

佛家的傳說

原著〔明〕釋寶成

Original Compilation By Baocheng

(Ming Dynasty)

現代文翻譯 李克和

Modern Chinese Translation By Li Kehe

英文翻譯 史寬

English Translation By Shi Kuan

**BUDDHIST TALES
IN ANCIENT CHINA**

岳麓書社 YueLu Publishing House



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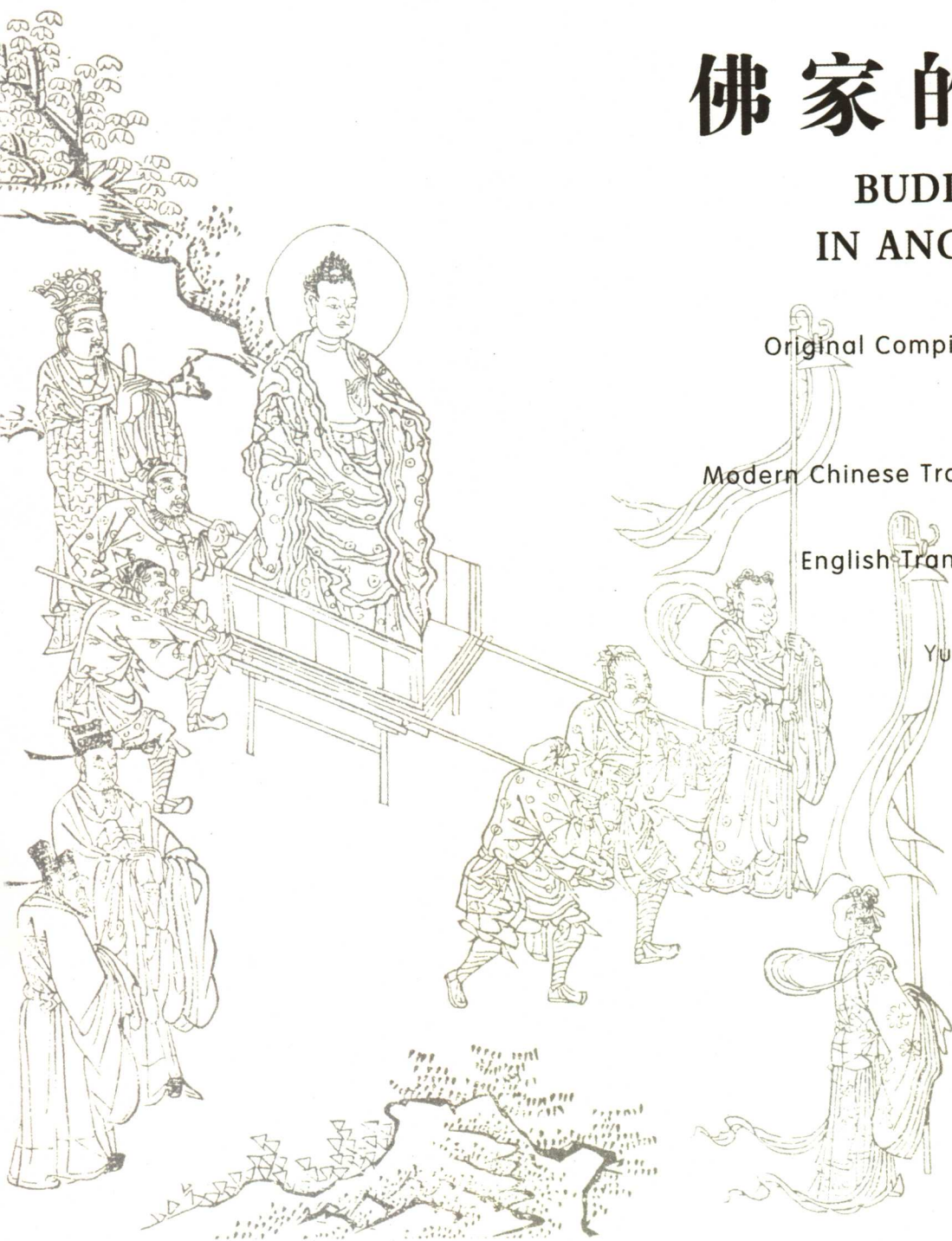
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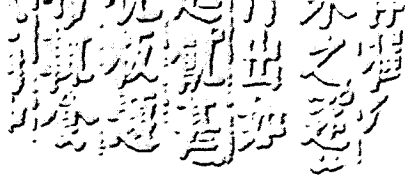
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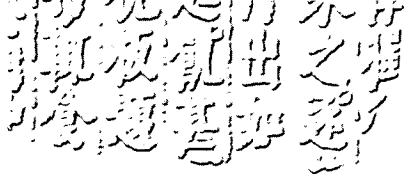


