

中国传统文化系列
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ZEN STORIES 禅说

The Staff and Shout of the
Venerable Ones

译者/BRIAN BRUYA(美)



尊·者·的·棒·喝



「蔡志忠>著」
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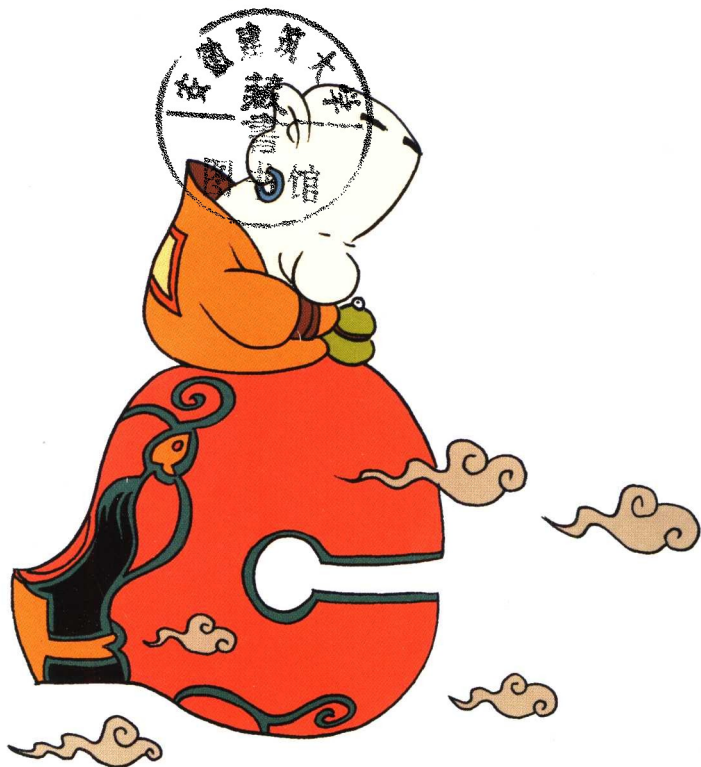
禅说

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蔡志忠/著 BRIAN BRUYA(美)/译



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Not reliant on the written word,
A special transmission separate
from the scriptures;
Direct pointing at one's mind,
Seeing one's nature, becoming
the Buddha.



一事，为「成佛」之道而已。所以古人说「禅宜默不宜说」；或谓「禅之一字，非圣凡所测」。法。既是「教外别传」，故无所依之经典；既「不立文字」，故亦无由以见理论的构想；只以「见性」达摩大师说：「不立文字，教外别传，直指人心，见性成佛。」是指出禅的立宗的基础及体验的方

一切事物的关系，是建立在不即不离上面。
一切。这里所说的涵盖，并不是说它具备一切事物；这里所说的泯绝，并不是说它离开一切事物。它和禅是一个最奇妙的东西，它不是任何事物；任何事物也都不出它的范围。它涵盖一切；同时也泯绝

What is Zen?

A baby fish once asked an elder fish:

I keep hearing people talk about this thing called the sea. Just what is the sea?

