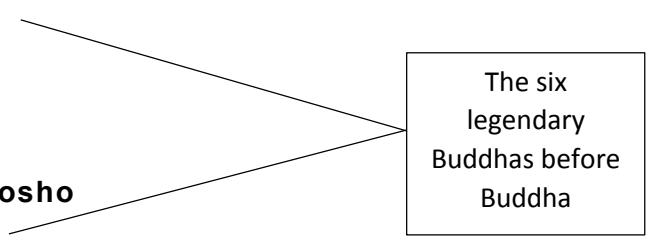


## Soto Zen Ancestors chanted at BZC

Much of this information comes from a biographical concordance compiled by Ven. Jinmyo Renge sensei from the Teachings of Zen Master Anzan Hoshin; additional info from Wikipedia. For the early Indian ancestors not much is known and they may be more legendary than historical. For further details, see one or more of various translations of the *Denkoroku – The Record of Transmitting the Light*, compiled by the last person on this list, Japanese ancestor Keizan Jokin. Anyone interested in helping to improve this document, please contact Laurie – [laurie.senauke@berkeleyzencenter.org](mailto:laurie.senauke@berkeleyzencenter.org).

**Bibashi Butsu Daiocho**  
**Shiki Butsu Daiocho**  
**Bishafu Butsu Daiocho**  
**Kurusōn Butsu Daiocho**  
**Kunagōnmuni Butsu Daiocho**  
**Kashō Butsu Daiocho**



The six  
legendary  
Buddhas before  
Buddha

### **Shakamuni Butsu Daiocho**

Needs no introduction

### **Makakashō Daiocho**

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

### **Ananda Daiocho**

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

### **Shōnawashu Daiocho**

Śāṇavāsa (Śānakavāsin, Sambhūta Śāṇavāsi or Sanakavasa) was a disciple of Ananda, and is considered the third Indian Patriarch in Zen Buddhism. See Denkoroku Chapter 4.

### **Ubakikuta Daiocho**

Upagupta (c. 3rd Century BC) was a Buddhist monk. According to some stories in the Sanskrit text Ashokavadana, he was the spiritual teacher of the Mauryan emperor Ashoka. See Denkoroku Chapter 5

### **Dāitaka Daiocho**

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

**Mishaka Daiocho**

Miccaka – see Denkoroku Chapter 7

**Vashumitsu Daiocho**

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

**Butsudanāndāi Daiocho**

Buddhanandi – see Denkoroku Chapter 9

**Fudamitta Daiocho**

Buddhamitrā – see Denkoroku Chapter 10

**Barishiba Daiocho**

Pārśva – see Denkoroku Chapter 11

**Funayasha Daiocho**

Punyayaśas – see Denkoroku Chapter 12

**Anabotēi Daiocho**

Ashvagoshā 阿那菩提 (Anabotei), 1st-2nd Cent.? The Twelfth Indian Ancestor in the Zen tradition, two generations before Nagarjuna. Amongst texts uncertainly, though traditionally attributed to him are the early Mahayana classics, Mahayana Sraddhotpada sastra (The Awakening of Faith) and Fifty Verses on Attending to the Teacher. See Denkoroku Chapter 13.

**Kabimara Daiocho**

Kapimāla – see Denkoroku Chapter 14

**Nagaharajuna Daiocho**

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

**Kanadāiba Daiocho**

Āryadeva (fl. 3rd century CE) was a Mahayana Buddhist monk, a disciple of Nagarjuna and author of several texts on Madhyamaka philosophy. See Denkoroku Chapter 16.

**Ragorata Daiocho**

Rāhulata – see Denkoroku Chapter 17

**Sōgyanāndāi Daiocho**

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

### **Kayashata Daiocho**

Sanghayaśas – see Denkoroku Chapter 19

### **Kumorata Daiocho**

Kumārata – see Denkoroku Chapter 20

### **Shayata Daiocho**

Śayata / Jayata – see Denkoroku Chapter 21

### **Vashubānzu Daiocho**

Vasubandhu (世親; 4th to 5th century CE) was an influential Indian Buddhist monk and scholar from Gandhara. He was a philosopher who wrote commentary on the Abhidharma, from the perspectives of the Sarvastivada and Sautrāntika schools. After his conversion to Mahayana Buddhism, along with his half-brother, Asanga, he was also one of the main founders of the Yogachara school. see Denkoroku Chapter 22