前言

2002年我与张华老师合作,尝试将明刻本《列仙全传》译成白话文与英文对照的普及读本《中国的神仙》。始料不及的是,这本反映道教传说的民俗著作一经岳麓书社出版,立刻引起了广泛的注意,不仅畅销于市,北京大学、清华大学、南京大学等著名高校的图书馆也纷纷收藏,海外的出版社旋即提出购买其版权,网上书评更称之为“富有收藏价值的著作”。究其原因,我以为,图文并存、中英对照、民俗鲜明、装帧古朴,或许是引起读者兴趣和学界关注的关键所在。因此,朋友建议我再出一本关于佛教的通俗读本,作为《中国的神仙》的姊妹篇,以便于人们对佛、道进行比较。史宽先生更对英译表现出强烈的兴趣。这就是翻译《佛家的传说》的最初动因。也正是基于此,《佛家的传说》在体例、版式和风格上都力求与《中国的神仙》保持一致。

与土生土长的道教不同,佛教产生于印度,西汉末年才从西域传到中国内地。它最初是依附黄、老道术来传播,以祛病除灾、神通灵验来吸引信众的。随着佛门经典的译行,佛祖渐渐走出云雾,露出其本来面目,它与中国固有文化的内在矛盾特别是与道教的矛盾也显现出来,于是引发激烈的佛、道之争。从东汉到晚唐,崇道排佛和尊佛抑老的冲突时有发生。一直到神魔小说《西游记》问世,我们仍可从唐僧取经途中经历的人间国度里看到对佛教的压制。乌鸡国、比丘国等都是道士当权,更有甚者,灭法国国王许下“罗天大愿”,要杀一万个和尚;车迟国王传令府、州、县、乡、村、店,悬赏缉拿和尚,不仅僧人在劫难逃,“就是剪鬃、秃子、毛稀的也难逃”,由此可见这种“大清洗”的残酷,而人们普遍认为这是明代嘉靖佞道的反映。为了加强佛教的合理性,同时也为了与儒、道争夺历史地位,佛家极力将释迦牟尼东传的时间提前。《周书异记》说西周昭王就知道有佛祖的存在,《列子》也说,春秋末年的孔子十分向往西方的“圣王”。这些煞有介事的记载,无非是为了说明,佛祖先于老子、孔子,佛教高于道教、儒教,早就为圣贤所景仰。而事实上《周书异记》和《列子》都是伪书,其说自不可信。西周昭王时期,孔子、老子固然没有出生,佛祖释迦牟尼也没有出世。此外,佛家还极力强化自身的优势,强调佛法压倒道法。《法苑珠林》记载,唐代道士强迫僧人宝琼向太上老君的坐像下跪,宝琼一拜,坐像就摇摆起来,再拜,坐像自行倒地。本书中也多次谈到佛、道二家的比试和论辩,毫无例外都是以佛门的胜利而告终。而事实上,从两汉之交到东汉末,佛教每每附会于道教、儒教才得到统治者的承认,取得合法传播的条件;魏晋以后,佛教与道教也是此消彼长,时起时落,并无绝对优势。退一万步说,即使佛家所说的胜利属实,但需要一而再、再而三地比试,也恰恰说明其胜利并不可靠,它面临诸多质疑,受到多种挑战。