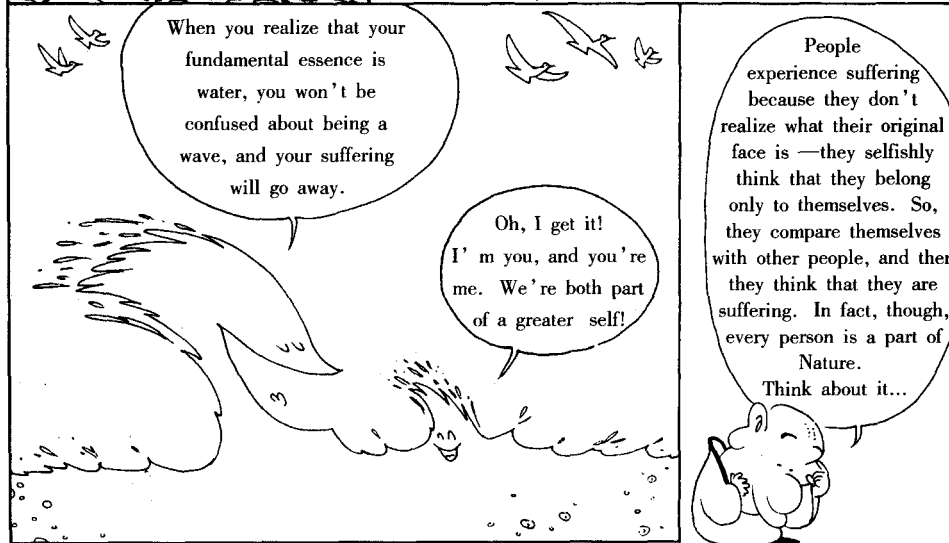
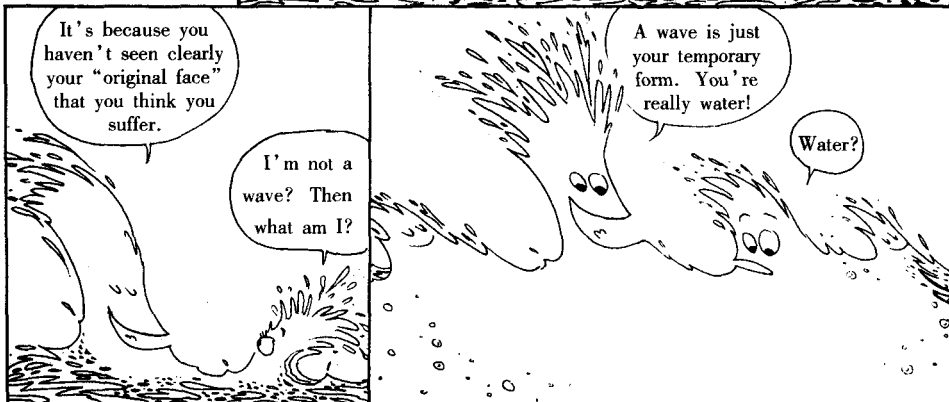
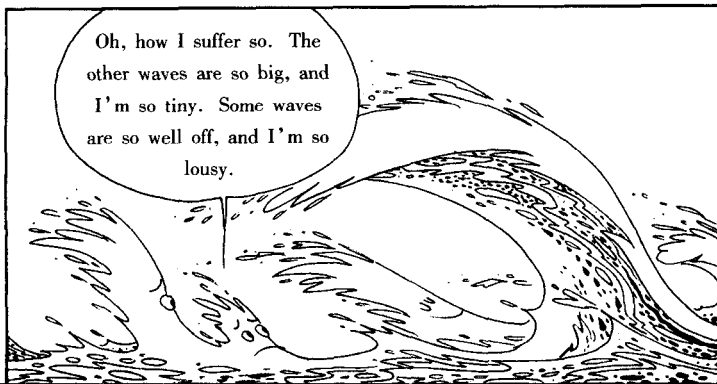
The sea is what surrounds you.

But why can't I see it?

The sea is within you and all around you. You were born in the sea and will die in the sea. The sea envelopes you, just like your own skin does.

Confucius said, "Fish forget that they live in lakes and rivers; people forget that they live in the magic of the Dao (Tao)." People live in a sea of Zen (Chan/Ch'an), yet they don't know what it is. Would you like to know what Zen is? Please, read on...

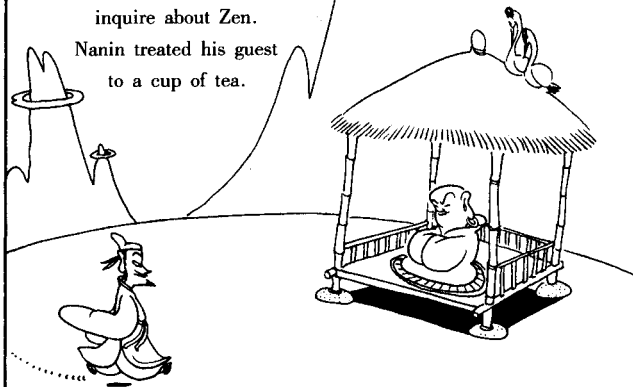
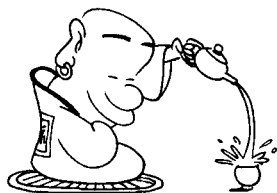
Enlightenment of the Wave



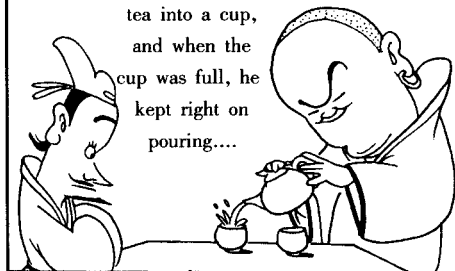
名，至于本质，便没有什么不同，故从这一元的立场成立万物一体观，是不应强划分其区别的。此的区别了。所以在禅观物，把万有生命的「法性」与人类的「佛性」，只就自觉的有无方面而标异其现代的科学，在外形上，要区别人类与其他的存在物，可是谈到内面的存在，可说便是不能认清彼

A Cup of Zen

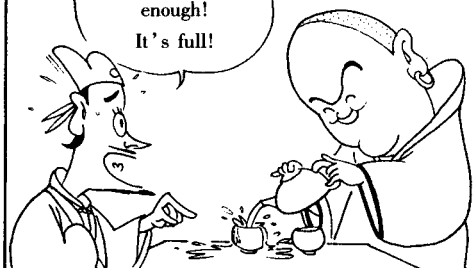
One day, a scholar went to see a Zen monk named Nanin to inquire about Zen. Nanin treated his guest to a cup of tea.



