



文化的脉络

禅

Chinese Zen
Buddhism

「拈花一笑，
佛语禅心」

刘涛◎编著

全国百佳图书出版单位
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禅宗的起源与传承

The Origin and Development of Zen Buddhism

佛教诞生于公元前6世纪的古代印度，于两汉时期经西域传入中国内地。在中国流传发展的过程中，佛教不断与中国传统的思想文化相互冲突、融合，逐渐形成了具有中国特色的佛教，而禅宗就是最具代表性的中国化佛教宗派之一。

Buddhism was founded in ancient India in the sixth century B.C., and introduced to China through the Western Regions in the Han Dynasty. In the processes of collision and compromise, Buddhism has more and more Chinese elements. Zen Buddhism is one of the most typical Chinese Buddhism schools and an important part of Chinese culture.





> 拈花微笑与禅宗之源

“禅”是梵语“Dhyāna”（禅那）的音译的略称，意译为“静虑”“思维修”，本是古印度各宗教派别通用的一种修行方法。在佛教中，禅有着特殊的重要意义。佛教认为通过静坐冥思，将思想专注于某一点，从而体悟某些义理，可以求得身心平和。佛教传入中国后，在南北朝时期到唐代，禅学逐渐由一种修行方法演变成一个完整的佛教流派，这就是中国禅宗，千余年来对中国人的影响至深。

关于中国佛教禅宗的起源与传承，历史上曾出现了许多带有神秘色彩的传说。据《大梵王问佛决疑经》记载，一次，大梵天王将一枝金色波罗花献给释迦牟尼佛祖，请佛祖为众生说法。释迦牟尼面对众

> Plucking a Flower and Smile, the Origin of Zen Buddhism

Zen (Chinese term *Chan*), a Japanese reading is a brief phonetic rendering of the Sanskrit Dhyāna, which is translated as “meditation” according to its meaning. It was a practice method commonly used by all ancient Indian religions. It means a lot and plays a special part in Buddhism. Buddhists always concentrate their minds on one point by practicing meditation to understand some principles and seeking for peace of their bodies and minds. After being introduced into China, Zen developed into one of the Buddhism schools from a mere practice method during the period of the Southern and Northern Dynasties to the Tang Dynasty (420-907). That is Chinese Zen Buddhism, which has deeply influenced Chinese people for more than one thousand years.



• 《拈花微笑图轴》齐白石（现代）

Plucking a Flower and Smile, by Qi Baishi (Modern)

There are several mysterious stories about the origin of Chinese Zen Buddhism in history. One is said that one day the Greater (Brahma) King sent a golden udumbara to the founder of Buddhism Sakyamuni and invited him to give lecture of Buddhism. Sakyamuni just showed the flower to his disciples around him without further explanation. Not understanding the Buddha's intent, all disciples just sat there silently. Only the venerable Kasyapa (Mahakashyapa) broke into a smile. Then Sakyamuni announced, "My method of enlightenment is to illuminate everything, to embrace everything and to approach things with a happy heart, seeing clearly their original face. My way is to teach through the mind, not through the written word, it's a special transmission separate from the scriptures, I shall pass on the Zen mind to Kasyapa." This method of transmitting only personally to one principle through

生默然不语，只是手拈鲜花，环示大众。众人皆不解其意，只有佛祖的大弟子摩诃迦叶会心一笑，释迦牟尼当即宣布：“吾有正法眼藏，涅槃妙心，实相无相，微妙法门，不立文字，教外别传，付嘱摩诃迦叶。”所谓“正法眼藏”指的就是普照一切的根本佛法，而“不立文字，教外别传”指的是禅宗义理不

涉文字、不依经卷，而依靠师徒之间的内心体悟与契合来传法，不同于之前的教理，另有传承的法门。这正是禅宗传承的精义所在。就这样，摩诃迦叶被列为古印度禅宗的第一代祖师，而禅宗的渊源也直接上溯到佛祖释迦牟尼。摩诃迦叶之后，禅宗在古印度又辗转相传了二十七代，这就是禅宗史上著名的“西天二十八祖”之说。

mind independently of written text and its difference from other scriptures is unique. Thus, Kasyapa became the First Patriarch of Zen Buddhism in ancient India and the origin of Zen can be trace back directly to Sakyamuni. Since Kasyapa, there were twenty-seven Patriarchs in India. That's the well-known "Twenty-eight Patriarchs of Western Region" in the history of Zen Buddhism.

