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THE SUTRA OF
HUI NENG

坛经

英译 黄茂林
今译 顾璨章

湖南出版社

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〔唐〕慧能 著 英译 黄茂林
今译 顾瑞荣 编校 顾瑞荣



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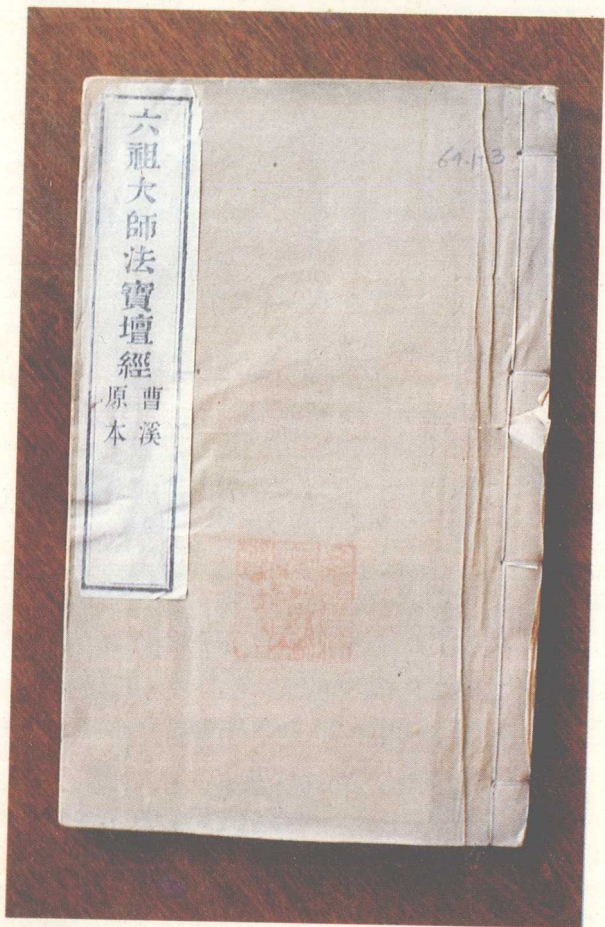
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1929 年黄茂林英译
《坛经》封面

SUTRA SPOKEN BY THE
SIXTH PATRIARCH, WEI
LANG, ON THE HIGH SEAT
OF THE GEM OF LAW.

(MESSAGE FROM THE EAST)

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出版说明

中国是四大文明古国之一，对人类文化的发展作出了伟大的贡献。近代以来，随着西方殖民主义者的东侵，中西文化接触、撞击、交流；同时，中国文化西渐，对西方产生了较大的影响。在早期，这种影响主要是通过来华传教士译介中国文化、历史，特别是儒家经典而实现的。1594年（明万历二十二年），意大利传教士利玛窦翻译的《四书》拉丁文本，是儒家经典最早的西文译本。自那以后，特别是本世纪以来，许多中外名家学者在译介中国古典名著方面做了很多工作，为使中国文化走向世界付出了艰苦的劳动。有名的如辜鸿铭、林语堂、英国人理雅各、德国人卫礼贤等，但他们的译介多欠系统全面，像理雅各英译的多卷本《中国经典》只是以四书五经为主。译介中带有偏重甚至偏见，未能全面适度地反映中华传统文化的本质和全貌。加上这项工作多由国外汉学家所为，其中的错误、缺漏和增添不少，许多译本问世时间较早，未能吸收利用许多新的研究成果，有鉴于此，我们组织编译校注出版本丛书，以期推动中国文化的对外宣传介绍工作。

本丛书所称的中国古典名著，系指传统四部分类“经、史、子、集”中最能代表中国思想、文化和学术传统的典籍。其中有现成英译本的，组织专家校注，或修改

成全新译本；无英译本的，则组织新译。校注、修改或新译，均充分利用当代研究成果，以期提高质量，方便读者。

本丛书有关编例如下：

一、每本书前附前言，介绍全书内容、体例、写作经过和通行版本，以及著作者的生平、重要著述和学术影响；同时介绍该作品的西传及英文译本的情况。如系选本，说明选编原则。

二、古文原著，除译者已有明确指称，仍用其所据版本外，一般选用通行本，如阮刻本《十三经注疏》，中华书局标点本二十五史及《四部备要》中的子、集著作等。排印时一律采用简体字、新式标点，并作必要的考注（注释力求简要，不详征博引，一般只说结论）。为方便一般读者，同时附白话译文。

三、英语译文如系旧译，择善本而从，多本参校，并作必要的英文注释。人名、地名、专有名词等词语，除某些约定俗成的译名外，一律按汉语拼音方案拼写，某些词语音译、意译可并存，加括号区分之。