佛教中国化,经历了漫长的磨合过程,这个过程充满斗争和妥协。早在佛教东传之初,东汉牟融《理惑篇》就极力淡化佛与儒、道之间的矛盾,而强调三者的契合和相通;东晋道安《三教论》提出“三教不殊,劝善义一,教迹虽异,理会则同”。唐代僧人宗密《原人论》说:“孔、老、释迦皆是至圣,随时应扬,设教殊途,内外相资,共利群庶。”特别是在中国佛教开宗立派时期,在一些涉及礼制和政治伦理的原则问题上,佛家作出了实质性的让步,诸如放弃沙门不敬王者、不拘王法、



不拜俗亲的传统,承认“人王即法王”;改变无视现实人生的价值取向,转而提倡不离日常劳作、在“担水砍柴”中领悟佛道,这才实现佛教与中国传统文化在理性精神上的统一,完成印度佛教向中国佛教的历史性转变,最终促成儒、释、道三教合流。

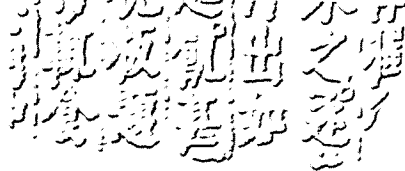
佛教文化的传入给中国传统文化以极大的补充。它扩大了人们的眼界,开辟了精神生活的新领域,更重要的是,它启发了人的思维,催生出中国哲学的新命题和新方法。例如,魏晋南北朝兴起的玄学就与佛教交织在一起,高僧以佛教谈玄,名士用玄学解佛,“慈悲”与“仁爱”相通,“性空”与“无为”互补,对中国哲学思想的演变起了重要的作用。宋明理学的“心性论”更明显地受到佛教的影响,它引导人们重视内在的自律,塑造理想的人格。特别值得注意的是,宋明理学将主体修心与宇宙本体联系起来,它提倡的理想人格,既体现为道德规范的完善,立身处世的圆融,也反映出追求内在的自觉,实现无形的精神与有形的物质的契合。此外,佛教的轮回观念也对民族心理的建构和思维方式的调整产生影响。先秦文化中,国人普遍认为“人死如灯灭”,即使如大思想家孔子也感叹“未知生,焉知死”,对死后的问题懒得理会。而佛教则提出生有所来,死有所往,生死轮回,善恶有报,不仅引导人们去邪归正,向善积德,塑造慈悲善良的人性,而且启发人们对生前身后作全方位的思考,对永恒的生命价值作深层次的追求。佛教还对中国文学艺术的发展产生了深远的影响。佛教不仅给文艺以新的题材,而且带来了文艺形式的重大变化,影响了文学的走向。俗讲、变文的流行,促进了通俗文学特别是小说、戏曲的发展,加快了传统文学的嬗变。禅宗思想更改变了人们的思维方式和审美趣味,引导作家创造空灵、澄澈的艺术境界,追求像外之像,景外之景,韵外之致,味外之旨。

毫无疑问,佛教在中国的流传和确立,有赖于一代又一代僧人的艰苦努力。纵观近两千年的梵界,可谓高僧辈出,英才踵起。译典传经,则有摩腾、法兰、金刚智之辈;辩机论理,则有慧远、窥基、法琳之俦;开宗立派,则有智顗、神秀、慧能之竞;取经造历,则有法显、玄奘、一行之贤;资于政教,则有佛图澄、慧约、赞宁之盛;鸣于诗歌,则有寒山、拾得、皎然之灵。他们或振法以导仁,或唯寂以致诚,畅发蕴奥,特立独行,循循善诱,孜孜不倦,使教法灿烂于当时,佛泽继被于后世。

千年佛门,留下了许多美好的传说。佛经故事本来就斑斓璀璨,历历可听;佛教东传,迂回曲折,更平添了种种传奇。历代高僧往往成为后人争说的对象,其奇言异行更成为茶余饭后的谈资。例如,《续高僧传》记载:

北周有一个叫香阁梨的和尚,住在四川的青城山飞赴寺。当地有一种风俗,每年三月初三人们都要到山中游玩,同时往往携带酒肉到寺庙,开怀畅饮,香阁梨年年劝阻,却无法改变。这年三月,人们照例前来集会。香阁梨对众人说:“各位施主,你们往年都在这里饮酒吃肉,却从来没有给我吃,今天我要与你们同醉。”众人听了,争着献上酒肉。香阁梨也来者不拒,一概吞下。他越吞越多,总不见止,见者都感到奇怪,纷纷惊叹起来。等众人下山时,香阁梨又说:“我今天喝醉了,请扶我到坑边,不要将寺庙弄脏了。”到了坑边,他就张口大吐,鸡肉从他口中出来,立刻变成活蹦乱跳的鸡;羊肉出来,顿时变成满地奔走的羊;鹅鸭鱼虾出来,马上就跳进水中游泳。酒食出口都有一种异香。众人见了惊得目瞪口呆,发誓以后再不宰杀,再不带酒肉进山。当地风俗为之一变。

概而言之,佛门的传说集中反映在译经、解义、习禅、明律、护法、造福、神异等方面。译经是传播佛法的第一步,是最基础性的工作,它既要传达佛经的本质,又要调和与传统文化的矛盾,更要迎合不同民族的心理,便于民众接受,先驱者自有种种艰辛;随着译经增多,佛教与传统文化的矛盾日益显露,彼此的冲突加剧,又别出层层波澜。解义是为了说明真谛,阐扬奥旨;佛典浩如烟海,佛法博大精深,见仁见智,自然不免,加之宗派林立,不同派别的争论辩驳激烈异常,有

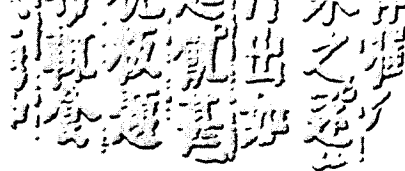


关传说也异彩纷呈。习禅指明修炼的途径,通过持戒,修习禅规,顿悟智慧。高僧或结庐深山,终日面壁,数十年不入俗世;或不离劳作,于日常生活中见性成佛。明律旨在维护戒律,丕振宗风,怀海创《禅门规式》堪为表证。护法阐释抗御道教、儒教、凡俗的污辱,光大佛法,法明驳老子化胡成佛之说足见机辩。造福强调慈悲为本,济利为用。神异则表明崇信佛教,专心修习佛法,可以感生种种祥瑞、善果、神通、奇迹。在这种种传说中,又尤以神异、护法居多,诸如慈藏感禽、敬德免死、法顺祈雨等都是典型的例子,其意显然是为了教化凡俗众生,劝世向佛,是为普及佛法服务的。

本书的编译主要采用明代成化二十二年(1486)内府刻本《释氏源流》,所有插图也均取于此。同时还参考了梁代慧皎《高僧传》、唐代道宣《续高僧传》、宋代赞宁《宋高僧传》等。鉴于佛教的专门术语对于普通读者比较陌生,英译难度尤大,我们在编译时一般只介绍本事,且力求通俗明了。在本书的写作过程中,张华老师不仅审校了全部英译文字,而且为规范全书的体例作了大量的工作。限于学识,错漏或恐难免,尚祈方家批评指正。

李克和

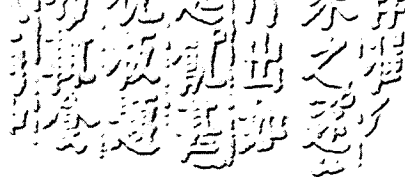
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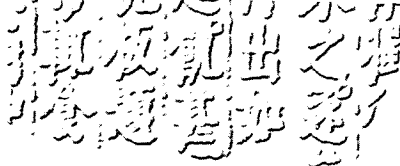
目 录

