

一百叢書

漢英對照 Chinese-English

江藍生 編 黎翠珍 張佩瑤 譯

100
EXCERPTS
FROM
ZEN
BUDDHIST
TEXTS

禪宗語錄一百則

商務印書館

一百叢書

漢英對照 Chinese-English

江藍生 編 黎翠珍 張佩瑤 譯

100
EXCERPTS
FROM
ZEN
BUDDHIST
TEXTS

禪宗語錄一百則

商務印書館

《一百叢書》

100 Excerpts from Zen Buddhist Texts

禪宗語錄一百則

編 著：江藍生 (compiled by Jiang Lansheng)

翻 譯：黎翠珍 張佩瑤 (translated by Jane C. C. Lai and Martha P. Y. Cheung)

責任編輯：金 堅

出 版：商務印書館（香港）有限公司
香港鰗魚涌芬尼街2號D僑英大廈

印 刷：陽光印刷製本廠
香港柴灣安業街3號新藝工業大廈6字樓G & H座

版 次：1997年10月第1版第1次印刷
©1997 商務印書館（香港）有限公司
ISBN 962 07 1216 1
Printed in Hong Kong

《一百叢書》總序

本館出版英漢（或漢英）對照《一百叢書》的目的，是希望憑藉着英、漢兩種語言的對譯，把中國和世界各類著名作品的精華部分介紹給中外讀者。

本叢書的涉及面很廣。題材包括了寓言、詩歌、散文、短篇小說、書信、演說、語錄、神話故事、聖經故事、成語故事、名著選段等等。

顧名思義，《一百叢書》中的每一種都由一百個單元組成。以一百為單位，主要是讓編譯者在浩瀚的名著的海洋中作挑選時有一個取捨的最低和最高限額。至於取捨的標準，則是見仁見智，各有心得。

由於各種書中被選用的篇章節段，都是以原文或已被認定的範本作藍本，而譯文又經專家學者們精雕細琢，千錘百煉，故本叢書除可作為各種題材的精選讀本外，也是研習英漢兩種語言對譯的理想參考書，部分更可用作朗誦教材。外國學者如要研習漢語，本書亦不失為理想工具。

商務印書館（香港）有限公司

編輯部

前 言

禪宗是佛教中國化的最終產物。在歷史上曾對我國及鄰國(如日本、朝鮮等)的哲學、倫理、文學、藝術的發展產生過廣泛而深刻的影響；在現今世界裏，禪宗又以其東方文化的獨特魅力，向西方文化滲透。作為人類的一種精神遺產，禪宗一直吸引人們去了解它、研究它，並從其中汲取營養。

禪宗是佛教宗派名，尊奉印度的菩提達摩為師祖。不過禪宗這一名稱是到了唐代才出現的。從禪宗的始祖達摩到二祖慧可、三祖僧璨、四祖道信、五祖弘忍，弘忍的門下分成南北兩宗，北宗神秀持漸悟說，南宗慧能持頓悟說，後世只盛行南宗頓悟說，並尊慧能為六祖。慧能的弟子神會在慧能去世後挑起對北宗的論戰，使得南宗教義大顯揚，並在社會各階層中廣泛盛行開來。

禪宗一方面保持着與原始印度佛教的血緣關係，另一方面又對原始佛教和傳統禪學進行了最徹底的變革。在內容上，禪宗提出自心自性即佛心佛性，佛性人人都有，人人都可以“即凡成聖”。在形式上，頓悟說革除了坐禪修行的方式，認為人的覺悟可以不靠坐禪和讀經，甚至也不必採取出家當和尚的方式，心本身、平常心就是覺悟之源，

“一念若悟，眾生是佛”。禪宗在人性與佛性之間建立的直接等同關係，禪宗的頓悟方式，對探求解脫門徑的芸芸眾生產生了極大的吸引力，這正是禪宗得以盛行且長久地保持其生命力的主要原因。