我们希望这套丛书能赢得读者的喜爱，也盼望大家鼎力支持，多提建议，使它不辜负读者的期望。

湖南出版社译文编辑室

1992年12月

PUBLISHER'S WORDS

China is one of the four countries with an ancient civilization. She has made great contributions to the development of human culture. In modern times, during the period when the Western colonialists invaded the East, the culture of China came into contact, impact and exchange with that of the West. Meanwhile, it spread to the West and had a great influence on it. In the early years, the influence was realized mainly through the missionaries' introduction and translation of China's culture, history, and classics, especially the works of the Confucian school. Matteo Ricci, an Italian missionary, translated the *Four Books* into Latin in 1594 (Wanli 22, Ming Dynasty). It was the first foreign language version of the Confucian works. Since then, particularly in this century, many famous scholars and writers have taken pains in introducing and translating Chinese classics and made great contributions in helping Chinese culture enter into the world, among whom are Ku Hungming, Lin Yutang, James Legge, an English writer, and Richard Wilhelm, a German scholar, etc. However, what they have translated and introduced show a deficiency in its system and in completeness. For instance, Legge's English version of the translated "Chinese Classics" in several volumes are chiefly based on the *Four Books* and the *Five Classics*. The emphasis he laid on, even including his prejudices found in his works of translation and introduction, fails to appropriately reflect the essence and the many-sidedness of China's traditional culture. In addition, as this work was mostly accomplished by sinologists overseas, many versions of translation are now old and out-dated, and besides, errors, omissions, and excessive addition are numerous. Such translated works could not have absorbed or made use of the

findings achieved by Chinese contemporary researchers. In consequence, we are now engaged in organising the compilation, translation, revising and annotation work of this series of books for publication, to promote the work of spreading Chinese culture abroad.

This series of books known as the academic works of Chinese classics embody the classics derived from the four categories Jing, Shi, Zi, Ji (Confucian Classics, History, Philosophy, Belles-lettres) that can best represent Chinese ideology, culture and academic tradition.

Among these works, for the ones that have existing versions of English translation we shall organise experts to revise and annotate the previous editions, or to publish them after thorough revising as completely new texts. As to the ones that have no existing translations, we shall organise scholars to translate the text. Full use will be made of the findings achieved by contemporary research workers in the course of revising, annotating, checking or translating so as to improve the quality, thus making it easy for the reading public.

The layout of this series of books are as follows:

1. Each book is preceded with a foreword, presenting the contents of the whole book, its layout, its entire process of writing, the circulating copies, the biography of the author, and his important works and academic impact. Simultaneously, the process of translating the original text into English is introduced. In case of an abridged edition, the guiding principles is stated.
2. As to the original of the classics, the edition that is in wide circulation is generally chosen except when the translator has already specified a certain edition. For example, the engraved copy of Ruan's *Shi San Jing Zhu Shu*, the edition of "Twenty-five Histories" published by Chong Hua Publishing House with punctuation marks, and the works in the *Si Bu Bei Yao* are chosen and the simplified characters and punctuation marks of the new system are used in printing. Furthermore, necessary annotations will be made, and detailed citation or co-

pious quotation is to be avoided, and only conclusions are generally given. In order to be convenient for readers to read, we attach the Chinese version to it.

3. If the English translation is one of the previous versions, it is imperative to choose the reliable one but use others as our reference and at the same time making necessary English annotations. For names of persons and places and special terms, they are spelt according to Chinese Phonetic Alphabet, except the accepted transliterations. Some of the nouns or terms can be rendered by both transliteration and free translation. Brackets are employed to distinguish one from the other.

We hope this series will win appreciation from our readers both at home and abroad. We also long for their supports and suggestions so that this series may live up to the expectations of the reading public.

Translation Division
Hunan Publishing House

December, 1992

前 言

中国佛教在唐代走向鼎盛，禅宗是佛教中流传最深远、影响最广泛的一个宗派，其实际奠基者是慧能（638年—713年）。他被尊为东土第六祖，他的应机说法及生平由弟子法海等记录整理而成《坛经》，这是佛教史上除释迦牟尼说法之外唯一一部被尊称为“经”的作品。

《坛经》对禅宗、对佛教、对中国文化、对活过的人们以及现在正活着的人们都有着难以估量的价值，它与儒家的《四书》、道家的《老子》、《庄子》等共同映照着这整个文化史和人们的生存时空。这些经典对于人的完美自由的存在有着巨大的启示意义。