CONTENTS

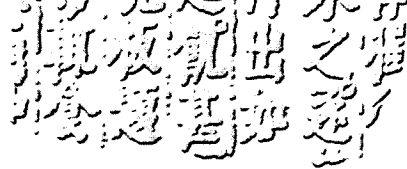
佛先现瑞	Celestial Phenomena: Omens Of Great Buddhist Events	3
梓潼闻佛	Zi Tong: Hearing Of The Buddha	5
列子议圣	Lie Zi: Comments On The Sage	7
梓潼遇佛	Zi Tong: Meeting The Buddha	9
明帝感梦	Emperor Ming: Dreaming The Buddha	11
摩腾比法	MoTeng: Competing With Taoists	13
《汉书》论佛	"History Of Han Dynasty": On Buddhism	15
安清度蟒	Anqing: Relieving The Soul Of A Python	17
牟子理惑	Mouzi: Dispelling The Doubts	19
康僧献宝	Kang Senghui: Presenting Buddha's Relics	21
阚泽论教	Kan Ze: Comments On The Three Religions	23
孙皓遭报	Sun Hao: Suffering The Retribution	25
慧达改过	Huida: Rectifying His Faults	27
耆域治病	Qiyu: Curing The Sickness	29
图澄神异	Fo Tucheng: Mystical And Miraculous	31
道进忠直	Daojin: Remonstrating Bluntly	33
法开辨佛	Fakai: Recognizing The Buddha	35
支遁诫勸	Zhidun: Advising And Encouraging The Lazy	37
道安远识	Dao'an: Foresight And Sagacity	39
法开行医	Yu Fakai: Practicing Medicine And Saving People	41
昙猷度蟒	Tanyou: Releasing The Soul Of A Python	43
慧永伏虎	Huiyong: Taming A Tiger	45
慧远过溪	Huiyuan: Crossing The Brook	47
罗什译经	Ross: Translating The Scriptures	49
道融斗法	Daorong: Competing With The Brahmanic Master	51
道生讲经	Zhu Daosheng: Preaching On Buddhism	53
木杯渡水	Beidu: Crossing The River In A Cup	55
文帝问法	Emperor Wen: Asking For Advice On Buddhist Doctrines	57
文帝论法	Emperor Wen: Discussing On Buddhism	59
跋陀易首	Barltrop: Changing His Head	61
僧亮取铜	Sengliang: Fetching The Copper	63



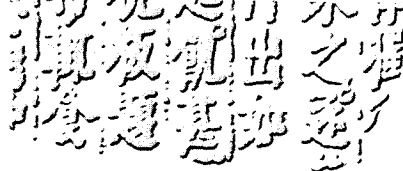
昙始施法	Tanshi: Displaying The Mightiness Of Buddhism	65
道炯脱险	Daojiong: Escaping Danger	67
宝志神奇	Baozhi: Behaving Weirdly	69
梁武忏法	Emperor Wu: Praying In Repentance	71
梁武梦佛	Emperor Wu: Dreaming The Buddhist Statue	73
经轮缘起	The Origin Of The Dharma Wheel	75
法云感天	Fayun: Changing The Weather	77
法宠除愆	Fachong: Having His Sins Pardoned	79
法聪伏虎	Fachong: Subduing Tigers	81
达磨渡江	Dharma: Crossing Yangtze River	83
神光立雪	Shenguang: Standing In A Snowstorm	85
昙鸾烧书	Tanluan: Burning The Taoist Prescriptions	87
敬德免死	Sun Jingde: Chanting Sutras To Avoid Death	89
惠恭诵经	Huigong: Chanting The Sutra	91
僧实救难	Sengshi: Saving People From Danger	93
高僧吐肉	Master Xiang: Vomiting Things Alive	95
道仙弃财	Daoxian: Abandoning His wealth	97
童进饮毒	Tongjin: Drinking The Poison	99
清溪成地	Guanding: Praying For A Path Through	101
智瓌见龙	Zhizao: Seeing The Dragon	103
智兴扣钟	Zhixing: Ringing The Bell	105
玄琬劝诫	Xuanwan: Remonstrating With The Crown Prince	107
道信拒诏	Daoxin: Rejecting The Imperial Invitation	109
法琳对诏	Falin: Replying To The Imperial Edict	111
慧乘智辩	Huicheng: Arguing Wittily	113
师政著说	Shizheng: Writing "On Moral Integrity"	115
法融驯兽	Farong: Taming The Wild Animals	117
宝琮毁像	Baoqiong: Overthrowing The Taoist Statue	119
智实上谏	Zhishi: Remonstrating with the Emperor	121
法琳被陷	Falin: Framed Up By Qin Shiying	123
法顺祈雨	Fashun: Praying For Rain	125
通慧神异	Tonghui: Mystical Behavior	127
慈藏感禽	Cizang: Moving The Birds	129
国清三圣	Three Sages of Guoqing	131
玄奘取经	Xuanzang: Going On A Pilgrimage	133
窥基悔悟	Kuiji: Waking Up To His Errors	135
宝掌千岁	Baozhang: More Than A Thousand Years Old	137
法冲化粮	Fachong: Begging For Food	139
天人侍卫	Daoxuan: Guarded By A God	141
威秀上书	Weixiu: Submitting A Statement To The Emperor	143



