Eight Eminent Monks 八高僧圖
Follower of Liang Kai 梁楷 (late 12th-early 13th century)
Late 13th-14th century
Handscroll, ink and colours on silk
Height 26.6 cm, length of each scene 57.9-66.2 cm
Shanghai Museum

Image: Shan and Shan 2004, pl. 32, 94-5.

Sequence of scenes altered in photographic reproduction in Shan and Shan 2004. Correct sequence represented in figs. 6.6b-6.6j.
Scene One
*The Monk Sheng Guang and Bodhidharma* 僧神光達磨圖
26.6 x 64.1 cm

Inscription:

The monk Shenguang heard that Bodhidharma was resident at Shaolin [monastery], and went there to meet him. [Yet] the master sat upright and paid no heed to these calls for his teaching. Guang said: Do you know how the dharma of the Buddhas can be found? The master said: “The dharma of the Buddhas has not been attained by the generations that followed.” Guang said: “My mind is not yet settled. I entreat you, master, to bring it to peace.” The master said: “Bring your mind to its own peace.” Guang said: “My mind wanders widely, and cannot be found.” The master said: “Be with yourself, your mind at peace, and you’re done.”

僧神光聞達磨住少林，乃往參承，師端坐不問勵誨。光曰：『諸佛印法可得聞乎。』師曰：『諸佛印法匪後人得。』光曰：『我心未寧，乞師與安。』師曰：『將心來與汝安。』光曰：『寬心了不可得。』師曰：『與汝安心竟。』

Text source: JDCDL, j3 T.2076.51: 219, b20-23.

There are slight alterations to the *Jingde Era* text in the *Eight Eminent Monks* inscriptions. In Guang’s first statement and Bodhidharma’s response the character *yin* 印 appears before *fa* 法. In the *Jingde Record* they appear as the binome *fayin* 法印.
The Fifth Patriarch, the great master Hongren was a native of Huangmei in Qizhou. His original surname was Zhou. His great wisdom was evident from birth. When travelling as a child, he met a wise man, who exclaimed: “This child lacks the seven seeds sorts of signs, and is not up to becoming a Buddha.” Later Hongren met the great Master [Dao] Xin, and obtained dharma transmission from him, passing away upon Broken Head Mountain [Potou shan].

When Chan Master Niaoke Daolin was resident in Qiantang, Bai Juyi came to the mountains to question the master, saying: “Chan Master, your position is quite precarious!” The master replied: “The Provincial Governor is in far more danger.” Bai replied: “[Your] disciple is posted in Jiangshan township, how is that dangerous?” The master replied: “You know that kindling is always catching fire. How can that be safe?”

[Bai Juyi] asked another question: “What is the great insight of Buddhism?” The master replied: “Don’t do anything bad, and do everything that’s good.” Baijuyi replied: “A three-year-old child understands that kind of talk.” The master said: “A three year old child may be able to say it, but an eighty year old can’t put it into practice.” Bai Juyi bowed, and left.

The opening sentences which introduces the encounter and Bai Juyi’s speech is not the exact wording of the Jingde Record original. Also, the character yu with in the Eight Eminent Monks text replaces the character nin  used in the Jingde Record.

524 The character xin 彰 is a synonym for both firewood, and a government official’s salary. Niaoke points to the instabilities of court politics and official appointments.
Fig. 6.6e

Scene Four
*Chan Master Xiangyan Zhixian of Dengzhou 鄧州香巌智閑禪師 *
26.6 x 64.7 cm

Inscription:

One day, Master Zhixian of Fragrant Cliff [Xianyang] monastery in Dengzhou was clearing out a thicket. Unwittingly throwing up a pebble that made a sound upon striking the bamboo, he suddenly became awakened. He hurriedly went home to bathe and burn incense. He travelled to pay his obeisance to Guishan, who eulogised this, saying: “The great compassion of the monk has gone beyond mother and father. If I had explained this to you back then, how could this have happened now!”

