoshan Danzhang, from Caoshan Danzhang to Yunji Daoying, etc.

3) The Yunmen Order: It is a separate branch Order originated from Master Mazu Daoyi, and transmitted to Tianhuang Daowu, from Tianhuang Daowu to Longtan Chongxin, from Longtan Chongxin to Deshan Xuangjian, from Deshan Xuangjian to Xuefeng Yicun, from Xuefeng Yicun to Yunmen Wenyan, from Yunmen Wenyan to Xuednou Chongxian, from Xuednou Chongxian to Tianyi Yihuai, etc.

4) The Weiyang Order: It is a separate branch Order originated from

Master Baizhang Huaihai, and transmitted to Weishan Lingyu, from Weishan Lingyu to Yangshan Huiji, from Yangshan Huiji to Xiangyan Zhixian, from Xiangyan Zhixian to Nanta Guangyong, from Nanta Guangyong to Bajiao Huiqing, from Bajiao Huiqing to Houshan Jingtong, from Houshan Jingtong to Wuzhuo Wenxi, etc.

5) The Fayan Order: It is a separate branch Order originated from Master Xuefeng Yicun, and transmitted to Xuansha Shibe, from Xuansha Shibe to Dizang Guizhen, from Dizang Guizhen to Fayan Wenyi, from Fayan Wenyi to Tiantai Dezhao, from Tiantai Dezhao to Yongming Yanshou, from Yongming Yanshou to Longji Zhaoxiu, from Longji Zhaoxiu to Nantai Shouan, etc.

The Characteristics of the Orders

The characteristics of the Linji Order:

They slay Buddha and Patriarchs on the spot

In a single blow with a sword in their bare hand;

Turn the past and present over to justice

With three sublime teachings and three essentials;

Sort out the dragon and serpent by means of

The host (teacher) and the guest (student);

And with a treasured sword of diamond, vanquish all sorts of devil

Frightening them with the dignity of a lion.

Is there anyone who wishes to know the law of the Linji Order?

Behold! The thunder in the clear blue sky

And the huge sea waves on the land.

The characteristics of the Caodong Order:

Fine management of sentient beings

Of the three levels of the low, middle, and high minded

By establishing the five progressive stages of Bodhisattva.

They cut off all kinds of mean attachment
 And the thick undergrowth of discrimination
 With a treasured sword to lead sentient beings
 To the right way of sublime truth.

They are the bright illuminations of the law
 That existed before the advent of Bhismagarjitasva-raraja,
 The first Buddha, and before the great spectacle
 Of the creation of the universe.
 Is there anyone who wishes to know the law of the Caodong Order?
 It is the right view of non-discrimination of existence and non-existence.
 That existed before the advent of Buddha and patriarchs,
 And before the time when there was not a thing in the universe.

The Characteristics of the Yunmen Order:

There is a path on the sharp edge of a sword,
 But no entrance to the impregnable iron wall.
 They not only turned all the afflictions in the world upside down
 But cut off all sorts of evil thought as well
 In a flash of lightning beyond imagination.
 How then anyone could remain in the heat of the furnace?
 Is there anyone who wishes to know the law of the Yunmen Order?
 All sorts of Buddha are preaching in the confinement of a cup
 When the Dharma staff has already flew into the sky.

The characteristics of the Weiyang Order:

A warm dialogue between the teacher and student,
 And the father and son are living always under the same roof.
 They are carving the words on their sides
 With sharp horns on their heads,
 And a lion broke its back during the examination
 Of the people in the house.

One must get rid of all the beautiful phrases
As well as the argumentation of negative logic in a blow.
Two mouths and no tongue,
And the nine meandering turns strung the beads with fine skill.
Is there anyone who wishes to know the law of the Weiyang Order?
A broken stone monument is lying by the ancient road,
And an iron bull is sleeping in the house.

The characteristics of the Fayan Order:
There is an echo in the words,
And a sharp knife is hidden in the letter.
A skeleton is striding all over the world
With the whirlwind issuing from the nostril of its family tradition.

