The Cutting of the Hair

From a fresco in the Thousand Buddha Cave at Dunhuang
Sakyamuni's Filial Piety

(NO. 17. Dofuwan, Southern Song)
The tableau measuring 7.01 m in height and 11.7 m in width.

The lecture, Sakyamuni's Filial Piety, is about twenty legends portraying Sakyamuni filial devotions in both his previous life and current life. When his father falls ill, he offers, as medicine, one of his eyes. To nourish his parents, he cuts a slice of his own flesh. At the burial service of his father, he personally carries the coffin together with the others. All of these facts make Sakyamuni Buddha a fine model of filial piety. This seems contradictory to the original Buddhist thought—abandoning the world, having no respect and care for the ruler, including the emperor, and the parents. The influence of Confucianism on Buddhist thought is well demonstrated in this group of carvings.
The image of Ananda

(NO17. Dafowan, Southern Song)
Ananda, one of the disciples of Sakyamuni, with a baldhead, deeply-set eyes, high nose and thick lips, looks blank, standing as straight as a stock. His feature of honesty and neveryness is portrayed quite true to life.

The man playing bamboo clapper

(NO17. Dafowan, Southern Song)
The statue being 1.53 m in height.
The figure, one of Brahman, is playing bamboo clappers with one foot tapped to the rhythm in high spirit.

Cutting slice of his own flesh to nourish parents

(NO17. Dafowan, Southern Song)
The statue being 1.53 m in height.
A Buddhist story says that a king who ran away with his wife and prince brought nothing eating with them, because of a coup headed by ministers. They lost their way and got hungry almost to death. The king wanted to kill the queen to save the prince and himself. At the moment, the prince stopped the king and cut slice of his own flesh to nourish his parents. At last they found the way to another country and took refuge there. Some years later, the king recovered his country. This story moved heavenly celestials that they help the prince recover himself. The prince was the former incarnation of Siddhartha Garta-ma. This picture portrays the story. The king stands with a sword as a walking stick and carries the prince in the arm. The cutting mark on the prince's arm is still visible. The queen stands beside.

Carrying the coffin of his father

(NO17. Dafowan, Southern Song)
The image of Sakyamuni being 1.17 m in height.
A Buddhist story goes that when Sakyamuni's father died, Sakyamuni's disciples and his brothers tried to carry the coffin, but Sakyamuni decided to carry the coffin himself. The news went around quickly and deeply moved living creatures and heavenly beings. This picture portrays the story. Sakyamuni, carrying the coffin in front, looks very grievous and sad.
Caring about baby's food, one episode of Parental Love

(NO 15. Dafuwan, Southern Song)
The sitting mother being 0.96 m in height.

The mother carries her son on the knee and the son holds half a piece of a cake. The caption reads: "The sweet is left for son and the bitter for mother herself. Let the son receive more and he will give more when he grows up."

Preferring the wet to the dry, one episode of Parental Love

(NO 15. Dafuwan, Southern Song)
The reclining mother being 1.1 m in length.

This picture portrays that the mother prefers wet to dry when the baby makes sudden water at night. The sleepy mother moves to the wet part and carries the baby to the dry part. The tableau is so vivid that it reminds viewers of their own mothers' kindness and love.
上表不拜

高僧传云唐大禅师释惠秀博达多能讲经，宣是赣，存简质，勇而有仪，其于笔谬矣。张持授，明教无何天，皇即位，龙朔二年，四月十五，乃勒僧道咸施俗，拜时则僧徒喜感，知所裁制。罢教道之礼，唯於朝，王之臣。法乃上表称，沙门不合拜，微引释。史载，歷朝御，朝繫发令，他改图皆非於居也。方引经律，出俗，无荤滥俗之仪，其道显然百代不易，今典也。表上，勒百官议其事至六月，勒下表不拜君，而拜父母所，亦废止。秀之为法，实为忘身乎。时京邑僧等二百余，人中表上请，时相谓，索曰：勒令详议，拜否未定，可待后。集秀等乃退，於是大集西明寺，相与商议，启别上。荣国大夫人，秀之批，称所所谓以身，合也。
佛指移石

涅槃经云，拘尸那城中有力士三十万，闻世尊入涅槃当
于此路至婆罗林由是力士平治此道，尔时世尊化作沙门至
力士所作如是言：诸童子辈，作何事？力士答曰：皆生嗔恨。
沙门曰：汝今日云何能为童子耶？沙门言：汝等大行。汝
若言其身力不能移此当路之石，云何不名童子乎？力士
力士复作是言：石中力士皆生惊怖，云欲移此石。出道
克责云：何我等自在于色力命财而生懈慢，佛知其心即
化身还复本形而为说法力士者是石。
布金买地

贤愚经云须达白佛言唯愿如来降魔舍卫使中众生除邪说

正世尊告曰彼无精舍须达白弟子能起愿见听许世尊默然

佛答舍利弗众往诣地唯太子所白言我今欲为如来起立精舍太子富地

者欲买之太子言汝若能以黄金八九万须弥器买我满者当后此

置之次言不也自念金藏何者可足太子言必当相与须

斯人即宝如是乃令去出金园地西南树木被我我自上佛

共立精舍须达然之即便施工起立精舍为佛作殿别居止

千二百人凡百二十处复自思惟上国王应当奏知即往白

王唯愿大王遣使请佛王闻已遣使请佛及僧几所处世尊

放光地至舍卫国一切大集为说妙法宿命所应各得遗迹

動地至舍卫国一切大集为说妙法宿命所应各得道迹
誦經免死

法苑珠林云，元魏天平四年，定州幕士孫敬德，防於北隄造觀世音菩薩像，常加禮敬。明帝時，為劫盜誣指禁，將加斬決，其夜頭懸悔恨，雨，明日，令身被杖，當是過去枉他身償債，夢見一沙門教誦世音救生經，有諸佛八千衛從。名令誦千遍，得脫苦難。敬德欽覺，起坐誦之，了無一字差錯。比至平明，已滿九百，有司執繫向市，且行且誦，欲加刑誦滿，遍執刀下，刀折三斷，不損皮肉，易刀又誦，誦之，融殺，初不斬，官人莫不驚異。遂以奏聞，丞相高歡，其事遂減，免死，乃誦此經。僧於世傳至今，所謂高王觀世音経，是也。敬德改還設齋，願出家，侍佛，見其像，上承有三刀瘢，鄉里驚歎，從此高王觀世音經，流於世人，皆誦之。