



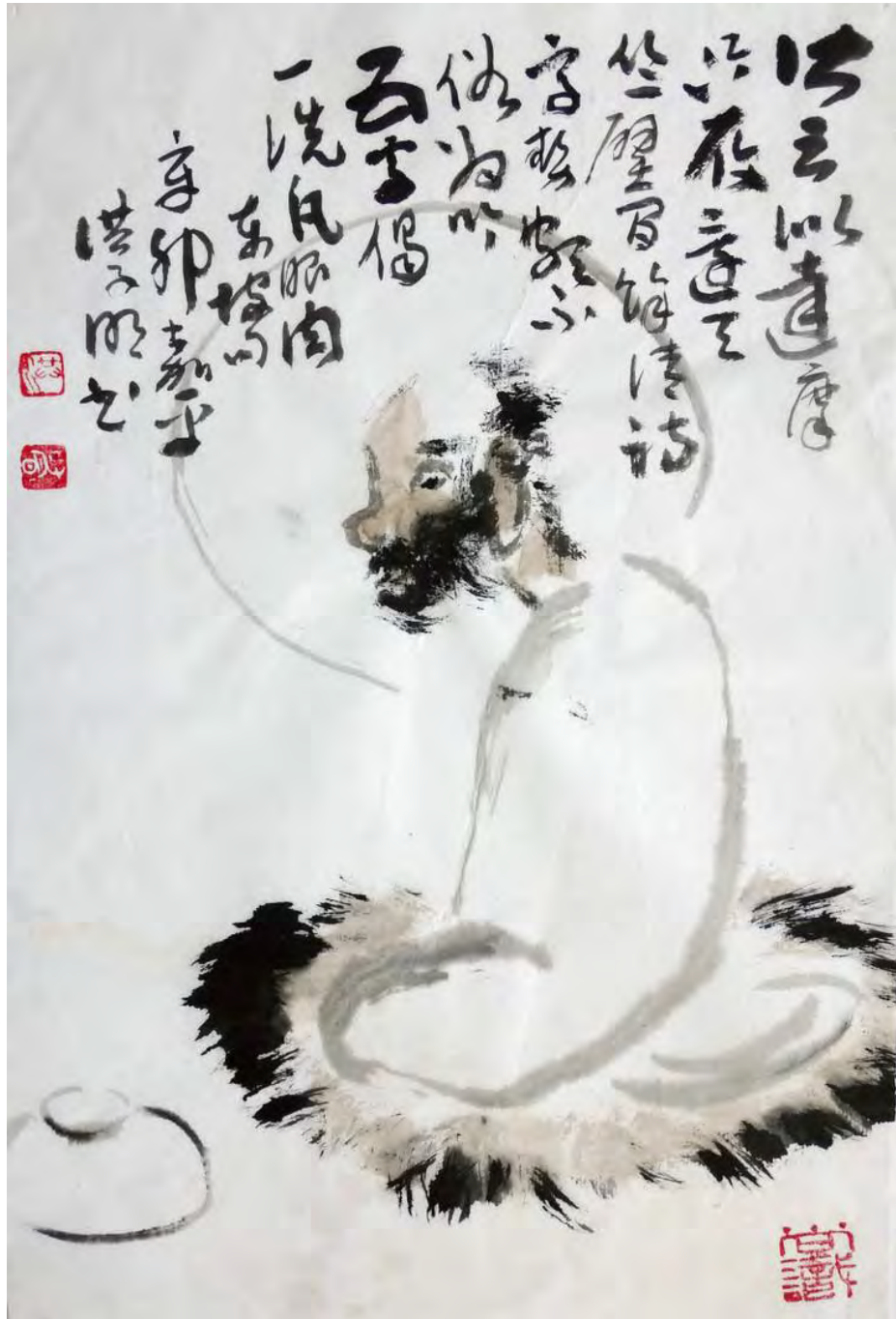
洪子明 Hong Ziming (1953-)





Self-portrait

洪子明,字简庐,浙江镇海人氏。生于闾阎,求学无门。闭户自学,移师古人。年过半百,一事无成。癖书画不事生产,居斗室拙于交际。读书非关功名,作画权当调心。喜画道释,法梁楷,牧溪而自出新意。兼善书法,犹精草书。偶作山水,亦得佳趣。惜乎甲申大病,由此搁笔。皈依佛门,抱疴修身。身居闹市,犹如深山。一壶茶,一支笔,几卷书可消永日。日复一日,年复一年。本性使然,自在随缘。



