

中英文
对照版

蔡志忠漫画

中国传统文化经典

Chinese Traditional Culture Comic
Chinese-English Bilingual Edition

漫画中国思想系列

Chinese Thought Comic Series



智慧的呢喃

金刚经·心经

260字心经·四十二章经

Diamond Sutra · Heart Sutra · 260-character
Heart Sutra · Sutra in Forty-two Sections
Whispers of Wisdom

蔡志忠

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／ 编绘

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中国出版集团



现代出版社

图书在版编目(CIP)数据

金刚经·心经·260字心经·四十二章经：汉英对照 /

蔡志忠编绘；萧潇译．—北京：现代出版社，2016.1

(蔡志忠漫画中国传统文化经典)

ISBN 978-7-5143-4369-4

I. ①金… II. ①蔡… ②萧… III. ①漫画—连环画

—作品集—中国—现代 IV. ①J228.2

中国版本图书馆CIP数据核字(2016)第001865号

蔡志忠漫画中国传统文化经典：中英文对照版

金刚经·心经·260字心经·四十二章经

作 者 蔡志忠 编绘

中国对外翻译有限公司 萧 潇 译

责任编辑 申 晶

出版发行 现代出版社

地 址 北京市安定门外安华里504号

邮政编码 100011

电 话 010-64267325 64245264 (传真)

网 址 www.1980xd.com

电子邮箱 xiandai@cnpitc.com.cn

印 刷 三河市金泰源印务有限公司

开 本 710mm×1000mm 1/16

印 张 25

版 次 2016年4月第1版 2016年4月第1次印刷

书 号 ISBN 978-7-5143-4369-4

定 价 49.80元

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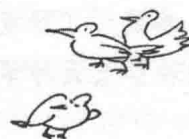
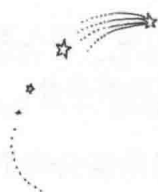
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金刚经

Diamond Sutra



序：《金刚经》在说些什么？ *What is Diamond Sutra about?*

图文 蔡志忠

text & illustrations by Tsai Chin Chchung

禅宗从达摩祖师开始，都是以《楞伽经》为最重要的经典。由三祖道信开始，兼以《金刚经》为禅宗典据。到了五祖、六祖以后，《金刚经》便成为禅宗至高无上的经典。由于《金刚经》的精神与禅宗“直指人心，见性成佛”的理念相合，六祖惠能更以《金刚经》取代《楞伽经》，摆脱《楞伽经》文句名相烦琐的束缚，以单刀直入的方式求得开悟。

《金刚经》为什么至高无上？为何这么重要？《金刚经》文中一再反复地说：

假如善男信女们将《金刚经》里，其中的四句话为别人解说，他所获得的福德远胜于：以恒河沙粒数的三千大千世界财宝来布施的福德。

乍听起来很不可思议，然而六祖惠能 24 岁时的确只听了经文的其中一句便开悟了，也因而出家进入佛门，正好印证了这段经文的说法：

六祖惠能父亲早亡，他和老母移居广州，在市场卖柴为生。

有一天他送柴给客人，拿了钱正要离开时，忽然听到有人在店里诵念《金刚经》。当他听到其中的一句——“应无所住而生其心”——立即开悟。

他问念经客人说：“你念的是什么经？是从哪里得来的？”

客人说：“这部《金刚经》是我从蕲州黄梅县东禅寺五祖弘忍大师那里得来的。”

惠能听了很高兴，安置好母亲后便告辞离家，走了 30 多天来到东禅寺，跟随五祖弘忍大师学习佛法。

Whereas Bodhidharma and other early Zen (Chan Buddhism) patriarchs deemed Lankavatara Sutra the most important book, Daoxin the Third Patriarch placed an equally high value on Diamond Sutra, which continued to grow in importance and, by the time of Huineng the Sixth Patriarch, replaced Lankavatara Sutra to acquire a central position in the Zen canon. Huineng found in Diamond Sutra the central idea of Zen, that is, “by directly working on (one’s) mind, it lets one see into (one’s own true) nature and (thus) attain Buddhahood”. Compared with Lankavatara Sutra, Diamond Sutra is more easily comprehensible, embracing a straightforward approach to “enlightenment”.

Why could Diamond Sutra reign supreme in the Buddhist canon? What made it so important? The book teaches repeatedly that

If a devotee to the Buddha interprets any four chants in Diamond Sutra to somebody else, he/she will be repaid with huge happiness exceeding what he/she gains from giving as much alms as the number of sand grains in the Ganges.

However incredible it may sound, Huineng had an awakening at the age of 24 upon hearing merely a verse from Diamond Sutra. His subsequent entry into the monkhood well proved the quotation above:

Huineng’s father died early when Huineng was a small boy. Huineng and his mother then moved to Guangzhou and made a living by selling firewood.

