

Fig. 6.6a



*Eight Eminent Monks* 八高僧圖

Follower of Liang Kai 梁楷 (late 12<sup>th</sup>-early 13<sup>th</sup> century)

Late 13<sup>th</sup>-14<sup>th</sup> 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.

Fig. 6.6b



### Scene One

*The Monk Sheng Guang and Bodhidharma* 僧神光達磨圖

26.6 x 64.1 cm

#### Inscription:

The monk Sheng Guang 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.

Fig. 6.6c



Scene Two

*Fifth Patriarch Great Master Hongren* 五祖弘忍大師圖

26.6 x 66.4 cm

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].

五祖弘忍大師蘄州黃梅人也。姓周氏。生而岐嶷。童遊時逢一智者。歎曰：此子缺「闕」七種相、不逮如來。後遇信大師得法嗣化於破頭山。

Text source: JDCDL j.3, in T.2076.51: 222c7-9.

Fig. 6.6d



### Scene Three

*Chan Master Niao-ke Daolin in conversation with Bai Juyi* 鳥窠道林禪師白居易問答圖

26.6 x 64.7 cm

### Inscription:

When Chan Master Niao-ke Daolin was resident in Qiantang, Bai Juyi came to into 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?”<sup>524</sup> [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.

鳥窠道林禪師居錢唐時，白居易入山謁師曰：「禪師住處甚危險」。師云：「太守危險尤甚」。白曰：「弟子位鎮江山何，何險之有？」師云：「薪火相交識性不停。得非險乎？」又問：「如何是佛法大意？」師云：「諸惡莫作，眾善奉行。」白曰。「三歲孩兒也解與麼道。」師曰：「三歲孩兒雖道得，八十老人行不得。」白遂作禮而退。

Text source: JDCDL j.4, in: T.2076.51: 230b22-27

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* 與 in the *Eight Eminent Monks* text replaces the character *nin* 恁 used in the *Jingde Record*.

<sup>524</sup> The character *xin* 薪 is a synonym for both firewood, and a government official’s salary. Niao-ke points to the instabilities of court politics and official appointments.



Fig. 6.6e



Scene Four

*Chan Master Xiangyan Zhixian of Dengzhou* 鄧州香巖智閑禪師圖

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 *gāthā* by Zhixian, which goes:

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

鄧州香巖智閑禪師，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

Fig. 6.6f



Scene Five

*Li Yuan and Master Yuanze* 李源與圓澤法師圖

26.6 x 67.1 cm

Inscription:

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.

李源與圓澤法師游眉山，舟次南浦，見一女子錦襠花褲負罌而汲。澤泣曰：『當託孕於此女，避之不可得。後十八年八月十五日當會君于杭州天竺山中。』言畢而卒。

源如期往天竺山見一牧牛兒，云：“李源真信人也”。源即應聲云：“圓澤正恙！”牧兒遂歌曰：『三生石上舊精魂，云云』。歌罷拂袖而去。

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.

Fig. 6.6g



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：「不得汙陞水。」

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

Fig. 6.6h



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.



Fig. 6.6i



Scene Eight

Chan master Xuansha [Shi]bei of Fuzhou 福州玄沙「師」備禪師

26.6 x 66.2 cm

Inscription:

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.”

福州玄沙備禪師，閩之謝氏子。幼垂釣於南台江甫，三十出家，從夫容訓禪師落髮。受具，兄視雪峰而師事之。峰一日曰：『備頭陀，何不編參去？』師曰：『達摩不來東土二祖不往西天。』峰然之。師嘗示眾：有直饒得似秋潭月影，靜夜鐘聲，隨扣擊以無虧，觸波瀾而不散，尤是生死岸頭事，道人行處猶火燒冰。

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