### **Manura Daiocho**

Manorhita – see Denkoroku Chapter 23

### **Kakurokuna Daiocho**

Haklenayaśas – see Denkoroku Chapter 24

### **Shishibodāi Daiocho**

Simhabodhi – see Denkoroku Chapter 25

### **Bashashita Daiocho**

Vasiasita – see Denkoroku Chapter 26

### **Funyomitta Daiocho**

Punyamitra was the 26th Indian Patriarch of Chan Buddhism. A legendary figure, little information about him exists outside of Buddhist hagiographic texts. He is estimated to have died late in the 4th Century CE. See Denkoroku Chapter 27

### **Hānnyatara Daiocho**

Prajnatara (Hannyatara), n.d. The Twenty-Seventh Indian Ancestor. Gave Transmission to Bodhidharma. According to some historical records in the Kerala region of India and in Korea Zen, Prajnatara is known to be a woman. Dogen's Shobogenzo, which structurally preserves the record of the zen lineage, references Hannyatara as female in chapter 50. Archeological discoveries have confirmed the existence of a female teacher in southern India. The historical and oral traditions of the people of the state of Kerala provide details about the lives of both Prajñatara and Bodhidharma. The information transmitted through the Zen lineages of Korea confirm this written and oral history, while the knowledge that Bodhidharma had a woman master seems to have been lost in China after a few generations. Some scholars assert that this is because in written Chinese,

gender is inferred from context rather than stated explicitly. Prajnatarā appears in Record of Serenity Case 3. See Denkoroku Chapter 28.

### **Bodaidaruma (Bodhidharma)**

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

### **Tāiso Eka Daiośho**

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

Dazheng Chanshi. See Nanyang Huizhong.

### **Kānchi Sōsān Daiośho**

Jianzhi Sengcan 鑑智僧璨 ( Chien-chih Seng-ts'an, Kanchi Sōsan) is known as the Third Chinese Patriarch of Chán after Bodhidharma and thirtieth Patriarch after Siddhārtha Gautama Buddha.

He is considered to be the Dharma successor of the second Chinese Patriarch, Dazu Huike. Sengcan is best known as the putative author of the famous Chan poem, Xinxin Ming, the title of which means "Inscription on Faith in Mind". See Denko Roku Chapter 31.

### **Dāi-i Dōshīn Daiośho**

Dayi Daoxin 大鑿道信 (Tao-yi Tao-h'sin, Daii Doshin), 580-651. The Thirty-Second Ancestor, the Fourth Chinese Ancestor. He taught for thirty years at Mount Shuangfeng (West Mountain) where his Community numbered around 500. His Teaching style emphasized not only zazen and the shingi but sutra study and recitation of the name of Amitabha Buddha. See Denkoroku Chapter 32. See Dogen's Gyoji.

### **Dāimān Kōnīn Daiośho**

Daman Hongren 弘忍 (Ta-men Hung-jen, Daimen Konin), 601-74. The Thirty-Third Ancestor, the Fifth Chinese Ancestor. He taught at Pingmao shan, also known as Dongshan (East Mountain) and so his stream of the Lineage was known as the East Mountain stream of Chan while Daoxin's parallel transmission to Farong was called the Niutou or Oxhead stream. Later, the mountain was renamed Wuzu shan (Fifth Ancestor Mountain). See Denkoroku, Chapter 33.

### **Dāikān Enō Daiośho**

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

roshi's Turning the Wheel of the Way. Also see the Platform Sutra of the 6<sup>th</sup> Ancestor, and Denkoroku Chapter 34.

### **Sēigēn Gyoshi Daiocho**

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

### **Sekitō Kisēn Daiocho**

Shitou Xiqian 石頭希遷 (Shih-t'ou Hsi-ch'ien, Sekito Kisen) 700-790. The Thirty-Fifth Ancestor. Author of the Cantong qi (T'san-t'ung-ch'i, Sandokai), trans. by Anzan Hoshin roshi and Yasuda Joshu roshi in Chanting Breath and Sound, Great Matter Publications, 1994. He was accepted as a student by Huineng in 713. After Huineng died, we know very little about what happened next until he was ordained at Lofu-shan in 728, after which he went to study with Qingyuan in Zhihzhou. He studied with Qingyuan for twelve years and then, in 742, Xiqian went to Nanyue where he built a hermitage for himself on top of a large flat rock east of the Nan-zi temple. Thus people called him "Shitou Hoshang," "cliff-edge monk" or, more colourfully, "Stone-head."

In 764 he went to Liangduan where he and his his monastery had a great deal of interaction with another famous Zen master Jiangxi Mazu Daoyi (Chiang-hsi Ma-tsu Tao-i, Baso Doitsu) 709-788. The Jingde Chuandeng-lu says of these two, "West of the (Jiangxi) river the great solitary one (Mazu) is the master and south of the lake (Hunan) Cliff-edge (Shihtou) is the master. Whoever has not met these two great masters is ignorant of Zen."