禪宗的宗教觀，禪宗的思維模式，集中地反映在歷代編輯整理的禪宗語錄集中（如五代的《祖堂集》、宋代的《景德傳燈錄》、《五燈會元》等）。語錄是門徒對禪師口頭說法的記錄，是以書面形態反映口頭形態的佛教典籍。禪宗語錄裏記錄了許許多多的祖師問答、對眾說法和自我內省的故事（禪家稱之為“公案”）。這些記錄字面上明白如話，但讀起來卻往往義理難通。這一方面固然由於對禪宗教義不甚了然，另一方面也由於對禪師的特殊思維方式、表達方式缺乏了解所致。比如，在禪問答中，禪師往往不正面回答提問，不是問東答西，就是就所問反施一問，甚而不假言語，僅以動作回答。禪問答中充滿了違背常理的悖論，充滿了含蓄隱晦的諷喻和形象生動的類比，充滿了耐人尋味的機鋒和理趣……。禪宗倡導的領悟方法是超概念、超邏輯的，只能憑藉心求意解的感受和體驗來實現，這是它素稱難讀的主要原因，讀者諸君只能各依悟性來領會其中旨意了。

禪宗思想最活躍的時代是晚唐五代，宋代以後已基本上停滯，元代禪宗遭到統治者的壓抑，明代以後與淨土宗

和為一體，逐漸失去了原有的風貌。因此，本書所選收的一百段語錄，全都採自唐、五代禪師的語錄；既考慮內容的代表性，又兼顧文字的可讀性。

為了幫助讀者理解，每段選文之後一般都有白話譯文及簡單的註釋；必要時還加上了提示。在這裏我要特別感謝黎翠珍女士及張佩瑤女士，她們不僅把本書的內容翻譯成準確精美的英文、而且在某些提示中還加上了她們自己的獨到見解。本書還附設一個梵語詞彙表，列出書中常見的梵語詞語。這不僅給一些初涉禪學者提供了很大的方便，而且也使本書避免了某些詞語多次出現而重複註釋的煩瑣。

可以說，本書是兼納了譯者的見解、創意而編寫出來的，而這正好體現了禪宗容納不同意見的特色。俗語說：“既來佛會下，都是有緣人”，這本禪宗小書成全了我與黎女士及張女士的一段緣份，我還希望通過它廣結善緣，跟讀者諸君共同體會禪的精神、禪的韻味。禪宗語錄浩如煙海，限於水平和能力，揀沙遺金之處在所難免，還望方家指正。

江藍生

九七年七月於北京聽雨齋

INTRODUCTION

Zen Buddhism is the product of the sinicization of Buddhism. Historically, Zen Buddhism has made a wide and lasting impact on the development of philosophy, ethics, literature and arts in China and its neighbouring countries such as Japan and Korea. In the present-day world, Zen Buddhism, as a form of oriental culture with a unique attraction of its own, is extending its influence on Western culture. Being part of the spiritual heritage of human civilisation, Zen Buddhism has always attracted people to understand it, to study it, and to gain nourishment from it.

Zen Buddhism is a Buddhist sect that acknowledges as its founder the Indian saint Bodhidharma. But the term Zen Buddhism* did not come into existence until the Tang Dynasty. The line of patriarchs for Zen Buddhism started with Bodhidharma and went on through the Second Patriarch Huike, the Third Patriarch Sengcan, the Fourth Patriarch Daoxin, and the Fifth Patriarch Hongren. After Hongren, Zen Buddhism split into two branches: the Northern School was headed by Shenxiu who emphasised a gradual process of enlightenment, and the Southern School was headed by Huineng who emphasised the process of sudden enlightenment. Subsequently the Southern School gained more popularity and Huineng was venerated as the Sixth Patriarch. After the death of Huineng, his disciple Shenhui

* Zen Buddhism. See Translators' Notes (I) on Page xi.

started a major debate with the Northern School. This helped to spread the teachings of the Southern School, the fame of which soon pervaded all strata of society.

While Zen Buddhism maintained its link with its origin in primitive Buddhism in India, it also brought about a most thorough transformation of the earliest Buddhist tradition to which it belongs. In substance, Zen Buddhism advocates that the nature of the self is the nature of Buddha, and the heart of the self is the heart of Buddha, that Buddha nature is there in everyone, and everyone can attain Buddhahood. In terms of form, the emphasis on sudden enlightenment makes the formal practice of Zen meditation redundant, since it is asserted that revelation can be attained not necessarily through Zen meditation and the study of the scriptures, or even the formal process of ordination as monks, and since harmony of heart and body and natural ease are regarded as the sources of enlightenment. In short, "One sudden awareness would make a man a buddha." The equating of human nature with Buddha-nature and the emphasis on sudden enlightenment have proved very attractive to the many who seek liberation from the troubles of the world, and these are some of the reasons for the prolonged popularity of Zen Buddhism far and wide.

