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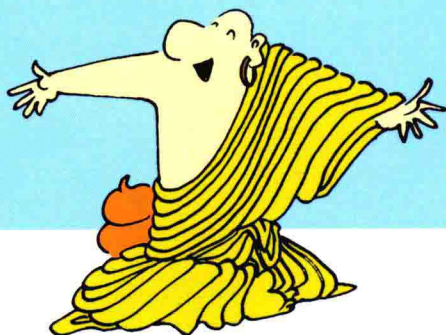
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中国传统文化经典

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智慧的呢喃

# 大珠慧海禅师

ZEN MASTER DA ZHU HUI HAI

Whispers of Wisdom

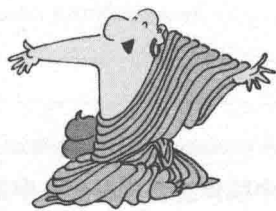
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# 大珠慧海禅师

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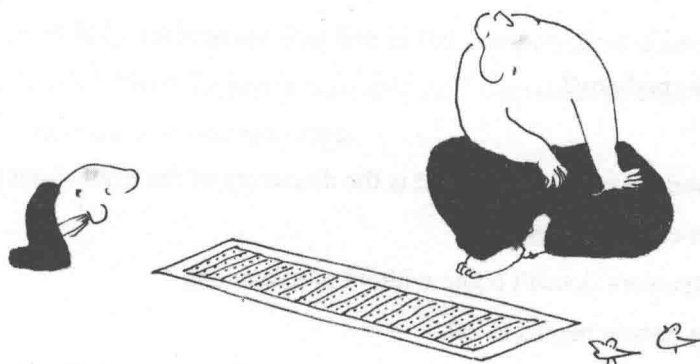
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# 序：开悟是什么？

*Preface: What Is Enlightenment?*

图文 蔡志忠

text & illustrations by Tsai Chin Chchung



2011.9.15

蔡志忠

## 顿悟

顿悟是什么？

顿悟就是突然开悟，发现生命的实相。

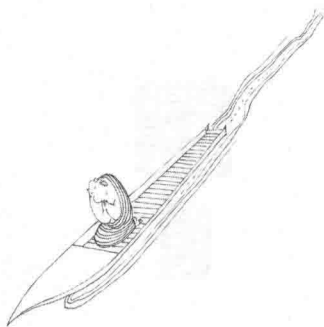
开悟是什么？

没有困境，便没有开悟。

当一个人开始思考：

“我这辈子的目的是什么？我此生应该怎么个活法？”

这时他便算是踏上顿悟入道的旅程。



## Epiphany

What is epiphany?

It is a sudden enlightenment. It is the discovery of the truth about life.

What is enlightenment?

Enlightenment doesn't come without predicament.

When a person begins to ask:

“What's the purpose of my life? How should I live my life?”

That person is on the way to epiphany and understanding Zen.

## 开悟的标准

什么状态算是开悟？

一个人是否开悟，由他是否能无我地融入当下来判定。

开悟者完全了解生命是由无穷多个当下所集合而成的，我们所谓“我”只是随时变化的一时现象，刹那当下才是真正的生命实相。



## Criteria of enlightenment

What status can be called enlightenment?

Whether a person achieves enlightenment is measured by whether that person can selflessly merge into the moment.

The enlightened fully understand that life is the compound of countless present moments. The so-called “me” is just a variable and transient phenomenon, while instantaneous present is the true essence of life.

## 活于当下

在宇宙中，人是什么？

对于无穷而言，他是空无。

对于空无而言，他是一切。

人站在无穷与空无之间，紧握住刹那、当下、瞬间。

禅，就是发现生命实相之后的生活态度。

禅，就是活在当下，不是为了过去、现在、将来。

## Live in the moment

What is sentient being in the universe?

He is nothingness as opposed to infinity.

But he is everything as opposed to nothingness.

Standing between infinity and nothingness, sentient beings shall seize the moment, the present, the instant.

Zen is the attitude toward life after one discovers the truth about life.

Zen means living in the moment instead of for the past, the present or the future.



## 真爱无我

一个人从高山、到沙漠、到绿洲，到他真爱的居所。

“砰！砰！砰！”他敲门。

“谁啊？”

“我！”

“对不起，里面容不下你和我。”屋里的人回答说。

他回到高山苦思，一年后再来到绿洲小屋前敲门。

“砰！砰！砰！”

“谁啊？”

“你！”

屋门打开了，屋里的声音说：“真爱无你我，无我才能走进真理来。”

### True love knows no self

A person traveled across mountains, deserts and oasis and arrived at the house of his true love.

“Bang! Bang! Bang!” he knocked on the door.

“Who is it?”

“It’s me!”

“Sorry, it’s not big enough for you and me,” answered the person in the house.

The person went back to the mountain and thought long and hard. One year later, he came back to the house in the oasis and knocked on the door again.

“Bang! Bang! Bang!”

“Who is it?”

“It’s you!”

The door was opened, and a voice in the house said, “true love knows neither you nor me. You can only embrace truth when there is no self.”