I see the true nature of the mind in the gentle breeze
And the bright moonlight reflected in the water.
I also see the sublime truth issuing from
The green bamboo and the yellow tint of a flower.
Is there anyone who wishes to know the law of the Fayan Order?
The cloud is chased over the mountain by the wind,
And the moonlight is passing over the bridge
In company with the flowing water.

A Separate Guideline of the Linji Order

Three sublime teachings are contained in a phrase,⁵ and three essentials, in a sublime teaching. A phrase is the seal without a letter, and three sublime teachings and three essentials, the seals with letters. The expediency and the true nature of things are the entrances to the sublime teaching, and the right

⁵ "A phrase" here means the ultimate truth, which is beyond words and expression, completely cut off from the ungraspable path of the mind and letters.

application of illumination and function, the essentials.

Three phrases (三句)

The first phrase means no more body and life.⁶ The second phrase means committing a mistake even before opening the mouth.⁷ The third phrase means a shit container and a bloom.⁸

Three essentials (三要)

The first essential means illumination is the great frame. The second essential means illumination is the great function. The third essential means **simultaneous illumination and function.**

Three sublime teachings (三玄)

A sublime teaching in the essential means that three spheres are in a thought, etc. A sublime teaching in a phrase means a shortcut of the words and phrases, etc. And a sublime teaching in the sublime teaching means silence, hitting with a staff, and a shout, etc.

Four types of outlook (四料揀)

The first: There is no subject; only object exists. This applies to a student of low mind. The second: There is no object; only subject exists. This applies to a student of intermediate mind. The third: There is neither subject nor object. This applies to a student of high mind. The fourth: Subject as well as object exists. This applies to a student of extraordinary capability.

Four types of relation between master and student (四賓主)

The first case: The student is in the dark and is unable to understand

6 Cf. footnote 5.

7 The ultimate truth is beyond words and expression, yet it could be explained through an artful liberative technique.

8 All the talks are the tales “told by an idiot, full of sound and fury, signifying nothing” (From Shakespeare).

the teaching of the master. The second case: The student is superior to his teacher in his study. The third case: The teacher is not fully prepared to teach the student. The fourth case: The teacher is fully qualified to teach the student.

Four illuminations and functions (四照用)

Illumination followed by function means there is a man. The function followed by illumination means there is dharma. The simultaneous illumination and function mean stealing the cow of a farmer who is tilling the field, and stealing the food of a hungry man. The separate illumination and function mean that there are both questions and answers.

Four great styles of practice (四大式)

A profitable correct style means facing the wall in a cave in the deep mountains in meditation,⁹ etc. A plain ordinary style means that a monk knows how to beat a drum,¹⁰ etc. The original face or true self-nature means something like a comment of a monk, “I don’t know,” etc. Feigning a lie means something like a comment of Bodhidharma, “I don’t know,” etc.

Four shouts! (四喝)

The shout of the King of Diamond means cessation of all kinds of thoughts and cleverness in the blow of a sword. The shout of a lion lying on its belly means busting the heads of all devils at the moment of its opening the mouth or even at the puff of its breath.

A batch of grass at the end of a fishing rod means trying to find out whether or not a man has a hole in his nose. Another kind of shout is not

⁹ This is where Bodhidharma spent nine years facing the wall practicing meditation.

¹⁰ When a practitioner asked the master at the end of a dharma talk, “What is the true understanding of the ultimate truth?” the master’s answer was, “To know how to beat the drum.” The second question was, “What is the meaning of ‘Neither the mind nor the Buddha?’” The master’s answer was again, “To know how to beat the drum.” The third question was, “How are you going to meet a man who is in a great progress in his study?” The master’s answer was the same, “To know how to beat the drum.” It probably means “Not trying to be smart,” non-speculation or discrimination.

simply a shout but all the methods mentioned above combined in addition to the “three sublime teachings“ and “the relationship of the teacher and student.”

