

A Study of Poet-monks in Da Jianfu Monastery in Chang'an of the Tang China

王 麗 娜

要旨：唐代の仏教は単なる宗教ではなく、思想・文学・芸術などの総合的な性格をもっている。長安の寺はそれらの中心となっている。唐代の寺の自由な文化的雰囲気および優雅な環境は、多くの詩人にとって、情趣に溢れ、憧憬の場所である。寺を吟詠する詩歌が唐詩の中に多数存在している。詩僧も唐代詩人中に重要な一角を占めている。

唐代長安大薦福寺の著名な詩僧、例えば道光、栖白、靈澈などは名声が高く、王維、包佶、李紆などの士大夫とも密接に交をしていた。お互いに仏教と唐詩の間に、積極的な影響を与えていた。その過程において、寺の文化伝播の役割が重要である。本論文には、唐代長安大薦福寺を中心とし、大薦福寺の詩僧及び詩作を紹介する。

The Buddhism Monastery in Tang China is not only the center of religious belief, but also a synthesis of the elements of thoughts, literature and art. The Chang'an Buddhist monasteries have multi cultural characters. In Chang'an, the monasteries are open for everyone. It has enthusiastic culture atmosphere and elegant environment, which attracts many famous poets frequently visited and lingered on.

The Jianfu Monastery 大薦福寺 as one of the most influential Buddhist monasteries in Chang'an of Tang dynasty. It was as the literati gallery also praised by the poets.

'Under the circumstances of flourishing Buddhism culture in the Tang Dynasty, it was

very common that the poets visited monasteries, making friends with the monks. Even if they weren't the laypersons of the Buddhism, the poets also often made tours of the monasteries, leaving a few romantic characters.' The strong cultural charm is in the Jianfu Monastery. There are many different types of poems related to the Tang Dynasty.

India Buddhism has a long tradition of making gātha in the ancient India literature. In the Han Buddhism, under the influences of making gātha, some monks wrote gātha, Buddha's praise, ode, poetry. Some monks got poets. The monk-poets appeared in the Weijin. Jiao Ran 皎然 (730-799) wrote the word 'monk-poet' firstly in poems. 'The monk-poet as a special class appeared in the Tang Dynasty. Strictly speaking, monk-poet group appeared in the middle of the Tang Dynasty, after the formation of Dali (大曆). We can say, the formation of poet-monk groups in the middle Tang Dynasty. Ling Yi 靈一 is the culture pioneer in the Jiangzuo (江左) area. Hu Guo 護國 and Fa Zhen 法振 followed him as the later monk-poets. Until Jiao Ran and Ling Che (靈澈), monk-poets got stable. They were the real monk-poets. They made many activities. Da Jianfu monastery became a favorite place in Tang Dynasty. It had relations with the famous monk-poets.

1. Dao guang

Dao guang 道光 (? -739) was famous monk of the Huayan sect 華嚴宗. He was also a monk-poet. Wang Wei 王維 studied with him more than ten years. Wang Wei 王維 (701-761) ever studied in the Da Jianfu monastery followed with the Dao Guang zen master to study. He wrote <The Inscription of the Stupa which is About Dao Guang Zen Master of the Da Jianfu monastery > (大薦福寺大德道光禪師塔銘並序) and the <The Preface of the Dao Guang Zen Master of the Jianfu Monastery> (薦福寺光師房花藥詩序). Although the poems of Dao Guang zen master were lost, according to Wang Wei's description, Dao Guang maybe wrote some poems. Wang Wei had high reputation when he lived. Wang Wei and Dao Guang maybe talked about the Buddhism, and probably

they had poetic communication.

2. Ling che

The family name of Ling Che 靈澈 (746-816) is Tang 湯. His given name is Yuan Cheng 源澄. His hometown is Kuai Ji 會稽. It is not clear when is his birth year. He became a monk early in life. Maybe he was born in the fifth years of Tianbao 天寶五年 (746). Maybe he died in the eleventh years of Yuan He 元和十一年 (816) in the Kaiyuan monastery 開元寺. Ling Che ever lived in the Jianfu monastery. He is very smart and studious. He had devotion to the literary art. Especially he was good at writing poems, praised by people as 'The Ling Che of the Yue, cave snow.' (越之澈, 洞冰雪) <Famous monks of the biographies> recorded that Ling Che was known for his poems and prose. In his early years, he studied the poet with Yan Wei 嚴維. He was praised because poetic reputation. The <New History of the Tang Dynasty> (新唐書) recorded Ling Che has ten volumes of the poems. He had only sixteen poems, mainly recorded the volume eight hundred and ten of the <New History of the Tang Dynasty>. According to my research, Ling che made friends with Liu Yuxi 劉禹錫 (772-842), Liu Zongyuan 柳宗元 (773-819), Liu Changqing 劉長卿 (726-786), Quan Deyu 權德輿 (759-818) and so on. They exchanged poems frequently.