One day, Huineng delivered firewood to an inn and heard one guest chant Diamond Sutra: “He looks at what happens in his life, good or bad, with a pure and clear mind.” He was promptly enlightened.

Huineng asked the guest: “What sutra are you chanting? Where did you get it?”

The guest told him: “This is Diamond Sutra. I learnt it from Master Hongren the Fifth Patriarch in the East Buddhist Temple in Qizhou’s Huangmei County.”

Huineng was happy at the news. After making good arrangements for his mother, he set off for the temple. Over 30 days later, he got there, beginning to study under Master Hongren.

《金刚经》引发惠能皈依佛门，后来惠能继承衣钵成为六祖之后，将《金刚经》列为禅宗最重要的经典。他在广东曹溪将禅宗发扬光大，由此展开了生气勃勃的中国禅宗。六祖惠能的弟子们一花开五叶：曹洞宗、沩仰宗、临济宗、云门宗、法眼宗。五个宗派分别将曹源一滴水传承到后世，花开遍地，《金刚经》的影响也随之源远流长，与《心经》成为中国最著名的两部佛学经典。

《金刚经》是论述智慧到彼岸的修行成道法门，在佛教中是属于“不可说境界”。

成道之路，必须通过修行者自己亲身体验真修实证才能开悟。开悟的过程和最终究竟如何？如人饮水冷暖自知，是语言文字无法说明清楚的。同样的，《金刚经》也是如此。尽管经文只有短短 5175 个文字，但由于文字名相艰涩难懂，其中精义无法透过文字逻辑推理而得，只是在经文的语言文字上推理，难以真正了解其意义，必须通过自己真修实证才能获得真知。

佛陀在《金刚经》里对须菩提说法，整部《金刚经》都在说“空”！

须菩提是佛陀口中所称的：无诤三昧、人中最为第一、是第一离欲阿罗汉，是佛陀十大弟子中的解空第一。诸法皆空，“空”是什么？“空”在禅宗经典中经常出现，开悟者于任何当下刹那都处于空境。“空”是佛陀思想的精髓，是离欲的开悟者抵达无苦寂静彼岸后的心境。



Following the calling of Diamond Sutra, Huineng converted to Buddhism. He later became the Sixth Patriarch and valued Diamond Sutra as the most important doctrine of Zen. Thanks to Huineng's efforts, Zen thrived in Caoxi, Guangdong Province. His disciples established five sects under Zen, namely Caodong, Weiyang, Linji, Yunmen and Fayen. The disciples and followers of these five sects have carried Zen to different places of China and the world. In this process, Diamond Sutra has exerted profound influence and it, along with Heart Sutra, has become the best-known Buddhist classics in China.

Diamond Sutra talks about the way to the perfect wisdom and it is "a realm indescribable" in Buddhism.

A Buddhism-practicing person has to attain enlightenment through personal experiences. How is the process and results of practice indeed? It is right like drinking water that only the person who drinks can tell the temperature of water. So it is simply indescribable. Composed of only 5,175 characters, the text of Diamond Sutra is extremely hard to be interpreted, due to the involved and abstruse verses and terms. It is impossible to grasp the essential meaning of the sutra through the logical reasoning to the text. One has to put it into practice and experience in person, so as to get enlightenment.

In Diamond Sutra, the Buddha talks about Buddhahood to Subhuti, while the entire Diamond Sutra is focused on "emptiness"!

Subhuti reached the realm or state described by the Buddha: Subhuti has grasped the essence of emptiness and been unfettered by concepts of self or others. He's been annoyed by no living being and annoyed no living being. I've been the first to get rid of any desires and the Arhat who reached the attainment. All dharmas are of emptiness. But what is "emptiness" that is often seen in a classic of Zen? An enlightened person is being in emptiness at any present moment. "Emptiness" is the essence of the Buddha's thought and the mental state enjoyed by an enlightened person who has attained the perfect wisdom.



佛说苦生苦灭

2500年前，佛陀在菩提树下觉悟出痛苦产生的次第过程！

他又接着思维了七天，终于觉悟出痛苦止息的方法：人会产生痛苦是因为有一个无明的“我”存在。

人若能“无我”，在任何情境都能无我，苦便无从生成、无处可附着。

佛陀说：

我觉悟出痛苦生成的真理！

我也觉悟出消灭痛苦的方法！

苦生苦灭是我一生说法的主题，

凡是跟苦无关的就不是我所说。

生住灭有无，以及劣等胜，佛依世间说，非是依真实。

——龙树菩萨《七十空性论》

1000多年后，佛陀攸关痛苦生灭的生死轮转的思想，已经被误解为前生来世的轮回转世。因此龙树菩萨才在《七十空性论》第一篇便开宗明义地指出：

凡是以下经文提到生、住、灭、有、无及比较差、一样、比较好这些言词，佛陀只是借用世间的语言，而不是真的在说：生、住、灭、有、无、劣、等、胜。

The Generation and Elimination of Anxiety and Stress

The Buddha saw into the process how anxiety and stress generated 2,500 years ago when he was sitting under the Bodhi tree!