达摩Bodhidharma



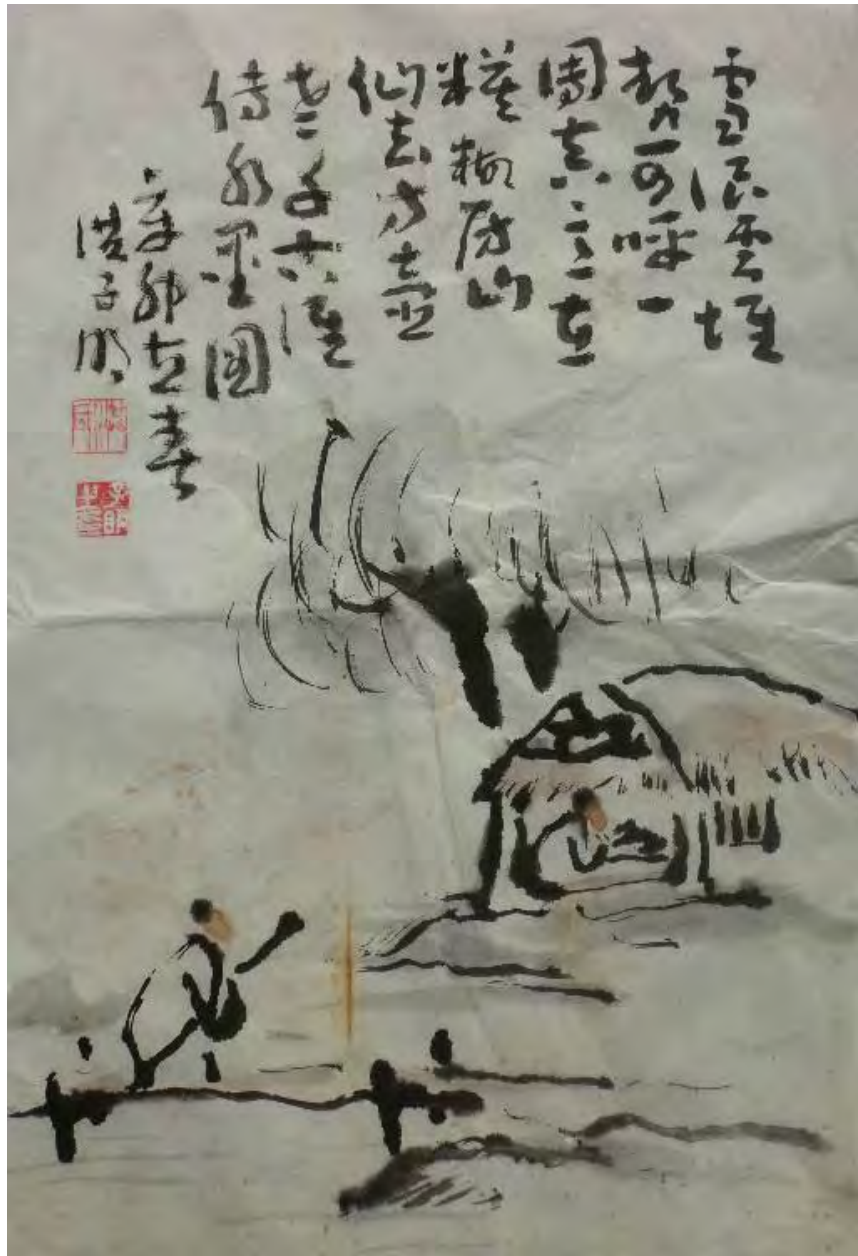
二祖谒达摩

二祖慧可，到嵩山少室峰求道于祖师达摩，立雪中以利刀断左臂，以示求法之决心。













鐵嶺之區園以指代筆迹外似格信手拓成  
此是道外一人心迹也子秋書





二祖调心图



李翱见药山图

李翱 Li Ao and 藥山惟儼 Yaoshan Weiyán (745-828)

Depicted here is a famous encounter between the Confucian scholar Li Ao (active ca. 840) and the Chan master Yaoshan. Having heard of the master's reputation, the scholar went to see him but was disappointed and remarked: "Seeing your face is not as good as hearing your name." The master replied: "Would you distrust your eye and value your ear?" Then, pointing up and down, the master indicated that the ultimate reality is in what can be seen, such as "clouds in the sky and water in a vase."



