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禪宗六祖故事

THE STORY OF THE SIXTH PATRIARCH OF ZEN

禅宗六祖文化系列丛书之一

菩提本无树
明镜亦非台
本来无一物
何处惹尘埃

——五祖弘忍



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前 言

中国禅宗历经初祖达摩至六祖惠能，才全面形成宗派体系，走上鼎盛。惠能把印度舶来的佛教与中国传统文化有机结合，实现了佛教中国化。惠能开创的“顿悟”禅学与在日常生活成佛的修行方式，把佛教推向民间，实现了佛教平民化。

惠能创立的中国南宗，顺应历史发展潮流，在长江南北衍生出各具特色的五家七宗，使中国禅宗成为中国佛教的代名词，惠能成为影响中国佛教长达一千多年的中国禅宗的真正创始人。

惠能的语录《六祖坛经》是中国佛教语录中唯一称为“经”者，较为完整地构筑了中国禅宗的理论体系。禅宗六祖文化蕴含着丰富的人生哲理和积极的入世思想，其影响已远远超出了宗教范畴，而渗透到哲学、文学、艺术等众多领域以及现实生活的各个层面，对今天建设文化盛市与构建和谐社会弥足珍贵。

云浮市新兴县作为禅宗六祖惠能的出生地、成长地、圆寂地和《六祖坛经》的辑录地，组织出版禅宗六祖文化系列丛书，旨在传承六祖优秀文化，继续为当代社稷人民造福。

《禅宗六祖故事》为禅宗六祖文化不可缺少的组成部分，此书作为“丛书”之一出版，目的是让广大读者走近六祖、了解六祖。传承六祖优秀文化就从阅读六祖故事开始！

PREFACE

The establishment of the Chinese Zen Buddhism as an independent Buddhist sect came through from Bodhidharma to Huineng. Master Huineng, the Sixth Patriarch of the Chinese Zen Buddhism, founded the Buddhism of Chinese style by combining the region from India with the traditional Chinese culture. By creating the Direct Enlightenment Zen School and advocating achieving Buddhahood through daily life, the Master had promoted Buddhism to the common people.

The Zen School founded by Master Huineng, also called the South Zen School, has now developed into five families and seven genres in conformance with the history development, the Chinese Zen Buddhism has become another name for Buddhism in China, and the Master has been the real founder of the Chinese Zen Buddhism having important influence on the country's Buddhism for over 1000 years.

Quotations from Master Huineng, namely *the Sixth Patriarch's Platform Sutra*, forming a comparatively complete system on the Chinese Zen theory, is the only one qualified to attain the sutra status among all quotations from Chinese Buddhists. Rich in life philosophy and active thought on the world view, and intensive in influence not only on region but also on philosophy, literature, art, etc. and people's daily life, the Sixth Zen Patriarch Culture is a rare treasure for cultural prosperity and a harmonious society.

Xinxing County of Yunfu Municipality is the very place where Master Huineng was born, brought up, passed away and the *Platform Sutra* was compiled. The *Series of the Sixth Zen Patriarch Culture* is compiled and published to carry on the outstanding Culture and benefit the people and society today.

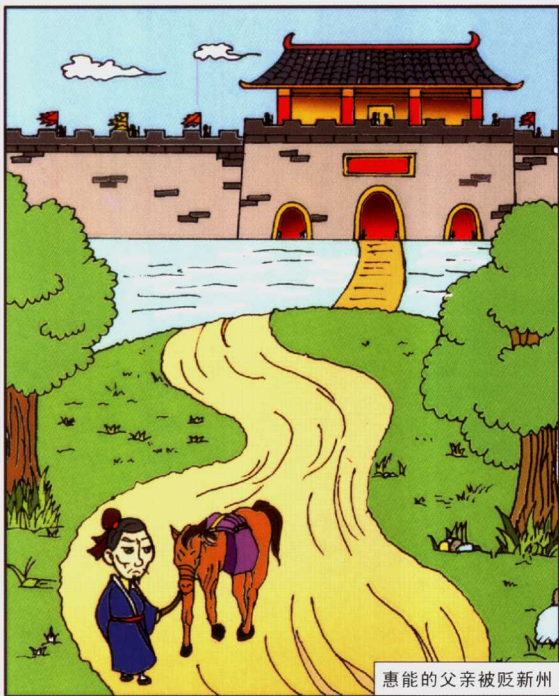
The Story of the Sixth Patriarch of Zen is indispensably a part of the Sixth Zen Patriarch Culture. As Serial No. 1 of the Series, the Story is now published with an aim to let our readers have a better understanding of the Master. Let's read the Story as a beginning to carry forward and promote the outstanding Sixth Zen Patriarch Culture.