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

### **Yakusān Igēn Daiocho**

Yaoshan Weiyān 藥山惟儼 (Yueh-shan Wei-yen; Yakusan Igen), 745-828 or 750-834. A posthumous name is Hongdao. The Thirty-Sixth Ancestor. A Dharma-heir of Shitou Xiqian. His Dharma-heirs were Yunyan Tansheng (from his heir Dongshan Liangjie the Caodong Lineage began) and Chuanzi Decheng, and Daowu Yuanzhi. He also studied with Mazu Daoyi, who had given Transmission to Daowu before Daowu studied with Yaoshan and received his Transmission. He appears in the Sayings and Doings of Dongshan (Dongshan yulu) 91, 110, 111, 112, 113. He appears in Records of Serenity 5 (comm.), 7. See Denkoroku Chapter 37. See also the encounters between Yaoshan and Shitou and then Mazu in Dogen's Uji. See Dogen's Immo, Kamkin, Busso, Sanjshichihon-Bodai-Bumpo, Jukai, Gyoji, Kangin. Anzan Hoshin roshi has compiled Medicine Mountain: Recorded Sayings and Doings of Zen Master Yaoshan Weiyān

Dogen zenji recounts the following story in Shobogenzo 30: Kangin: "The Ancestor Yaoshan usually did not allow sutra study but one day a monk found him looking at an open scroll. The monk said, "Teacher, you usually do not allow us to read the sutras, so

why are you yourself reading them?"

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

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

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

### **Ūngān Dōnjō Daioشو**

Yunyan Tansheng 雲巖曇晟 (Yun-yen T'an-sheng, Ungo Donjo), 781?-841. The Thirty-Seventh Ancestor. He is sometimes considered to be the reincarnation of Shanavasa. He became a monk when he was sixteen and began his twenty years of study with Baizhang soon after. On the advice of his younger brother Tiantong Rujing 天童如淨 (T'ien-t'ung Ju-ching, Tendo Nyojo), 1163-1228. The Fiftieth Ancestor. Gave Transmission to Eihei Dogen. Appears in Transmission of Luminosity Case 11. See Denkoroku Chapter 38. See Gyoji.

### **Tōzān Ryōkāi Daioشو**

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

### **Ūngodōyō Daioشو**

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

### **Dōān Dōhi Daioشو**

Tongan Daopi 同安道丕 (T'ung-an Tao-p'i) Doan Dōhi. See Denkoroku 41.

### **Dōān Kānshi Daioشو**

Tongan Guanzhi 同安觀志 (T'ung-an Kuan-chih, Dōān Kanshi). See Denkoroku 42.

### **Ryōzān Ēnkān Daioشو**

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

### **Tāiyō Kyōgēn Daioشو**

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

### **Tōsu Gisēi Daioشو**

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

### **Fuyō Dokāi Daioشو**

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

### **Tānka Shijūn Daioشو**

Danxia Zichun 丹霞子淳 (Tan-hsia Tzu-ch'un, Tanka Shijun) 1064–1117 was a Zen Buddhist monk during the Song Dynasty. He was born in a city called Zitong, which is in modern Sichuan Province. He is buried in south of Mt Hong near the modern city of Wuhan.[1] While not a particularly notable monk himself, his three students, Hongzhi Zhengjue, Zhenxie Qingliao, Huizhao Qingyu, were each especially famous during their lifetimes. He is the only student of Furong Daokai that has a collection of recorded sayings that has survived to the present. In these sayings, he advocated a silent illumination approach to seated meditation. For example, he is recorded as saying, "You must completely let go of all worldly concerns and sit totally still in the dry wood hall. You must die a turn and then in this death establish everything in the whole universe." See Denkoroku 47

### **Chōro Sēiryō Daioشو**

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

### **Tēndō Sōgaku Daioشو**

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

### **Sēcchō Chikān Daioشو**

Xuedou Zhijian 雪竇智鑑 (Xuědòu Zhìjiàn, Setchō Chikan) was a Chinese Zen Buddhist monk during the Song Dynasty. He was born in an ancient town called Chuzhou in what is now Anhui Province. The details of his life have not survived in great detail. In 1154, he is known to have become the abbot of Xizhen Temple near modern Hangzhou. He moved again in 1184 to Mount Xuedou, where he was said to have many students. In the years leading up to his death in 1192, he apparently lived in seclusion in a cottage to the east of his temple. See Denkoroku 50.

### **Tēndō Nyojō Daiocho**

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

### **Ēihēi Dōgēn Daiocho**

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

Eisai 榮西. See Myoan Eisai.

### **Koūn Ejō Daiocho**

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

### **Tēttsū Gikāi Daiocho**

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

### **Kēizān Jōkīn Daiocho**

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