Eight kinds of rod or blow (八棒)

The first is giving an order to correct one’s path. The second is the random blow to correct one’s path. The third is giving a blow without a principle, right or wrong. The fourth is a punitive blow for reprimand. The fifth is the complimentary blow to the practitioner who is agreeable to the principle of the Order. The sixth is to distinguish right from wrong. The seventh is the blind blow without discretion. The eighth is the commendable blow to both sentient being and saint.

Such practices are, however, not confined to the characteristic practices of the Linji Order. They are all appropriate practices applicable from the Buddha to sentient beings. If there is anyone who is preaching without such practices, he is a thief and a liar.

80. The Shout of Linji and the Rod Of Deshan

Both the ear splitting shout of the Linji Order
 And Master Deshan’s bludgeon
 Are to teach the truth of Non-birth.
 Even if you have mastered and cut through
 Their characteristics and function with all your heart,
 Even at the stake of your own life,
 To preserve matrixes of Manjusri and Samantabhadra,
 Remember, they are nothing but the works of phantom.
 Beware the sharp edge of the sword.
 “The water in the jar with a jade is shining and clear,
 And the moon is floating in the cloudless sky.”

81. Slaves of Buddha and Patriarch

Regard Buddha and patriarchs as though they are deadly enemies.
If you hang onto Buddha to attain truth, you are the slave of Buddha.
If you hang onto patriarchs to attain truth, you are the slave
of patriarchs.
Craving is the source of all pains. Hence it is best to dump them all.

“Regard Buddha and patriarchs as though
They are your deadly enemies” is recapitulation
Of the saying, “Windless wind disturbs the wave”
Mentioned at the outset of this discourse.

“Craving itself is pain” is to remind one of the sayings,

“It is best as it is.”

“It is best to dump them all” is to reassure the saying,

“If you arouse a mind, everything goes wrong.”

If you could attain such an incomparable wisdom,

You could cut off every tongue in the whole world without budging

An inch and stop the karmic wheel of birth and death.

Metaphorically, straightening the crisis and foolishness

Is not a bit different from Master Danxia’s burning the wooden

Buddha statue,¹¹

And Master Yunmen’s giving food to the dog,¹²

Or an old lady’s refusal to see the Buddha.¹³

11 In the cold winter, Master Danxia stopped at a temple and went up to the Main Dharma Hall and seeing the Buddha statue is made of wood, he took it down and burned it to warm himself. The frightened abbot asked the master what was the reason. The master’s answer was, “I just wanted to find the Buddha’s sarira in the image.” It probably means not to find the Buddha outside ourselves because we are all Buddhas even before our birth.

12 It is the story of Master Yunmen’s comment on Shakyamuni’s declaration at his birth, “In the Heavens and on earth, I alone am the Honored One.” There were many interpretations to the declaration, and Master Yunme’s comment was, “If I were there, I would had him clobbered to death and had the dead body given to the dog.” It is the most frightening and sacrilegious things to say, but what the master was trying to say was perhaps not to be attached to any image.

13 There was a great assembly of people to see Shakyamuni Buddha, but there was an old lady who

They are all in common in the idea of
 Crushing the wicked to reveal the righteous by expediency.
 What do you think?
 “I always long for the spring in the South;
 Birds are singing and fragrant flowers are all in full bloom.”

82. Back to the Beginning

“Here is an everlasting light of incomparable truth.
 One should not try to be smart in this house.”
 Sublime illumination is another way of saying
 About “bright and gnostic” mentioned at the outset of this discourse.
 “Everlasting truth” is another way of saying
 About “non-rising, non-ceasing,”
 “One should not be smart” is another way of saying,
 “One should not be attached to names and cleverness.”

“The door” is where both a layman and a sage can enter,
 And in Master Heze’s case, it carries the meaning of wisdom,
 Which is the gateway to all truths.
 Oh! The book that started with a saying,
 “It has no way to be named, no way to be described”
 Ends with “One should not try to be smart.”
 Thus, all the entangled vines in the book are cut off by a single word
 To complete the beginning and the end.