道英传法	Daoying: Preaching On Buddhadharma	145
泗州和尚	Monk From Sizhou	147
万回探兄	Wanhui: Calling On His Brother	149
弘忍遇师	Hongren: Encountering His Master	151
波利见圣	Polly: Seeing Buddha Of Wisdom	153
义净译经	Yijing: Translating The Sutras	155
义湘传法	Yixiang: Preaching On Buddhadharma	157
北宗神秀	Northern Zen Master Shenxi	159
南派慧能	Southern Zen Master Huineng	161
慧能拒诏	Huineng: Defying An Imperial Order	163
法明辨伪	Faming: Rebutting A Fake Sutra	165
昙璀迁居	Tancui: Changing His Residence	167
道岸善诱	Dao'an: Teaching With Skills And Patience	169
华严度蟒	Huayan: Relieving the Soul Of A Python	171
玄觉一宿	Xuanjue: One - night Awakening	173
处寂高洁	Chuji: Noble - minded And Unsullied	175
神光说法	Shenguang: Preaching On Buddhism	177
金刚祈雨	Jingang Zhi: Praying For Rain	179
慧日参佛	Huiri: Paying Homage To Buddha	181
通玄著述	Tongxuan: Composing Writings	183
一行造历	Yixing: Inventing A Calendar	185
无畏祈雨	Wuwei: Praying For Rain	187
和尚破灶	The Monk Who Broke The Stove	189
行思传法	Xingsi: Carrying Forward The Buddhadharma	191
鉴源施舍	Jianyuan: Giving Alms	193
怀让救僧	Huairang: Rescuing Monks	195
子邻救母	Zilin: Saving His Mother	197
神会南参	Shenhui: Paying Homage To Master Huineng	199
左溪遁迹	Zuoxi: Living In Solitude	201
怀玉归天	Huaiyu: Going To The Pure Land	203
不空护国	Bukong: Defending The Country	205
和和祈嗣	Hehe: Praying For People's Descendants	207
广陵怪异	Guangling: Weird Behavior	209
希迁梦龟	Xiqian: Dreaming A Tortoise	211
慧忠移巢	Huizhong: Moving The Magpie Nests	213
地藏奇遇	Dizang: Wonderful Adventure	215
智威择地	Zhiwei: Selecting A Living Place	217
慧忠资政	Huizhong: Assisting The Emperor	219
慧闻铸佛	Huiwen: Casting Buddha's Statue	221
大光入梦	Daguang: Entering The Emperor's Dream	223