残荷图



洪子明河塘清韵



松下论道



大珠禪師  
大珠慧海 Dazhu Huihai (?-788; d. b/t 800-831)



白居易谒鸟巢禅师  
Poet Bai Juyi (772-846) visits 鸟巢道林 Niao'e Daolin (741-824) chan  
master





负薪读书图



仿梁楷鸭子和尚



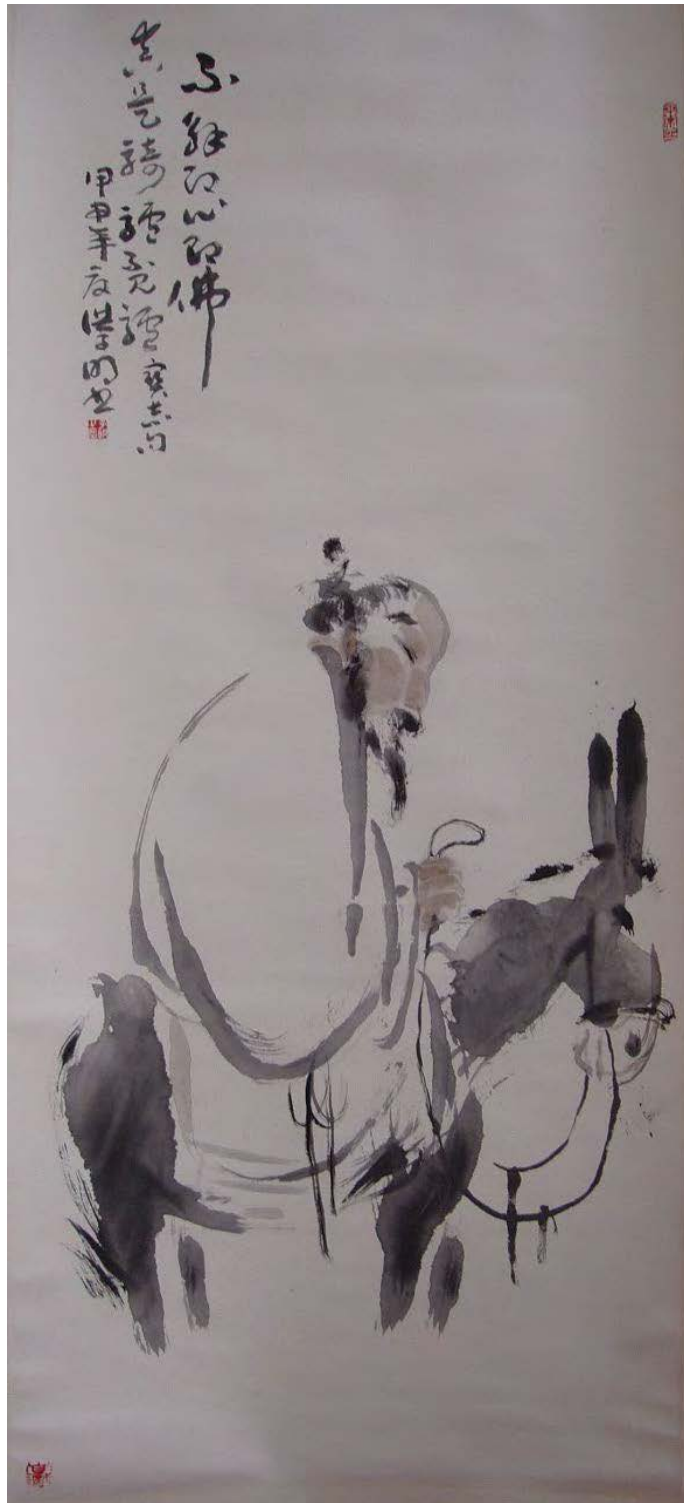
寒山问拾得



丰干和尚 Fenggan heshang



佛果園悟禪師



Chan Master Riding a Mule (骑驴图)













蜆子 *Xianzi*

Priest Chien-tzu playing with a shrimp.