Jiao Ran and Ling Che were good friends. The <Biographies of Jiao Ran of / Jiao Ran of the Hu zhou in the Tang Dynasty> (唐湖州杼山皎然傳) in the chapter 29 of the Biographies of Eminent Monks (Song Gaosengzhuan 宋高僧傳). It recorded that Jiao Ran had close contacts with Ling Che. Jiao Ran and Ling Che communicated during the first and the second years of the Jianzhong (建中元年、建中二年), the sixth years and the eighth years of the Zhenyuan (貞元六年和貞元八年). There are six poems of Jiao Ran mentioned to Ling Che. Most poems of Ling Che scattered with sixteen poems left. We can't know whether he wrote of the Jiao Ran.

'The Biography of Lingche of the Yunmen Monastery in the Tang Dynasty' (唐會

稽雲門寺靈澈傳) recorded the communication of Jiao Ran and Ling Che. Liu Yuxi wrote when Ling Che arrived in the Wu Xing (吳興), he often visited Jiao Ran. He spent time on talking about poems. The twelfth year of the Dali (777, 大曆十二年), Ling Che arrived in Wu Xing when Yan Wei 嚴維 died. 'When he arrived in Wu Xing, he and Jiao Ran ever lived in He Shan (何山) talked with each other for long time.'

Jiao Ran recommended Ling Che strongly. He introduced him to Bao Ji, Quan Deyu and others. In his article <To Bao zhongcheng> (贈包中丞書), he praised Ling Che highly. He wrote 'Ling Che monk, he is thirty six years old, I knew his literary talent more than ten years' Due to the recommendation of Jiao Ran, Ling Che welcomed by the celebrities at that time. Ling Che had deep a friendship with Jiao Ran. After the death of Jiao Ran, Ling Che visited the old houses of Jiao Ran sentimental by He wrote poems recalling the poetry with Jiao Ran.

Ling Che's poetry is fresh and natural, the style of writing is super. Jiao Ran evaluated his poetry had innate pride (氣骨). In a letter Jiao Ran wrote to Quan Deyu praised the style of Ling Che. He wrote 'I knew Ling che very long time. We don't know each other. But his poetry is very excellent. Since the Wei and Jin Dynasty, no more monk poets were better than him. He was very modest and relaxed in mind. He seldom affected his own moods by other sorts of activities.'

Ling Che had close contacts with the scholars, cultural leader, celebrities. Most of the celebrities Ling Che associated with had faith in the Buddhism and supported the Buddhism. Ling Che was welcomed by the celebrities of Jiang Zuo 江左, promoting the development of the monk poets groups.

3. Qi Bai

Qi Bai is one of the most famous and respected poet-monks in the Tang Dynasty. He and Chang Da 常达 (801-874), Ke Zhi 可止 (860-934) are well-known as 'Gifted poets of the Buddhism.' The chapter eight hundred and twenty three of the <Quan

Tangshi>recorded the whole life of the Qi Bai, 'Qi Bai, the monk of the Yuezhong. He had good close with the Yao He 姚合 (779-855). Later, he sent his poems to Li Dong 李洞 and Cao Song 曹松 (828-903). He has one volums of pomes, sixtteen together.' He had ever served three emperors. He had good relationship with the emperor of Xuanzong. He therefore likely died sometime during Xizong's reign (873-888). He experienced three dynasties. He had plenties of exchanges with Li Dong and Cao Song. According to the <Qan Tang Pomes> (全唐詩), Guan Xiu 貫休 (832-912), Qi Ji 齊己 (863-937), Lin Kuan 林寬, Zheng Gu 鄭谷 (851-910), Luo Ye 羅邛 (825-?), Li Pin 李頻 (818-876), Li Dong 李洞, Cao Song 曹松 (828-903), Zhang Qiao 張喬, Xu Ttang 許棠, Li Changfu 李昌符 often sent the poems to each other.

The ordered poems of Qi Bai is very famous. He was often called to face the empor. Cao Song wrote poem named <The Orderde Poems to Bai Gong in Jianfu Monastery> (題大薦福寺僧棲白上人院). He highly comfirmed the poetic talent of Qi Bai:

空門有才子， 得道亦吟詩，
內殿頻征入， 孤峰久作期。
高名何代比， 密行幾生持，
長愛喬松院， 清涼坐夏時。⁽⁶⁾

Li Pin appreciated the poetic talent of Qi Bai. According to the description of Li Pin's poems, Qi Bai had high renown of the name of poetry. The emperor appreciated him very much. Qi Bai was 'summoned by the emperor frequently' ('內殿頻征入', 李頻<題薦福寺僧棲白上人院>), 'the emperor attached importances to him', ('內殿承恩久', 齊己《寄棲白上人》) 'He often has to face the emperor and have no leisure time' ('閑身卻不閑， 日日對天顏', 許棠<贈棲白上人>). Qi Bai experienced three dynasties. Zhang Pin also praised the poetic talent of Qi Bai. He was awarded the purple robe owing to his excellent poetic talent.