懒瓚食残	Lanzan: Eating The Leftover	225
法照问法	Fazhao: Asking Buddha Of Wisdom For Advice	227
法钦辞行	Faqin: Bidding Farewell To His Master	229
崇惠比武	Chonghui: Competing In Magic Skills	231
法藏多识	Fazhang: Erudite And Well - read	233
道一镇山	Daoyi: Guarding The Mountain	235
怀空去虎	Huaikong: Sending Away The Tigers	237
梵僧预卜	A Buddhist Monk's Prediction	239
神暄感天	Shenxuan: Moving The Lord Of Heaven	241
圆观再生	Yuanguan: Reunion With Li Yuan After Reincarnation	243
怀海立规	Huaihai: Setting Up The Monastic Rules	245
希运得诗	Xiyun: Presented With A Poem	247
皎然废诗	Jiaoran: Discarding His Poetry	249
澄观造疏	Chengguan: Compiling Annotations To The Sutras	251
湛然讲法	Zhanran: Preaching On Buddhism	253
少康念佛	Shaokang: Chanting Namu Amita Buddha	255
李渤参问	Li Bo: Asking For Advice On Buddhist Doctrines	257
庞蕴悟道	Pang Yun: Perceiving Buddhism	259
无业顿悟	Wuye: Attaining Enlightenment	261
李翱参问	Li Ao: Asking For Advice On Buddhist Doctrines	263
智辩结缘	Zhibian: Forming A Predestined Lot	265
隐峰解阵	Yinfeng: Ceasing A Battle	267
宗密造疏	Zongmi: Compiling An Annotation	269
观音显化	Goddess Of Mercy: Making Her Presence Felt	271
道林指教	Daolin: Giving An Advice	273
文宗嗜蛤	Wenzong: Addicted To Clams	275
德诚泛舟	Decheng: Sailing In A Boat	277
普闻种菜	Puwen: Growing Vegetables	279
知玄直谏	Zhixuan: Stating Bluntly	281
香山舍宅	Bai Juyi: Donating The House As A Temple	283
悟达洗冤	Wuda: Washing Off A Foe	285
从礼祈雨	Congli: Praying For Rain	287
宁师复活	Ningshi: Back To Life	289
二王问法	Two kings: Seeking Advice On Buddhadharma	291
洞宾参问	Dongbin: Asking For Advice On Buddhist Doctrines	293
闽王问道	King of Min State: Seeking For Advice	295
布袋神奇	Cloth - bag Monk: Mysterious Behavior	297
师备报父	Shibei: Becoming A Monk For His Father	299
道丕进谏	Daopi: Suggesting To The Emperor	301
德韶兴佛	Deshao: Advocating Buddhism To A King	303



延寿念经	Yanshou: Chanting Buddhist Sutras	305
羲寂兴教	Xiji: Reviving The Religion	307
义通传教	Yitong: Carrying Out His Mission	309
知礼答疑	Zhili: Replying To The Doubts	311
欧公归佛	Ouyang Xiu: Converted To Buddhism	313
怀琬颂圣	Huailian: Praising The Emperor	315
契嵩著书	Qisong: Writing His Two Books	317
印肃弘法	Yinsu: Spreading The Religion	319
蕴方化缘	Yunfang: Begging Alms	321
胆巴资政	Danba: Becoming The Imperial Tutor	323

民间功德画 A Folk Picture On Merits And Virtues

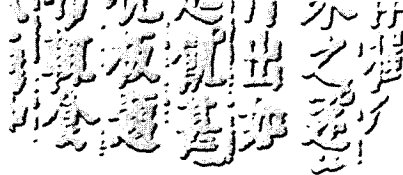
行權之選
出如
之飢甚
板題
輕食

佛先現瑞 Celestial Phenomena: Omens Of Great Buddhist Events



佛家的傳說
BUDDHIST TALES IN ANCIENT CHINA

佛家的傳說
BUDDHIST TALES IN ANCIENT CHINA



佛先现瑞

《周书异记》记载：周昭王二十四年四月初八，江河泉池，突然一齐涨水，连井水也溢出地面。同时发生地震，五色光霞布满西方。太史苏由说：“一定是有圣人生于西方，才会出现这样异常的天象。”昭王问：“它对天下百姓有何影响？”苏由答：“目前不会有什么影响。一千年后，其教义才会传到此地。”于是，昭王命令刻石记载此事，并将石板埋在南郊的祭天祠前。这就是佛祖诞生之时。周穆王五十三年二月十五，天刚发白，暴风忽起，房屋倒塌，树木折断，地震天阴，西方出现十二道白虹。太史扈多说：“这是因为西方的圣人去世了。”实际上这是佛祖涅槃之象。到了春秋时期鲁庄公七年四月，恒星不现而夜明如日，这便是因为文殊菩萨从雪山点化五百仙人归来，所以大放光明。