He kept thinking for seven more days and finally found the way to eliminate anxiety and stress: Humans are plagued with anxiety and stress, because they are caught up in the idea of “self”.

Were a person truly “selfless” in any conditions, he would get rid of anxiety and stress.

The Buddha said:

I came to understand how anxiety and stress generated!

And I came to understand how to eliminate anxiety and stress!

I'll devote myself to explaining it all through my life.

I talk about nothing irrelevant to anxiety or stress.

“ Arising”, “ enduring”, “ disintegrating”, “ existing” and “ non-existing”, while “ inferior”, “ middling” and “ superior” do not have true existence. These terms are used by the Buddha in accordance with worldly conventions.

—From Seventy Stanzas on Emptiness by Nagarjuna

However, the Buddha's teaching on the generation and elimination of anxiety and stress was misinterpreted as reincarnation over 1,000 years after the Buddha had elaborated his thought. That was why Nagarjuna stated clearly in Stanza One in his Seventy Stanzas on Emptiness that:

“The terms like ‘arising’, ‘enduring’, ‘disintegrating’, ‘existing’, ‘non-existing’, ‘inferior’, ‘middling’ and ‘superior’ do not have true existence. These terms are used by the Buddha in accordance with worldly conventions.”

因为佛陀没有分别心，不会以自己的价值观去分别判断事物与情境的好坏顺逆。想要看清超越实相与非相的真理，了脱生死不是真指生命的生死，佛陀所指的是苦生苦灭的轮转。

佛陀悟通痛苦是来自于我们的“心”，修行的目的在于“心”的端正，以达到无苦境界。人面对不同情境时，以自我的角度去分辨际遇的好、坏、善、恶，苦也因而产生出来了。

我们于赤子之时原本没有这些分别心，随着人的成长养成种种错误的自我价值观念，痛苦、烦恼也因而产生了。因此六祖惠能才说：

菩提本无树，
明镜亦非台，
本来无一物，
何处惹尘埃？

“佛”是调御丈夫，学习佛法即是修习心法的调御，破除种种错误的观念，重拾父母未生之前的真如本性。

什么是正确使用心的方法？

即是把心当成镜子一样：

事情未来之时，不期待。事情来之时，完全如实反映。

事情过了之后，又恢复成空。心完全地融入于实时刹那当下，

不以过去之心、现在之心、未来之心看待事物，

也没有我、人、主、客、时间的分别心，

能随时随地无我地融入于当下刹那瞬间，

这便是最高的空状态。

The Buddha has no ideas of discrimination. He doesn't impose his own values or judgments on things or conditions. To see into the truth, one needs to understand that the life and death in the Buddha's mind has nothing to do with being alive or dead. Instead, it refers to the cycle of generation and elimination of anxiety and stress.

The Buddha came to understand that all anxiety and stress are generated from our "mind". We need to practice to get rid of anxiety and stress by adjusting and readjusting our "mind". If a person imposes subjective judgments on the objective conditions, he'll suffer anxiety and stress.

A new-born baby is plagued with no such ideas of discrimination. However, a person suffers more and more anxiety and stress, as he grows up with all sorts of wrong ideas concerning himself and his own values. Huineng the Sixth Patriarch had his famous gatha to this:

*Bodhi is originally without any tree;
The bright mirror is also not a stand.
Originally there is not a single thing;
Where could any dust be attracted?*

The Buddha is the Master of Adjusting. Learning dharma is to practice adjusting and readjusting one's mind, eliminate all sorts of wrong ideas and regain the pure nature of a new-born baby.

How to make one's mind right?
It is to see one's mind as a mirror:

One holds no anticipation before a thing comes to him and reflects the thing fully and faithfully when it comes.

One empties his mind when the thing leaves and his mind fully incorporates into the present moment.

A person isn't caught up in the past, the present or the future.

Nor is he caught up in the concepts of self, others, subjectivity, objectivity or time.

He only immerses himself wholeheartedly in the current split second.

That is the highest level of emptiness.

用心若镜即是最高空境

当我们的心不再有“我、我所有”的观念时，没有所谓好或不好的分别判断，分分秒秒地活在当下刹那，无我地与情境合而为一，这便是抵达寂静智慧的彼岸。

彼岸并不在另一个世界，不在别处，而是确确实实地活在现前，此时此处。

何处低头不见我？四方同此水中天。

他的心如同镜子一样，完全反映现前。

事情未来之前、事情过去之后都呈空状态。

他的心如同平静的湖面，把现前所发生的一切看成月影竹影，

心不为际遇的顺逆所惑，因此便能达到如禅偈所说的境界：

雁过寒潭雁去湖不留影，风吹疏竹风过竹不留声。

竹影扫阶尘不动，月穿潭底水无痕。