摩诃迦叶与阿难

在中国的佛教寺院中，大雄宝殿里祀奉的释迦牟尼佛像的两边，总是侍立着摩诃迦叶与阿难两位尊者，成为一佛二弟子的格局。摩诃迦叶出生于古印度摩揭陀国王舍城，是佛陀生前最得意的门生，被列为佛祖十大弟子之首。阿难是“阿难陀”的简称。他是释迦牟尼的堂弟，25岁就跟从佛陀出家，在佛陀身边侍奉多年。他博闻强记，被称为“多闻第一”。佛陀入灭后，摩诃迦叶主持了第一次结集三藏（即经、律、论）经典的会议。在大会上，阿难背诵了释迦牟尼生前所讲的佛法。按经、律、论分类加以整理后，就是现在我们所见的佛经的最初形式了。现在佛经的第一句往往是“如是我闻”，就是指这是由阿难亲耳听佛讲说后背诵出来的。

Kasyapa and Ananda

Statuary of three venerable sages is commonly seen in the main hall of Chinese Buddhist temples. They are Sakyamuni and his two disciples, Kasyapa and Ananda. Kasyapa was born in Rajgir of Magadha, India. He was the outstanding disciple of Sakyamuni and was



• 洛阳龙门石窟中的一佛二弟子像

Statuary of Buddha and Two Disciples in Longmen Grottoes, Luoyang

considered as the chief of ten principal disciples. Ananda was a cousin of Sakyamuni by their fathers and followed him since he was 25 and became his devoted personal attendant. He had extensive knowledge and extremely good memory, often was called Heard Much No.1. After Buddha's Parinibbana, Kasyapa convened the First Buddhist Council. In the council, Ananda recited many of the Buddha's discourses which later were classified according to Sutra, Vinaya and Abhidharma, turned into the original form of the Buddhist Scripture we see now. And it's also the reason of the texts always begin with "Thus I have heard".



> 从初祖到六祖

当禅宗第二十七祖般若多罗选中菩提达摩作为继承人时，曾对他说：“希望你在我去世后60年，到震旦（即中国）去广传佛法。”于是，在中国南朝梁武帝普通年间（520—527），菩提达摩自印度航海来到广州。梁武帝是一位笃信佛教的皇帝，他得知菩提达摩来到中国的消息后，立刻派遣使臣到广州迎请达摩到都城金陵（今南京），并在宫中接见了 him。

梁武帝问达摩：“朕即位以来，营造佛寺，译写经书，度人出家不知多少，有什么功德？”

达摩说：“并没有功德。”

梁武帝问：“为什么？”

达摩说：“这些是有为之事，不是实在的功德。”

> From the First Patriarch to the Sixth Patriarch

When Bodhidharma was selected as the heir by the twenty-seventh Patriarch Prajnatarā, he was told, “I wish you could transmit Buddhism to China after my passing away 60 years.” So Bodhidharma reached Guangzhou from India by sea in the reign of Emperor Wu of the Liang Dynasty (520-557). As soon as knowing Bodhidharma arrived at China, Emperor Wu of Liang who was a fervent Buddhist sent official to invite Bodhidharma to his palace in capital city Jinling (now Nanjing).

Emperor Wu asked Bodhidharma, “Since I established the Liang Dynasty, I have built Buddhist temples, have translated and copied sutras and have persuaded countless people receiving Buddhist precepts, how much karmic merit have I earned?”



• “达摩渡江”木雕

Woodcarving Bodhidharma Crossing the River

Bodhidharma replied, “None.”

Emperor Wu asked, “Why is that?”

Bodhidharma said, “Good deeds had done with worldly intent bring good karma, but no merit.”

However, Emperor Wu didn't realize the truth of Bodhidharma's words, who felt that the talk was not very congenial and travelled to the northern Chinese Kingdom of Wei. It is said that Emperor Wu regretted his having let Bodhidharma leave and dispatched his man rode fast horse to chase after Bodhidharma trying to beg him return. By the Yangtze River, the man saw Bodhidharma standing on a piece of reed floated away. That's the famous allusion “Crossing River by Reed”. He came to Shaolin Monastery in Mount Song and faced a wall for nine years, not speaking for the entire time in a cave on the Wuru Peak of Shaoshi Mountain. Now the cave is called Damo

然而，梁武帝没有领悟到他话中的真意。达摩发现二人话不投机，于是趁夜悄悄来到长江边，准备渡江北上。传说梁武帝发现达摩离去，曾派人骑快马去追，结果追到江边时，只看到达摩脚踏一枝芦苇，在江面上飘然而去。这就是著



白马驮经与佛教的传入

佛教到底是何时传入中国，学术界至今未有定论，其中有两种说法最有影响力。一种说法认为，西汉哀帝元寿元年（前2），西域大月氏国的国王派使者来到当时中国的都城长安（今陕西西安），向一个名叫景卢的儒生口授佛经。还有一种传说更具神秘色彩。相传在东汉永平七年（64），汉明帝夜里梦见一个神人身披金光在大殿前飞行，第二天向大臣询问此梦有什么寓意。太史傅毅回答说：“西方有名为‘佛’的神仙，陛下梦见的恐怕就是他。”明帝于是派蔡愔、秦景等人到西域求佛。三年后，他们在西域遇到高僧迦叶摩腾和竺法兰，便邀请他们来华。迦叶摩腾、竺法兰用白马驮着佛像、经卷来到洛阳。明帝下旨在洛阳城建造白马寺供他们居住。两位高僧在寺中译出了被认为是中国最早的佛经译本的《四十二章经》。自西晋以来，这个说法一直在佛教徒中盛传不衰。今天的学者一般认为，佛教是在西汉末、东汉初（公元元年前后）逐步传入中国的。到了东汉末年桓帝、灵帝时代（147—189），佛教在中国流传的史料才逐渐丰富，记载也日益翔实起来。