There followed a *gātha* by Zhixian, which goes:

> Forgetting all that is known in a single blow,
> No longer grasping at false practices,
> And so on…

鄧州香巌智閑禪師，一日芟除草木。偶拋瓦礫，擊竹作聲，忽然省悟。遽歸沐浴焚香。遙禮為山贊云：「和上『尚』大慈恩逾父母，當時若為我說破，何有今日之事」。迺有頌曰：「一聲忘所知，更不假脩持，云云」。

Text source: WDHY j.9, in: X.1565.80: 191, a10-13
Li Yuan was travelling to Mount [E] Mei with Master Yuanze. When their boat was passing through Nanpu they saw a woman in embroidered brocade trousers carrying jars to fetch water. Ze wept, saying: “I am the unborn child in this woman, there is no avoiding it. Eighteen years from now, on the fifteenth of August you will meet a boy at Mount Tianzhu [temple] in Hangzhou.” When he finished speaking he died.

On the allotted date [Li] Yuan went to Mount Tianzhu, and met with a herd-boy, who said: “Li Yuan is a true believer!” Yuan replied: “It’s the spitting image of Yuanze!” The herd boy then sang: “An old soul [sits] atop Three Lives Rocks etc etc…”, When the song came to an end, he rolled up his sleeves and left.

No source text has been located for this narrative in the course of researching this thesis. Possible prototypes from which this account appears to have been adapted are found in: GZY, j. 1, 13-15; TPGJ, j. 387, 5-7; SGSZ j. 20, in T.2061.50: 839, c7-840, b3; DPQJ j.39, 10-11.
Scene Six
Chan Master Xian of Huanxi 灌溪閑禪師
26.6 x 61.9 cm

Inscription:

Once while travelling Master [Zhi] Xian of Huanxi met a child drawing water. The master asked the child for some water to drink, the child replied: “Nothing wrong with asking for some water, but there is a problem. This water is filthy.” The master replied: “There is no substance to filth”. The child laughed, picked up his water and left, saying: “If you won’t take pollution, you’ll have no water.”

灌溪閑禪師路逢一童子汲水。師乞水飲。 童子曰：「乞水不妨，某有一問」且道水具幾塵。師云：「不具諸塵。」童笑負水而去，曰：「不得汙阹水。」

No source text has been located for this narrative in the course of researching this thesis.
Scene Seven

Louzi Heshang 樓子和尚圖
26.6 x 57.9 cm

Inscription:

The given name of the monk Tavern Master was Shan. He was a native of Jinpingjiang, and a member of the Yang clan. Early in his life he idled about in markets and towns. One day, hearing the dharma in the Chengtian temple led him to a realisation. He immediately entered the monastery and accepted full ordination. [Once] stumbling upon a tavern he heard someone singing: “As you are so heartless, I give up.” Prostrating himself before the tavern he said: “If it were not for this tavern, then I would not have understood this matter!”

樓子和尚名善，津平江人，姓楊氏。初浮浪於肆市，一日至承天寺聆法，有省，即出家受具。偶至酒樓聞歌，曰：「你既無心我便休！」樓前拜云：「非此樓則不知有此事。」

No source text has been located for this narrative in the course of researching this thesis. The inscription expands on a version of this narrative in a short account found in: WDHY J.6, in: X.1565.80: 138, c8-10. For a full translation of this account see appendix 6.1.
Master Xuansha Bei of Fuzhou was a son the Xie clan in Min [Modern day Fujian]. When he was a child he fished in the southern Taijian. At 30 he became a monk, receiving the tonsure and full ordination from Chan Master Furongxun [Furong Lingxun 芙蓉靈訓 d. 851]. He regarded Xuefeng as his elder brother, and served him as his teacher. One day Feng said: “Monk, why don’t you go on an extensive pilgrimage?” The master replied: “If Bodhidharma had not come to the East, the second patriarch would not have made it to the Western Heaven.” Feng agreed with this. [Once] the master’s [statement] with which he tested the congregation included: “To obtain something directly is like a pool’s reflection of the autumn moon, the sound of a bell on a clear night which does not fade when it has been struck, [like] waves running into one another but not dispersing. This is truly the utmost matter upon these shores of life and death. The site of a person of the Way’s practice, is like a fire melting ice.”