The religious outlook, mind-set and ways of thinking of Zen Buddhism are seen in their many manifestations in the edited records of Zen dialogues over the centuries, e.g. in *A Collection from the Halls of Patriarchs of the Five Dynasties*, or in *Jingde Record of the Transmission of the Lamp* and *Amalgamation of the Sources of the Five Lamps*

of the Song Dynasty etc. These records, known as “koans”, preserve in written form what the Zen masters said to their disciples orally, and they make up a special genre of Buddhist texts. In these koans, there are records of many question-and-answer sessions between the masters and their disciples, there are also records of the masters’ lectures, and stories for self reflection. These records have an apparent simplicity, but they often present a lot of difficulties to the reader, partly because the reader may not be familiar with the doctrines of Zen Buddhism, and partly because of the unconventional ways of thinking and of expressions practised by the masters. For instance, in question-and-answer sessions, the master often does not answer the questions directly, preferring instead to give what appears to be an irrelevant answer, or simply to counter with another question, or even to dispense with verbal answer and reply with a physical gesture. Zen dialogue is full of apparent illogicalities or irreverence, of opaque commentaries and ironies, and of lively metaphors and analogies which challenge the intellect and the curious mind. Zen Buddhism inspires one to enlightenment by transcending accepted concepts, by going beyond logic, and by appealing to feelings and to the intuitive faculties. Therein lie the difficulties for the reader. And the reader has to meet the challenge with his own intuitive powers.

Zen Buddhism was at its most dynamic in late Tang Dynasty and the Five Dynasties. By the Song Dynasty, its development had come to a standstill. In the Yuan Dynasty, it fell into obscurity under the oppression of the

ruling regime. By the Ming Dynasty, it had lost most of its distinctive characteristics and it merged with the Pure Land sect of Buddhism. The 100 excerpts selected for inclusion in this book have all been culled from records of the Zen masters in the Tang and the Five Dynasties, and they are chosen for their representative qualities as well as their readability.

As an aid to fuller understanding, each excerpt is provided with simple annotations and a translation into contemporary Chinese; observations on the stories are also included to help interpretation where necessary. The translators, Martha Cheung and Jane Lai, have not only rendered the excerpts into English, but have also offered their own observations on some of the excerpts. Also provided is a simple glossary of terms which have their origins in Sanskrit, for ease of reference for those new to Zen discourse and to obviate the need for repeated annotations.

In a way, this book is the product of the joint effort of the editor and the translators, and the multiple perspectives rightly reflect the multiplicity of Zen perceptions. As the saying goes, "Those who in Buddha's name do meet, destiny has made them each other to greet." With this little book, Martha, Jane, and I have found a meeting point, and I hope that through its circulation, we will have an opportunity to share with our readers the vital spirit of Zen.

Among the numerous volumes of records of Zen discourse, I have selected excerpts from only a few volumes to share with our readers. In view of this limitation, and of

the imperfections of my choice, I crave the indulgence of the erudite and the wise.

Jiang Lansheng

Tingyu Study

July, 1997

Translators' Notes

1. The translators had originally intended to translate 禪 by its pinyin — i.e. as “Chan” — and 禪宗 as “Chan Buddhism”. However, “Chan” happens to coincide with the spelling of a surname of many Cantonese in China, and an expression like “the teachings of Chan” or “the appeal of Chan” might lead to considerable confusion in meaning. In view of this, and in view of the fact that Western readers are in any case much more familiar with “Zen” — the Japanese rendering of 禪 — the translators finally decided to translate 禪 as “Zen” and 禪宗 as “Zen Buddhism”.

2. In the Chinese texts, some of the Zen masters have two names each, and can be referred to by either one of the two names. For instance, Zen Master Liangjia of Dongshan (洞山良價禪師) is referred to as Zen Master Liangjia (良價禪師) in some stories and as Zen Master Dongshan (洞山禪師) in others. To make reading easier for the common reader, if a Zen Master has two names, both names will be provided in the translation when the Master first appears in

the text of a story. In the rest of the story, the Master will be referred to by the name he received on ordination (as Zen Master Liangjia, for example). The bilingual reader will therefore find that the names of the Zen masters as they appear in the translation sometimes differ from those as they appear in the Chinese texts.

3. The footnotes provided by the compiler of the Chinese texts have sometimes been incorporated into the translated texts and therefore will not appear as footnotes.