六祖惠能是中国佛教史上有重要影响的思想家和开一代新风的禅师。俗姓卢，其父卢行瑫原籍范阳（今河北涿县），早年做官，在唐武德三年（620年）被贬流放至岭南新州（今广东新兴县）。

卢行瑫一路跋山涉水，历尽艰辛，好不容易才来到新州。

Master Huineng, the Sixth Patriarch of the Chinese Zen Buddhism, was an ideologist with important influence on China's Buddhism history and a Great Master of a new style generation. His lay surname was Lu, and his father, Lu Xingtao, was originally a native of Fanyang (now Zhuoxian County of Hebei) and an official. In the 3rd year of Wude Reign of Tang Dynasty (620), he was dismissed from his post and banished to Xinzhou in Lingnan (now Xinxing County, Guangdong Province).

On the way to Lingnan, Lu Xingtao experienced a long and difficult journey and all kinds of hardships, and finally arrived at Xinzhou.



惠能的父亲被贬新州



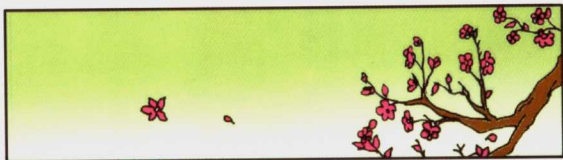
新州会是何样地方？



卢行韬孤身一人
在新州龙山下的夏
卢村生活，由于他
平易近人，很快就
融入到村民中去。

虽然过着清贫
的生活，但卢行韬
安于这种与世无争
的平静生活。

邻村有位郎中
叫李和祥，他很欣
赏卢行韬的为人及
才华，便将女儿许
配给他。大喜之日，
好友纷纷前来祝
贺。



乡亲们纷纷送
来礼物，衷心祝福
这对新人恩恩爱
爱，白头到老。



Lu Xingtao lived
by himself in Xiaolu
Village at the foot of
Longshan Hill, Xinzhou.
Being easy to get along
with the others, he was
soon in harmony with the
villagers.

Although living a
poor life, Lu Xingtao was
satisfied with such a
peaceful life free from the
worldly affairs.

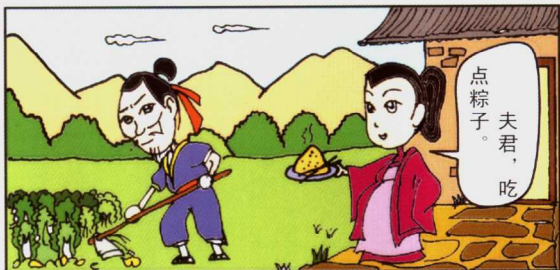
A doctor in the
neighbor village called Li
Hexiang, admired Lu
Xingtao's humanness
and literary, and
married his daughter to
Lu. On the wedding day,
friends came
congratulating to the
new couple one after
another.

Villagers
presented the new couple
gifts and wished them
lasting love for each
other.



俩口子相敬如宾，相互关怀和体贴。生活虽然苦些，但他们有爱相伴，因而苦中有乐。

美中不足的是，李氏婚后十多年才怀上身孕。



唐贞观十二年（638年）二月初八子时，李氏终于诞下一个男婴。新生儿出世时，天现祥云，如同白昼，芬芳异常。



The couple respected and cared for each other. Though their life was hard, they were happy with mutual respect. Only it was a pity that they had no child for over 10 years after their marriage.

One midnight in the 12th year of Zhenguan Reign of Tang Dynasty (638), Lu's wife finally gave birth to a boy. At the birth time, the lucky clouds appeared in the sky, brightening as if in daytime, and the air, very fragrant.



黎明时分，有两名高僧上门造访。

两高僧给婴儿取名“惠能”，并解释说：“‘惠’为仁爱、恩惠，可以惠济众生；‘能’则喻他日后能法门大开，普渡众生。”



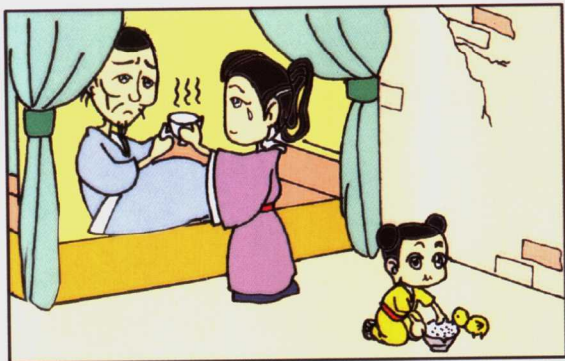
At dawn, two Senior Buddhist dignitaries came to specially name the baby Huineng, meaning —

“He will benefit all beings by preaching Buddhism, N’ (and) lead the deluded masses to Buddhist wisdom.”