Chien-tzu is supposed to have been a disciple of Tung-shan Liang-chieh (807-869). He was not a Ch'an monk in the usual sense, however. Dressed in the same rags in summer and winter, he roamed the riverside with his fishing net in search of shrimps and clams, which formed his staple diet. At night he would sleep among the offerings of paper money made to the White Horse Shrine on Eastern Mountain. It was said that he attained Enlightenment while catching shrimp.





猪头和尚 *Zhutou heshang*

Monk eating a pig's head

The identity of Chu-t'ou is rather unclear. His name means pig's head and he is usually shown eating a pig's head or holding one in his hands. He is usually said to represent a certain Chih Meng-hsu who was fond of eating pig and was therefore called "Pig's Head." There is nothing in Chih's biography, however, that could justify his inclusion in the Ch'an pantheon of eccentrics.

There are two other Ch'an stories, which possibly could be relevant to this theme. The first concerns the monk Wen-shu Ssu-yeh who started his career as a butcher. One day, on the point of killing yet another pig, he

suddenly realized the error of his ways in a flash of revelation. He quit his trade to become a monk and composed the following *gatha* on the occasion:

Yesterday the heart of a [bloodthirsty] Yaksa,  
Today the face of a Bodhisattva.  
Between the Bodhisattva and the Yaksa  
There is not a shred of difference.

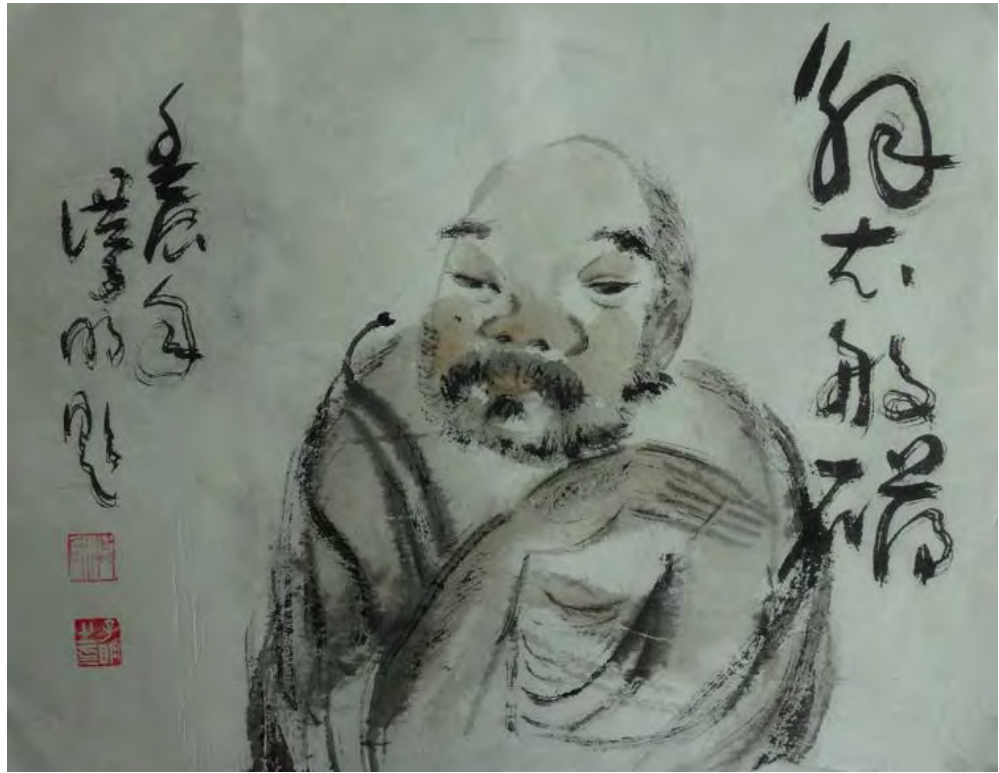
When he went to Master Tao of Wen-shu, who was to become his teacher, the Master asked him: "What did you see when you were about to slaughter that pig? What made you shave your head and depart on a pilgrimage?" Ssu-yeh thereupon made a gesture as if he were whetting his knife.

Another possibility is that the representation of "Pig's Head" was inspired by an anecdote from the life of P'an-shan Pao-chi (720-814), a pupil of the great Patriarch Ma-tsu Tao-i (died 788).