Qi Bai was associated with the famous literati at that time. Liu Deren 劉得仁 in Chang Qing 長慶 (823 A.D.) is very famous because of the poetry. After his death, he once wrote <cried Liu Deren> (哭劉得仁):

為愛詩名吟至死，
風魂雪魄去難招。
直須桂子落墳上，
生得一枝冤始消。⁽⁷⁾

His poet appreciated of Liu De Ren's 劉得仁 poetry, expressing his deep condolences. Qi Bai also wrote <To Li Xiucui> (贈李溟秀才), <To Shi Xiucui> (送石秀才), and other poems. Confucianism, Buddhism and Taoism nearly shared equal status in the Tang Dynasty. There are many contacts between monks and Taoists. Qi Bai and Taoist often communicated through poems. For example, he had written a poem to Taoist Wang <To Taoist Wang Came Back to Songyue> (送王煉師歸嵩嶽),

飄然綠毛節，杳去洛城端，
隔水見秋嶽，兼霜掃石壇。
一溪松色古，半夜鶴聲寒，
迴與人寰別，勞生不可觀。⁽⁸⁾

Through this poem, he and Taoist Wang build up deep friendships. There were number of monks coming from the Japan and Korea studied in Tang Dynasty. They visited famous monks, researched the Buddhism, and brought back the Buddhist culture of the Tang Dynasty to China. They went to the monastery on the purpose of study, and spread what they had learned to other areas. China was the second hometown of Buddhism in the Tang Dynasty. Among the monks studying in China, Yuan Ren 圓仁

coming from the Japan was the best one. Yuan Ren had a tour to the Da Jianfu monastery. He should have been in contact with the monks, especially Qi Bai. Qi Bai had presented a poem <to Yuan Ren Tripiṭaka came back to Japan> (《送圓仁三藏歸本國》):

家山臨晚日，海路信歸橈，
樹滅渾無岸，風生只有潮。
歲窮程未盡，天末國仍遙，
已入閩王夢，香花境外邀。⁽⁹⁾

It can be said, Qi Bai is one of the representative figures of monk poets in the middle and late Tang Dynasty.

The poet-monks of the Da Jianfu monastery regarded poems as a way to manifest himself. 'They were strong by willing to write poems'. They had big impact on the poetry of the Tang Dynasty. For example, Hui monk 惠上人 is one of the most renowned poet-monks, having powerful influences on the poetry. The poet-monks of the Da Jianfu had frequent exchanges with scholars and poets. The poetic culture of the Tang Dynasty also profoundly influenced on the emergence of the monks in the middle and late Tang dynasty.

4. Conclusion

Chang'an's Monasteries as public cultural space in the Tang Dynasty were often visited by many scholars and poets. They stimulated the poet's inspiration, and are also the creative place of the literati. They provide a place to chant poems. The poets left poems to praise the monasteries, expressing their various recollections of life. They regard monastery as a place where the body and mind could have stability and harmony. Because of the poets often visited the monastery, the strong cultural atmosphere in the monastery. For instance Jianfu Monastery poet-monks stimulated and enhanced the

level of the monk's literary. The Monastery of Chang'an in Tang Dynasty undertaked the functions of cultural communications. The chanting poems of the Jianfu Monastery and the frequent interactions between the monks and poets were also the inevitable results. It is the manifestation of the prosperity of the Buddhism and poetry in the Tang dynasty.

(Bibliography)

- (1) This article represents a partial result of the Humanity and Social Science research project named 'Chang'an Buddhism and Silkroad under the Tang Dynasty' (唐代長安佛教與絲綢之路研究, 15AZJ003)
- (1) Chen Yinchi 陳引馳. 'Buddhism and Chinese literature in the Sui and Tang Dynasties' (隋唐佛學與中國文學), Zhang Dainina: Chinese academic and Chinese Literature Research Series (中華學術與中國文學研究叢書), Nan Chang: BaiHuaZhou literature and Art Publishing House (2001):64.
- (2) (宋) Zan Ning 贊寧撰, Biographies of Eminent Monks (Song gaoseng zhuan 宋高僧傳), Fan Xiangyong check 範祥雍點校, Beijing: Zhong Hua Book Company, 1987:369.
- (3) 傅璿琮主編: 唐才子傳校箋 (第一冊), 北京: 中華書局, 1990年, 第613頁。
- (4) (清) Dong gao 董誥等編. Quan Tangwen 《全唐文》, Beijing: Zhong Hua Book Company, 1983:9552.
- (5) (清) Dong gao 董誥等編. Quan Tangwen 《全唐文》, Beijing: Zhong Hua Book Company, 1983:9552.
- (6) (清) Peng Dingqiu 彭定求等編. Quan Tangshi, Zhengzhou: Zhongzhou Ancient Books Publishing House, 2008.
- (7) (清) Peng Dingqiu 彭定求等編. Quan Tangshi, Zhengzhou: Zhongzhou Ancient Books Publishing House, 2008.
- (8) (清) Peng Dingqiu 彭定求等編. Quan Tangshi, Zhengzhou: Zhongzhou Ancient Books Publishing House, 2008.
- (9) (清) Peng Dingqiu 彭定求等編. Quan Tangshi, Zhengzhou: Zhongzhou Ancient Books Publishing House, 2008.