《坛经》在历史上有过许多版本，比较具有代表性的版本有：

①敦煌本。不分卷，大约是780年的写本，在本世纪20年代从伦敦大英博物馆藏的敦煌卷子中被发现，校订后收入《大正藏》。题为“《南宗顿教最上乘摩诃般若波罗蜜经六祖惠能大师于韶州大梵寺施法坛经》一卷，兼受无相戒弘法弟子法海集记”。

②惠昕本。二卷，由晚唐宋初禅师惠昕改编、删定，成书于宋乾德五年（967年），题为《六祖坛经》。后传入日本，经兴圣寺翻刻，故又称兴圣寺本。

③契嵩本。据记载，此本子为三卷，由宋代禅师契嵩编定，刊行于宋仁宗至和三年（1056年）。但现存的契嵩本只有一卷，且是明代的刻本。学术界也称其为“明藏本”或“曹溪原本”。

④德异本。不分卷，由元代禅师德异编定，刊行于元至元二十七年（1290年）。在日本有元延祐三年（1316年）的刻本，故

又称为“延祐本”，题为《六祖法宝坛经》。

⑤宗宝本。不分卷，由元代禅师宗宝编定。刊行于至元辛卯年（1291年），题为《六祖大师法宝坛经》。

这些版本在体例、字数上虽有较多差异，但在内容上并无多大出入，所反映的慧能的基本思想是完全一致的。后代最为流行的是德异本与宗宝本。这两个底本大致相同，我们采用的就是参校以宗宝本的德异本。

最早的《坛经》英文本就是1929年黄茂林先生因狄平子先生之邀而翻译的，当时由有正书局出版发行，传入西方甚多。1932年Dwight Goddard先生根据黄茂林的译本又出版了一个英文译本，首次载于1932年美国Thetford Vermont出版的《A Buddhist Bible》中。但据Christmas Humphreys先生说，那个版本旨在具有较强的可读性，但与《坛经》原意相差甚大。于是，在1952年12月之前，Christmas Humphreys先生在文法、用词上完成了对黄译的改进，使黄译本更加完美。1956年这个修改本在新加坡、马来西亚等地出版发行，1992年香港也出版发行这个修改本与原文《坛经》的合编本。现在我们采用的就是由黄茂林先生翻译，Christmas Humphreys先生修改的英文本。

黄维楚先生在编排对照本时，发现黄茂林先生的原译本有7处遗漏，以后我又找出了另外3处遗漏，而Christmas Humphreys先生的修改本也仍有这些遗漏。经过仔细考查，我认为其中3处明显的遗漏，很有可能是初版时的漏排所造成的，因为这3处是偈中之句，黄茂林先生通达佛学，不可能漏译这些关键性的句子。其他几处则多有可能是疏忽而致的漏译，或可能是为避免重复而不译的，或是由于黄茂林先生依据比较严格的《坛经》版本而不译的。针对目前比较通行的版本，我们作了补译，并把它放在括号中。

白话翻译主要参照了台湾东方佛学院第二届同学所编的《六

祖坛经注释》(1969年台湾出版)以及美国万佛城宣化上人的《六祖法宝坛经浅释》(1993年上海佛学书局出版)。得益于上述两者的实在太多太多,在某些偈语的翻译上,我甚至直接采用了两者精妙的解释。此外也参考了魏道儒先生的《白话坛经》(1992年三秦出版社出版)。在此一并致谢。

此外,我们根据经文内容的连贯性,对英文修改本和古文的某些段落划分也作了调整。

本书的英文校订由黄维楚、虞莉和我担任,白话翻译由我担任,前言的英文翻译由虞莉担任。

顾瑞荣

1994. 11. 7.

于华东师大清乐居

INTRODUCTION

Chinese Buddhism reached its prime during the Tang Dynasty. The Zen sect is the most widely-disseminated and most influential sect in Buddhism. Its real founder is Hui Neng (638—713). He was venerated as the 6th Patriarch in China. His speeches and biography were recorded and compiled by his disciple Fa Hai and then formed into *The Sutra of Hui Neng*. This is the only work which bears the designation of 'sutra' in Buddhism history except sermons of Lord Buddha.

The Sutra of Hui Neng is invaluable to the Zen sect, to Buddhism, to Chinese culture, and to people who have lived and are living. It, together with Confucianism's *Four Books*, Taoism's *Lao Zi*, and *Zhuang Zi*, shines over the whole cultural history and people's living time and space. These scriptures have given great revelation to the perfect and free existence of the human being.

In history, *The Sutra of Hui Neng* has had many versions. The comparatively representative versions are:

1. The Dun Huang Version, which is not volumned. Copy of around 780 A. D. . It was discovered in Dun Huang Volumn kept by the British Museum in London in 1920's. After revision, titled *Southern Sect Sudden School Most Supreme Mahaprajnaparamita Sutra Spoken by Hui Neng the 6th Patriarch at Da Fan Temple in Shao Zhou on the High Seat of 'The Treasure of The Law'*,

One Volumn, Compiled and Recorded by Disciple Fa Hai, it was collected into *Dazheng Zang*.