One day he saw a man in the marketplace enter a butcher's shop to buy meat. He heard him ask: "Please cut me a catty of the finest." The butcher dropped his knife, picked it up again and said: "My dear sir, what do we have here that is not of the finest?" Upon hearing these words Pao-chi suddenly attained Enlightenment.

*-from Zen Painting and Calligraphy by J. Fontein and M.L. Hickman*



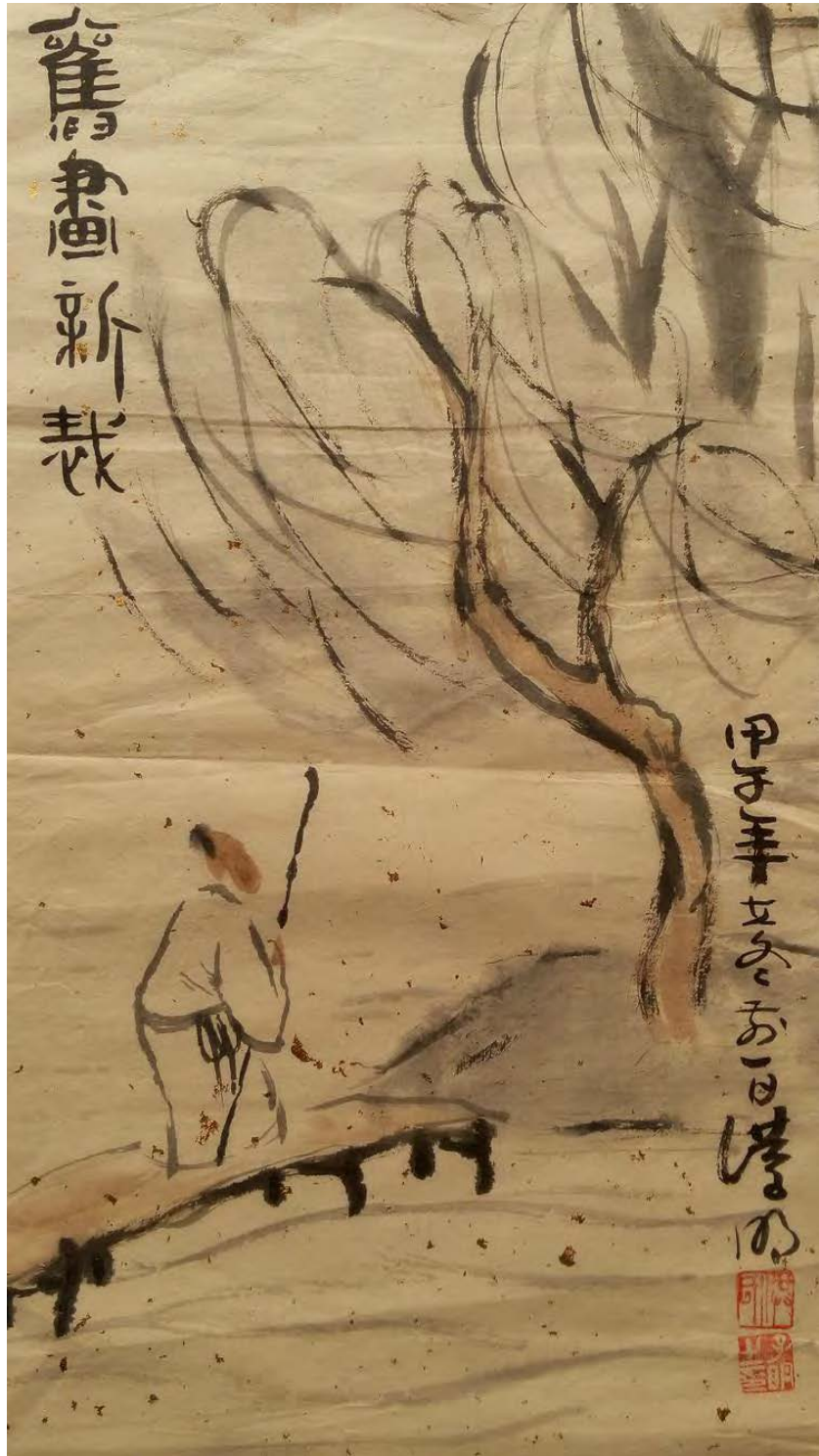








灵云看桃





































无量寿