## 驴子是马的替代品

整部《景德传灯录》里，开悟的禅师才 920 人。

禅宗最盛行的年代开悟的禅师就很少，当今世上真正的禅师更是稀有。

学生问空空尊者说：“如何分辨哪位才是开悟的真禅师？”

空空尊者回答说：“在没有马的国度的驴群中，很难分辨哪一匹是马。禅师大都不是真正的禅师，他们只是禅师的替代品。真正的禅师很少，大都只是替代品得了‘禅师’的称谓。在没有马的国度里，驴子就被人叫作马。”

Donkey is the substitute for horse

In the Transmission of the Lamp, only 920 Zen Masters achieved enlightenment.

While there were so few enlightened Zen Masters when Zen Buddhism was in its heyday, true Zen Masters are even rarer today.

A student asked Venerable Kong Kong (meaning nothingness), “how to tell which the true enlightened Zen Master is?”

Venerable Kong Kong answered, “when a country has no horse but a group of donkeys, it’s hard to tell which horse is. Most Zen Masters are not true to their name, they are just substitutes for Zen Masters. There are very few true Zen Masters. More often than not, it’s the substitutes carrying that title. In a country without horse, donkey is called horse.”



## 自己是开悟的障碍

有人问空空尊者说：“你是如何开悟的？”

“是因为一只狗，我才开悟的。”

“说明你开悟的导师是一只狗？”

“没错，是一只狗让我开悟的。”

空空尊者说：“有一天我看到一只狗站在水边快渴死了。每次它探头到水边就吓一跳，因为水里有一只狗。”

“然后呢？”

空空尊者说：“最后它渴得实在受不了，顾不得恐惧便纵身跃进水中，发现水中的狗不见了，原来无法喝水解渴的障碍只是自己的影子。由这件事我发现隔着我的障碍是我自己，于是我的障碍顿失，因而开悟了。”

## Self is the obstacle to enlightenment

Someone asked Venerable Kong Kong, “how did you achieve enlightenment?”

“I achieved enlightenment because of a dog.”

“Does that mean your mentor is a dog?”

“That’s right. A dog enlightened me.”

Venerable Kong Kong continued, “one day I saw a dog standing by the water almost thirsty to death, but every time he approached the water, he was startled because there was a dog in the water.”

“And then?”

Venerable Kong Kong said, “at last the dog couldn’t stand the thirst any longer, so it jumped into the water despite its fear, only to find that the dog in the water was gone. The reason why it couldn’t quench its thirst with water was its own reflection. This story tells me that my obstacle is myself, so this obstacle disappeared and I achieved enlightenment.”

## 地狱才是天堂

一块冰在撒哈拉沙漠，被太阳融化得只剩小小一块。

冰哭着说：“沙漠是冰的地狱，北极才是冰的天堂。”

沙对冰块说：“冰在沙漠时才最珍贵，冰在北极是最不值钱的东西。”

处于太平顺境之时，无论是谁大家都相差不多，我们处于苦难绝境，正是彰显自我价值的时候。

如果冰能自己觉悟出这个道理，而快乐地活在撒哈拉沙漠，便是冰的顿悟！



## Hell is heaven

An ice cube in the Sahara Desert was thawed by the sun into a tiny piece.

The ice cried, “desert is hell for ice and the Arctic is heaven for it.”

Sand told the ice, “ice is most valuable when it’s in the desert but is worthless in the Arctic.”

There isn’t much difference from one to another when we are in favorable circumstances, but when we are in a hopeless situation, that’s the time to display our values.

If ice can realize this by itself, and happily lives in the Sahara Desert, that will be its epiphany!

## 真理融入于时空中

针对盐说：“我在水中已经几十年了，但水还是水，针还是针。”

盐对针说：“你因为有自我，因而无法融入于真理的情境里面。”

真理像一粒融入水中的盐，

看不到、拿不着，

但水中处处都存在着真理，

处处都尝得到真理的滋味。

本质唯有品尝时才能显露！

## Truth is in time and space

Needle said to salt, “I’ve been in water for tens of years, but water remains water and needle remains needle.”

Salt told needle, “you have self-awareness, so you cannot merge into the environment of truth.”

Truth is like salt melted in water.

It’s invisible and intangible.

But it’s pervasive in water.

And it can be tasted in every drop.

Truth only comes out when you taste it!



## 天堂只在无我的地方

弟子问京兆兴善寺惟宽禅师说：“天堂在哪里？”

惟宽禅师回答说：“就在现前！”

弟子说：“我为何看不到？”

惟宽禅师说：“因为你有自我，所以看不到。”

弟子说：“你看到了吗？”

惟宽禅师说：“有你、有我，便不能看到天堂。”

弟子说：“无你、无我之时，就可以看到天堂？”

惟宽禅师说：“无你、无我之时，还有谁需要见到天堂！”

人世间就是个天堂，但只有“无我”的人才看得到。

因为天堂只存在于无我的地方。

### Heaven is where there is no self

A disciple asked Zen Master Weikuan at Xingshan Temple in Jingzhao, “where is heaven?”