• 河南洛阳白马寺（图片提供：全景正片）

White Horse Temple in Luoyang, Henan Province

White Horse Carrying Sutra and Introduction of Buddhism in China

The exact date of the introduction of Buddhism is a disputed question not yet settled by historians, but there are two theories rather influencing. One of which said the entrance started in the first year of Emperor Ai's Reign (2 B.C.) in the Western Han Dynasty, the King of Dayuezhi Kingdom from the Western Regions sent envoy to Chang'an, the capital city of that time, now called Xi'an in Shaanxi Province. The envoy dictated sutra to a Confucianism scholar Jing Lu. The other is more mysterious. In the 7th year of Yongping (64), Emperor Ming of Han was said to have dreamed of a spirit, who emitted rays of golden light flying in front of the great hall. Next morning he asked his advisers what the dream meant. Grand astrologer Fu Yi said, "There is a spirit called Buddha in the west, which appeared in your majesty's dream should be him." The emperor then ordered Cai Yin and Qin Jing to go west looking for the Buddha. Three years later they met eminent monks Kasyapa-Matanga and Dharmaratna in India, and brought them back to China along with the sutra and Buddha statue carried by a white horse. When they reached the Eastern Han capital of Luoyang, the emperor had the White Horse Temple built for them. In this temple they are said to have translated the *Sutra of Forty-two Chapters* which was regarded as the first translation of sutra and believed by Buddhist since the Western Jin Dynasty (265-317). But today most scholars think Buddhism was introduced in China before that time, sometime around the late Western Han Dynasty and the early Eastern Han Dynasty, at the beginning of the first century. The recordings of Buddhism's spreading in China were more and accurate during the reigns of Emperor Huan and Emperor Ling (147-189) of the Eastern Han Dynasty.



• 《白马取经图》丁云鹏（明）

Painting of White Horse Carries Sutra by Ding Yunpeng (Ming Dynasty, 1368-1644)



• 《达摩面壁图》宋旭（明）

Painting of Bodhidharma Gazing the Wall by Song Xu (Ming Dynasty)

Cave. Bodhidharma is revered as the First Patriarch of Chinese Zen Buddhism and Shaolin Monastery is regarded as the Ancestral Temple of Zen Buddhism.

Huike (487-593) the Second Patriarch of Zen Buddhism was the first disciple of Bodhidharma. He had been called Shenguang and a scholar in Buddhist scriptures and classical Chinese texts. He went through much suffering came to Shaolin Monastery and was eager to take Bodhidharma as his teacher, but was refused initially. Not getting disheartened, he stayed by Bodhidharma when the master practiced his “wall-gazing” in the cave. One winter day Bodhidharma practiced zazen in the backyard till midnight when snowed. Shenguang stood outside all night. In the morning Bodhidharma saw Shenguang still stood there with snow reached his knees, he asked him why he was there. Shenguang replied that

名的“一苇渡江”的典故。渡过长江后，达摩进入北魏境内，来到嵩山少林寺，在少室山五乳峰上的山洞里面壁九年，此洞后称为“达摩洞”。菩提达摩被奉为中土禅宗的初祖，少林寺也因此被奉为“禅宗祖庭”。

禅宗二祖名叫慧可（487—593），是达摩的大弟子。他原本法名叫神光，早年曾在南京讲经说法。达摩渡过长江来到少林寺后，



• 梁楷《八高僧图》中的“达摩面壁，神光参问”（宋）

Bodhidharma Gazing the Wall, Shenguang Asking Dharma from Painting of Eight Eminent Monks, by Liang Kai (Song Dynasty, 960-1279)

神光历尽辛苦，追随而来，一心想拜达摩为师。达摩婉言拒绝了他，他却并不灰心，仍紧跟在达摩身后。达摩在洞里面壁坐禅，神光就侍立在侧，寸步不离。一年寒冬，达摩在后院坐禅，直到深夜，下起了鹅毛大雪，神光一动不动地站在雪里，不久双膝就被积雪淹没了。第二天一早，达摩看到神光还在雪里站着，问道：“你站在这里干什么？”神光答道：“向佛祖求法。”达摩说：“要我给你传法，除非天降红雪。”神光于是抽出随

he wanted Dharma from Bodhidharma. Bodhidharma refused saying, “Only if the snow was red.” Shenguang pulled out a knife and cut off his left arm, his blood splashed on the snow. Bodhidharma was moved by his resolve, then accepted him as a student, and changed his name to Huike.

When Bodhidharma passed away in 536 (or 528), Huike took over his mantle, became the Second Patriarch of Zen Buddhism, which developed with much difficulty due to the difference between Bodhidharma's way and the way was popular in northern China.