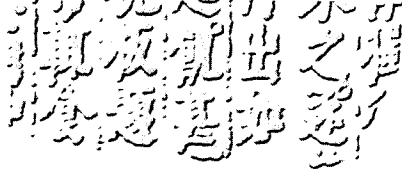
Celestial Phenomena: Omens Of Great Buddhist Events

On the 8th of the 4th month of the 24th year of Emperor Zhao in Zhou Dynasty, all the rivers and waters rose at once and even the water in wells overflowed. At the same time, earthquake happened and a myriad of sunrays were seen in the west sky. Su You, the loyal historian, said, "An abnormal celestial phenomenon like this might have predicted the birth of a sage in the West." Emperor Zhao asked: "What influence will it have on the world people?" Su You answered: "No influence for the time being, but after a thousand years, his doctrines will be propagated here." Therefore, Emperor Zhao ordered to record the event in a stone inscription and bury the stone in front of Heavenly Temple in the Southern suburb. The date coincided with the birth of Sakyamuni the Buddha. At the dawn of the 15th of the 2nd month of the 53rd year of Emperor Mu in Zhou Dynasty, a sudden storm came, which broke many trees and damaged many houses. With earthquake and dark clouds, twelve bright rainbows were seen in the west sky. Hu Duo, the loyal historian, said: "It must be caused by the death of the Sage in the West." In fact, it was just the time of Nirvana of Sakyamuni. In the 4th month of the 7th year of King Zhuang of Lu State during Spring and Autumn Period, there was one starless night, which appeared to be as bright as daytime. The brightness signified the returning of Buddha of Wisdom, who had just advised the five hundred immortal beings in the snow mountain.

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月出如
之飢甚
板題
朝食

梓潼闻佛 Zi Tong: Hearing Of The Buddha





梓潼闻佛

梓潼在朝为官时就向往超凡拔俗之道，当他辞官归家，途中遇见一个隐士边走边唱：“追求官场名利啊，只知一个劲地往前冲；转眼就是百年啊，临死才懊悔人世匆匆。我独投足于幽境啊，做一个异类之人。”梓潼听了十分感动，拜于道旁，再三恳求隐者告他养生之道。隐者仰天长叹，指着他的心，授给他养生秘诀，同时告诫道：“这是西方大圣的《归寂法》，你若能坚持不懈地念习，便可超越生死，死而不亡，验证《无量寿经》；当你终于彼岸时，就可成正佛；若半途而废，也可择地而处，成为神仙。”于是梓潼受教，从此以斋戒为常，以寂静为乐。

Zi Tong: Hearing Of The Buddha

When he was still on his official post, Zi Tong was longing for some extraordinary skills. One day on his way back to his hometown after his resignation, he came across a hermit, who was walking while singing: "The fame and gain of the officialdom are what people chase for; a century passing in a flash, before death one may feel life short; entering a tranquil side, I'll make a being of another sort." Hearing this, Zi Tong was very much touched. He therefore saluted to the man and earnestly asked him to teach the health-keeping skills. The hermit, facing upward with a long sign, pointed at his heart and taught him the secret of keeping in good health. At the same time, the hermit told him: "This is 'The Sutra of Tranquility' from the Great Sage in the West. If you could persist in chanting it, you would transcend the ordinary life. You would never perish even if you die, so as to prove 'The Amitagus Sutra'. You will become a Buddha if you reach the Faramita. Even if you fail on the half way, you will be able to choose a place to settle down and become immortal." Therefore, Zi Tong took vows to become a Buddhist, and since then he lived a fasting and quiet life.

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列子议圣 Lie Zi: Comments On The Sage



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