Zen Master Weikuan answered, “right here, right now!”

Disciple: “why cannot I see it?”

Zen Master Weikuan: “you cannot see it because you see yourself.”

Disciple: “do you see it?”

Zen Master Weikuan: “I cannot see heaven when I see you and me.”

Disciple: “can you see it when there is no you or me?”

Zen Master Weikuan: “who needs to see heaven when there is no you or me!”

The human world is heaven, but only those without “self” can see it,  
Because heaven is where there is no self.

## 悟者无生死

有人问：“开悟的禅师有没有生死？”

答曰：“有生就有死，但禅师们不把自己的生死当一回事。”

宇宙万物山河大地，都是因缘和合而生。

一切因缘生，一切自性空。缘起性空即是禅！

空的境界即是：不以自己的观点看待任何际遇变化，该生时生，该死时死，坦然面对生死，心中无生死。

人赤裸裸地来，也赤裸裸地走。

能从容放下无碍即是解脱自在。

The enlightened knows no life or death

Some asked, “is there life or death for enlightened Zen Masters?”

The answer is “where there is life, there is death, but Zen Masters are not concerned about them.”

Mountains, rivers, the land - everything in the universe arises from the combination of causes and conditions.

Everything arises from hetu-pratyaya (causes and conditions), and everything is void out of nature. Hetu-pratyaya and void nature constitute Zen!

The realm of void is that one doesn't look at any circumstance or change from his own perspective. When it's time to arise, arise; when it's time to die, die. Face life and death with composure and think nothing of them at all.

Sentient beings come and go in nudity.

Being able to let everything go is moksha.

## 咸淡两相宜

1925年初秋，弘一法师因为战争而住在宁波七塔寺。

有一天老友夏丏尊前来拜访，看到弘一法师吃饭时桌上只有一道咸菜。

夏丏尊问：“难道这咸菜不会太咸吗？”

弘一法师回答说：“咸有咸的味道。”

饭后，弘一法师倒了一杯白开水喝。

夏丏尊又问：“没有茶叶吗？只喝这平淡的开水？”

弘一法师笑着说：“淡有淡的味道。”

无论际遇情境顺逆好坏，禅者都能咸淡两相宜。

把握每一当下，活得清清楚楚，明明白白！

### Life goes on either way

In a fall of 1925, Dharma-bhanaka (teacher of the dharma) Hong Yi lived in Qita Temple in Ningbo because of war.

His old friend Xia Mianzun visited him one day and saw only a dish of pickles on the Dharma-bhanaka's dining table.

Xia asked, "aren't the pickles too salty?"

Dharma-bhanaka Hong Yi answered, "saltiness has its own taste."

After the meal, Dharma-bhanaka Hong Yi poured himself a glass of water.

Xia asked again, "don't you have tea leaves? Why do you drink bland water?"

Dharma-bhanaka Hong Yi answered with a smile, "blandness has its own taste."

For Zen Masters, life goes on the same way whether in favorable or unfavorable circumstances.

Live in the moment, and live a life fully understanding what it is!

## 跟镜子学习

大珠慧海说：“譬如明镜，若对物像时，即现像，若不对像时，终不现像。”

修行者使用自己的心要如同镜子一样，面对情境，显现情境。面对无情境，便无情境。

镜子无我地面对任何当下，情境未到之前不期待。情境过后不追悔，情境当下完全如实反应而没有自己！

因此它可以照映刹那当下一百万次而不会损伤。

我们应该以镜子为师，向镜子学习。

让心如同镜子，心就是自己的庙堂！

当我们能随时随处做到如此，便能身心安顿没有无谓的痛苦烦恼。

这就是顿悟！

## Learn from the mirror

Da Zhu Hui Hai (an eminent monk in the Tang Dynasty) said, "Mirror shows an object when it sees it, and shows no object when it doesn't see it."

Buddhism practitioners shall use their heart like mirror. The heart displays circumstances when it sees them, and displays no circumstances when it doesn't see them.

The mirror faces every moment selflessly, never expecting before something arrives, nor regretting when something leaves.

It completely and faithfully reflects the circumstance without a "self"!

Therefore, it is able to reflect the moment a million times without hurting itself.

We should learn from the mirror.

Let our heart be like mirror. Heart is our sanctuary!

When we can do that anytime anywhere, we will find physical and mental peace and be free of meaningless pain and worry.

That is epiphany!



## 心就是彼岸

寂静彼岸、清静、如来、佛都是开悟的代名词，  
你的心就是你自己的天堂、地狱，你的心就是你的此岸、彼岸，  
而非真正有那个遥不可及的地方。  
你自己的心，就是你修行与顿悟的道场！

### Heart is the other shore

The quiet other shore, purity, tathagata and Buddha are all pronouns for enlightenment.

Your heart is your own heaven and hell. Your heart is your this shore and other shore.

That remote place doesn't really exist.

Your heart is your ashram for practice and epiphany!