In the intervening part, all actions are introduced
 To illuminate the truth, which happened to accord with the tracts
 of Confucianism.

refused to see the Buddha by covering her eyes with her hands, and **Lo!** she saw the images of Buddha on the tips of her every finger. This probably means not to be attached to any form, inside and outside, even the form of a living Buddha. The true Buddha resides in our pure original nature and mind, the formless form and the mindless mind.

The two words, knowledge and explication,
Are contagious to the teachings of Buddha,
Which should be remembered as an upshot,
Which reminds us of Master Heze who failed to succeed to
The lineage of the Caoxi Order.

Let me conclude with a verse:

Thus have I revealed the essence of the teachings of Buddha,
At which Bodhidharma might have a hilarious time of laughing.
But what should we do?

The full moon is in the midst of the sky
And mountains and streams are quiet and serene.
Let us hope that they will not be frightened at the burst
of laughter.¹⁴

14 The Great Master Seosan died at the age of 85 in 1605, and here is his Nirvana song: “Billions of billion thoughts are / But a tiny white snow flake falling down on the fire. / A mud-ox is walking on the water, / And the bottoms of heaven and earth are dropping out.”

Glossary

(C=Chinese)

Baiyun Shouduan 白雲 守端
 Baizhang Huaihai 百丈 懷海
 Bajiao Huiqing 芭蕉 慧清
 Caodong Order 曹洞宗
 Caoshan Danzhang 曹山 耽章
 Chan 禪
 Ciming Chuyan 慈明 楚圓
 Deshan Xuangjian 德山 宣鑑
 Dizang Guizhen 地藏 桂琛
 Dongshan Liangjie 洞山 良价
 Fayan 法演
 Fayan Order 法眼宗
 Fayan Wenyi 法眼 文益
 Fengxue Yanzhao 風穴 延沼
 Fenyang Shanzhao 汾陽 善昭
 Houshan Jingtong 霍山 景通
 Huangbi 黃壁
 Huangbo Xiyun 黃檗 希雲
 Huineng 慧能
 Jingshan Zonggao 徑山 宗杲
 Linji Order 臨濟宗
 Linji Yixuan 臨濟 義玄
 Longji Zhaoxiu 龍濟 紹修
 Longtan Chongxin 龍潭 崇信
 Mazu 馬祖
 Mazu Daoyi 馬祖 道一
 Nanta Guangyong 南塔 光湧
 Nantai Shouan 南臺 守安
 Nanyuan Daoyong 南院 道顛

Nanyue Huairang 南嶽 懷讓
Qingyuan Xingsi 青原 行思
Shitou Xiquan 石頭 希遷
Shoushan Shengnian 首山 省念
Tianhuang Daowu 天皇 道悟
Tianyi Yihuai 天衣 義懷
Tientai Dezhao 天台 德詔
Weishan Lingyu 滙山 靈佑
Weiyang Order 滙仰宗
Wuzhuo Wenxi 無着 文喜
Xiangyan Zhixian 香嚴 智閑
Xinghua Cunjiang 興化 存獎
Xuansha Shibei 玄沙 師備
Xuednou Chongxian 雪竇 重顯
Xuefeng 雪峰
Xuefeng Yicun 雪峰 義存
Yangqi Fanghui 楊岐 方會
Yangshan Huiji 仰山 慧寂
Yaoshan Weiyan 藥山 惟儼
Yongming Yanshou 永明 延壽
Yuanwu Keqin 圓悟 克勤
Yunji Daoying 雲居 道膺
Yunmen Order 雲門宗
Yunmen Wenyan 雲門 文偃
Yunyan Tansheng 雲巖 曇晟

Abbreviations

- H* *Hanguk Bulgyo Jeonseo* (韓國佛教全書, Collected works of Korean Buddhism) [followed by volume, page, and horizontal column]. Seoul: Dongguk Univ. Press, 1977–2004.

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- Seonga Gwigam* 禪家龜鑑. Korean trans. (with annotations) Park, Jae-yang and Gyubeom Bae.
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