4. The compiler of the Chinese texts has sometimes made some observations on the stories to help the reader in interpretation. These observations are indicated by the sign “*”. Most of these observations are translated, the rare exceptions being those on stories the meaning of which is already quite clear in the translation. For stories which are more intriguing, the translators have sometimes offered their own observations, which are indicated by the sign “•” and placed below the compiler’s observation on that story. Zen stories are well known for being rich in interpretive possibilities, and therefore provocative to the mind. By offering their own observations alongside those of the compiler, the translators hope to heighten the pleasure of the text for the reader and invite them to come up with their own interpretations.

5. A Glossary of Selected Sanskrit Terms used in the translated texts (printed in italics) is provided at the end of the book to avoid duplication of footnotes. “Buddha” and “buddha”, however, are not printed in italics as they have

long acquired currency in the English language. But an explanation of the different ways in which “Buddha” and “buddha” are used in the translated texts is provided in the Glossary.

6. The translators would like to thank Jiang Lansheng for her patience in answering our questions about the source text. We are also grateful to the Centre for Translation of the Hong Kong Baptist University, in particular Chow Pui Sze, Hui Wan Yin, Kwok Ho Sze, Lau Ming Pui, and Wong Kim Fan for their assistance in the preparation of the manuscript.

目 錄

CONTENTS

《一百叢書》總序	i
前言	iii
Introduction	vii
1. 不立文字 (初祖菩提達摩語錄) Not through the written word (Recorded Dialogues of the First Patriarch Bodhidharma)	2
2. 法佛無二 (二祖慧可語錄) Buddha and the Way of Buddha are the same (Recorded Dialogues of the Second Patriarch Huike)	6
3. 無人縛汝 (三祖僧璨語錄) Nobody has tied you down (Recorded Dialogues of the Third Patriarch Sengcan)	10
4. 非心不問佛，問佛不非心 (四祖道信語錄) The heart is Buddha, and Buddha is the heart (Recorded Dialogues of the Fourth Patriarch Daoxin)	12
5. 大廈之材，本出幽谷 (五祖弘忍語錄) Timbers for buildings come from secluded valleys (Recorded Dialogues of the Fifth Patriarch Hongren)	16

6.	佛性無南北 (六祖慧能語錄)	
	No regional differences	
	(Recorded Dialogues of the Sixth Patriarch Huineng)	18
7.	仁者自心動 (六祖慧能語錄)	
	Your minds are wavering	
	(Recorded Dialogues of the Sixth Patriarch Huineng)	22
8.	諸佛妙理，非關文字 (六祖慧能語錄)	
	The wonderful mysteries of Buddhist enlightenment	
	have nothing to do with the written word	
	(Recorded Dialogues of the Sixth Patriarch Huineng)	26
9.	何名禪定 (六祖慧能語錄)	
	Zen meditation	
	(Recorded Dialogues of the Sixth Patriarch Huineng)	28
10.	清淨法身 (六祖慧能語錄)	
	The nature of man is pure	
	(Recorded Dialogues of the Sixth Patriarch Huineng)	32
11.	一燈能除千年暗 (六祖慧能語錄)	
	One bright lamp can clear away the darkness of ages	
	(Recorded Dialogues of the Sixth Patriarch Huineng)	36
12.	無別之性 (六祖慧能語錄)	
	No qualitative difference	
	(Recorded Dialogues of the Sixth Patriarch Huineng)	38

13. 識心見性 (六祖慧能語錄)
 Know your own mind, discover your own nature
(Recorded Dialogues of the Sixth Patriarch Huineng) 40
14. 頓悟見佛 (六祖慧能語錄)
 In the moment of enlightenment you see Buddha
(Recorded Dialogues of the Sixth Patriarch Huineng) 42
15. 法地若動，一切不安 (善慧語錄)
 If the foundations of *dharma* stir, all will be upset
(Recorded Dialogues of Shanhui) 46
16. 本無所斷，亦無所得 (法融語錄)
 Nothing to give up, and nothing to acquire
(Recorded Dialogues of Farong) 50
17. 無心恰恰用 (法融語錄)
 When you are not concentrating, you are concentrating
(Recorded Dialogues of Farong) 52
18. 一切自看 (崇慧語錄)
 You have to work things out for yourself
(Recorded Dialogues of Chonghui) 54
19. 八十老人行不得 (道林語錄)
 Not even an eighty-year-old can do it
(Recorded Dialogues of Daolin) 58