2. The Hui Xin Version, two-volumn, which was compiled and revised by Zen Master Hui Xin who lived in late Tang Dynasty and early Song Dynasty. It was finished in 967 (Qian De 5, Song Dynasty), titled *Sutra of the 6th Patriarch*. Later it was spread to Japan and reprinted by Kosei Temple. So it is also called "The Kosei Temple Version".

3. The Qi Song Version. It is recorded that this version has three volumns, which was compiled by Zen Master Qi Song of the Song Dynasty. It was published in 1056 (Zhi He 3, Song Dynasty). But the remaining Qi Song Version has only one volumn, which is an impression of the Ming Dynasty. Hence, the academic circle also calls it "The Ming Version" or "The Caoxi Original Version".

4. The De Yi Version, which is not volumned but sectioned into 10 parts. It was compiled by Zen Master De Yi of the Yuan Dynasty and published in 1290 (Zhi Yuan 27, Yuan Dynasty). In Japan there is an impression of 1316 (Yan You 3, Yuan Dynasty). So it is also called "The Yan You Version". It is titled *Sutra Spoken by The 6th Patriarch on the High Seat of 'The Treasure of the Law'*.

5. The Zong Bao Version, which is not volumned but chaptered into 10 parts. It was compiled by Zen Master Zong Bao of the Yuan Dynasty and published in 1291 (Xin Mao Year, Yuan Dynasty), titled *Sutra Spoken by the 6th Patriarch Master on the High Seat of 'The Treasure of the Law'*.

Although these versions differ a lot in the layout and

length, they have little difference in the contents. Hui Neng's basic thoughts which are reflected in them are completely consistent. The most popular editions are the De Yi Version and the Zong Bao Version, which are literally the same. Here we have adopted the De Yi Version complemented according to the Zong Bao Version.

The earliest English translation of the Sutra was completed by Mr. Huang Maolin in 1929 upon invitation by Mr. Di Pingzi and circulated by You Zheng Press and a lot of copies were imported to the western world. In 1932, Mr. Dwight Goddard published another English version based upon the translation of Mr. Huang Maolin. It first appeared in *A Buddhist Bible* published at Thetford Vermont, USA in 1932. But according to Mr. Christmas Humphreys, though this version was meant to be more readable, it varied a lot from the original meaning. Hence, Mr. Christmas Humphreys made some alterations to Mr. Huang Maolin's translation in grammar and wording before December, 1952. According to the limited information, this revised version was published and circulated in Singapore, Malaysia and so on in 1956. In 1992, the combination of this revised translation and the original Sutra was published in Hong Kong. Now what we have here with you is this version which was translated by Mr. Huang Maolin and revised by Mr. Christmas Humphreys.

When he arranged the Chinese-English edition, Mr. Huang Weichu found that there were 7 missing places in Mr. Huang Maolin's translation. Later I found other 3 places. They are also missed in Mr. Christmas Humphreys' revised version. After careful investigation, I think the three missing places were caused by

mistakes in the type-setting of the first version. Because these three places are sentences in stanzas. Mr. Huang Maolin had so thorough a knowledge about Buddhism that it was impossible for him to have omitted these key sentences. The other missing places, some might have been omitted because of neglect, some might have been omitted to avoid reiteration. And there are four missing places in the copy which were not translated by Mr. Huang Maolin on the sound basis of a strict Sutra. With a view to the fact that there are contents of these 4 places in the present popular editions, we made a complementary translation, and then put them in brackets.

My modern Chinese translation, for most part, is according to these two books; *Annotations of the Sutra of the 6th Patriarch* compiled by the second-year graduates from the Taiwan Oriental Buddhist School (1969, Taiwan) and *An Explanation of the Sutra Spoken by the 6th Patriarch on The Treasure of the Law* spoken by Master Xuan Hua at The Holy City of 10,000 Buddhas in USA. I benefit so much from these two books. In translating certain stanzas, I even adopted directly their wonderful explanations. In addition, I also took Mr Wei Daoru's *Sutra of the 6th Patriarch in Modern Chinese* as a reference book (1992, San Qin Publishing House). Here I extend my thankfulness to all of them.

Additionally, we also made some alterations in paragraphing some parts so as to keep the continuance of the sutra.

The revision work of the English translation of this edition was completed by Mr. Huang Weichu, Miss Yu Li and myself. The modern Chinese translation was done by myself. And the