惠能三岁时，他父亲积劳成疾，临终前再三叮嘱李氏要好好抚养惠能长大成人。

卢行瑨撒手西去。母子俩悲痛万分。

在亡父的坟墓前，小小年纪的惠能已经懂事地安慰母亲了。

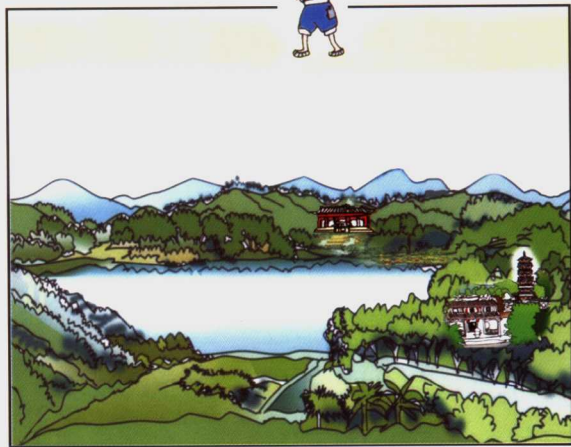
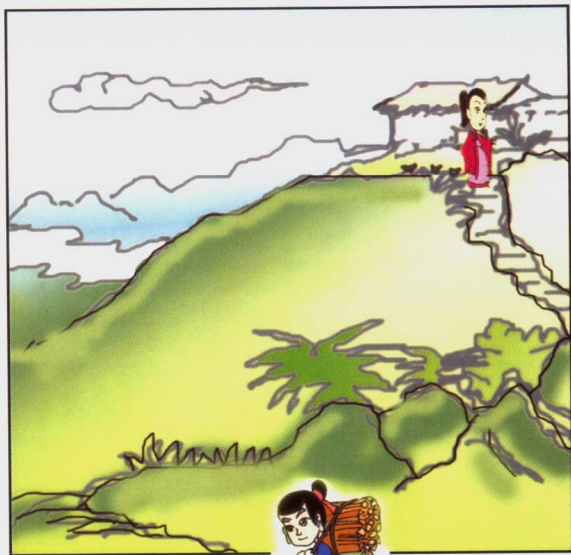


When Huineng was 3, his father broke down from constant overwork. Before passing away, he exhorted his wife to bring-up Huineng again and again.

Lu Xingtao died. The mother and son were deeply grieved. In front of his father's tomb, the young Huineng intelligently comforted his mother.



惠能与母亲搬到龙山山麓居住，以打柴为生。龙山宝地，状若盘龙，景色优美，令母子俩欢喜不已。



Huineng and his mother moved and settled down at the foot of the Longshan Hill, making a living by gathering and peddling firewood. Longshan Hill, or the Dragon Hill in shape of a coiling dragon, was such a scenic place that the mother and son were very happy.

母子二人相依为命，李氏独力抚养惠能，生活极为艰难。

小惠能看到母亲白天辛勤劳动，夜间还要做针线活，便争着为母亲分忧。

粮食不够吃，李氏只能用杂粮来代替。时常是饱一餐，饥一餐。



The mother and son depended on each other for survival, and Mrs. Lu brought-up Huineng by herself, living a very hard life.

Seeing that his mother worked so hard in daytime and did needlework at night, Huineng eagerly helped his mother to get over the difficulties.

Lack of adequate foodstuffs, they were often hungry.





穷人的孩子早当家。惠能到了十四岁，就拿起砍柴刀随着村中的大人到龙山砍柴。

为了多挣些钱帮补家用，惠能起早摸黑地上山砍柴到城里去卖。

乡亲们见惠能年龄虽小，但已能替母亲分担起生活的沉重与艰辛，都称赞惠能懂事。

李氏亦为惠能这样懂事和孝顺而深感欣慰。



A poor child always keeps house early. At 14, he followed the adult villagers to the Longshan Hill as a woodchopper.

For more money to support the family, Huineng worked in the hill from dawn to dusk and peddled firewood in town.

Though young, Huineng had already shared the hardship of the life with his mother. The villagers all praised that he was a good boy.

His mother was also gratified with Huineng's intelligence and fealty.



惠能二十四岁那年（662年）的一日，他又如往常一样去城里卖柴。

途经金台寺时，忽然传来阵阵读经的声音。

惠能一听，原来是有人在诵读《金刚经》。惠能虽然目不识丁，但他对这些经文的意思却有所悟。



One day when he was 24, he was on his way to peddle firewood when he heard someone reciting the Diamond Sutra in the Jintai Temple. Although not knowing his ABC, he sensed an instant enlightenment.



惠能觉得十分好奇，毕恭毕敬地向僧人们打听。

经询问，惠能得知《金刚经》是从湖北黄梅东禅寺五祖弘忍大师处所学来的。

惠能萌生了要去东禅寺求师学法的念头。



Huineng felt very curious, he asked the monks about the Diamond Sutra with the utmost deference.

Huineng was told that the Diamond Sutra was introduced from the Fifth Patriarch of Zen Buddhism, Master Hongren of Dongchan Temple, Huangmei, Hubei Province.

An idea sprouted in Huineng's mind going to learn Buddhism in Dongchan Temple.