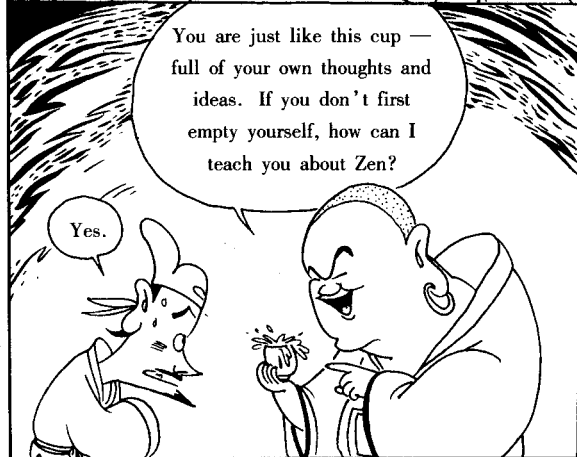
He poured the tea into a cup, and when the cup was full, he kept right on pouring....



Master, that's enough!
It's full!

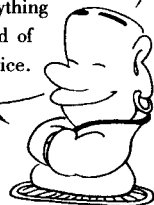


You are just like this cup — full of your own thoughts and ideas. If you don't first empty yourself, how can I teach you about Zen?



Yes.

If your mind is filled with your own prejudices, the truth that others speak can't be heard. When engaging in conversation, most people are in a hurry to express their own opinion, and as a result, they don't hear anything but the sound of their own voice.

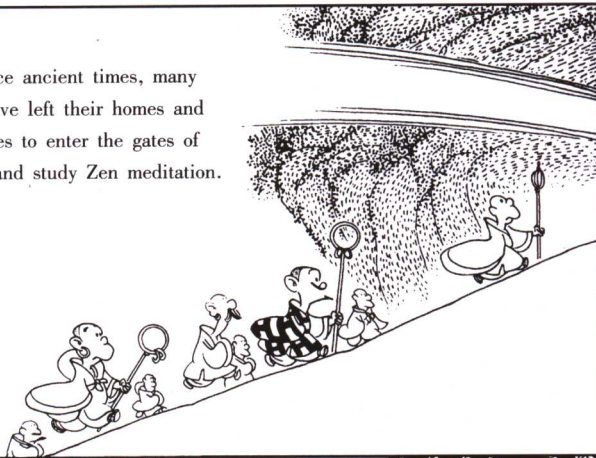


把你自己的杯子空掉，叫我如何对你说禅？」
了，不要再倒了！」「你就像这只杯子一样，」南隐答道：「里面装满了你自己的看法和想法。你不先
这位教授眼睁睁地望着茶水不停地溢出杯外，他再也不能沉默下去了，终于说道：「已经漫出来
他只以茶相待。他将茶水注入这位来宾的杯中，直到杯满，而后又继续注入。
南隐是日本明治时代（一八六八——一九一三）的一位禅师。有一天，有位大学教授来向他问禅，

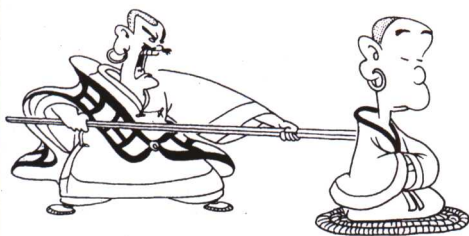
The Outcome of Enlightenment



Ever since ancient times, many people have left their homes and loved ones to enter the gates of Buddhism and study Zen meditation.



They expend a great amount of time and energy in disciplined contemplative training, but what is it that they gain?



If this question were posed to enlightened Zen masters, they would most likely answer:

般若波羅蜜多時照見五
尼合利乎色不異空空不
即是色空想行識亦復如
空相不生不滅不垢不淨
中九色九空想行識九
靜香味觸法九眼耳鼻乃至
亦九九明蓋乃至九老



When we stop differentiating, halt our delusions, and put an end to all thoughts, the two hindrances of discursive thought and intention will dissolve, and as our minds fill with peace, naturally, there will be "nothing" we won't understand.



Nothing



极致时，真如识自然自内发动起来，因之触着这发动的妙机。所以禅是把有无、凡圣、迷悟等的概念一切抛下，而入于无的三昧，使心成「无化」；一达到无的直地精进努力才得。

槃的妙境；可是这必须的要件，不是学说的研究，只是穷迫向自己的心路；要心路绝处，那就不可不慕无字，是参禅的人首先应该透过的关门，是佛性开显的第一步。因有了这一步的飞跃，才得打开涅槃

尊者的棒喝
禅
说

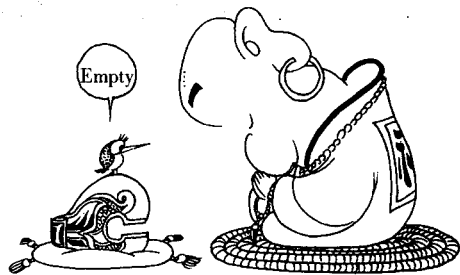
法、真智、真性，在这里显现。

离了一切对立，即是实相的境地，在这里，开始从根本主体上出现活动，创造新生命；于是真也、死也，原是一样：既没有与生相对的死，也没有与死相对的生，这就是「生死即涅槃」的意思。

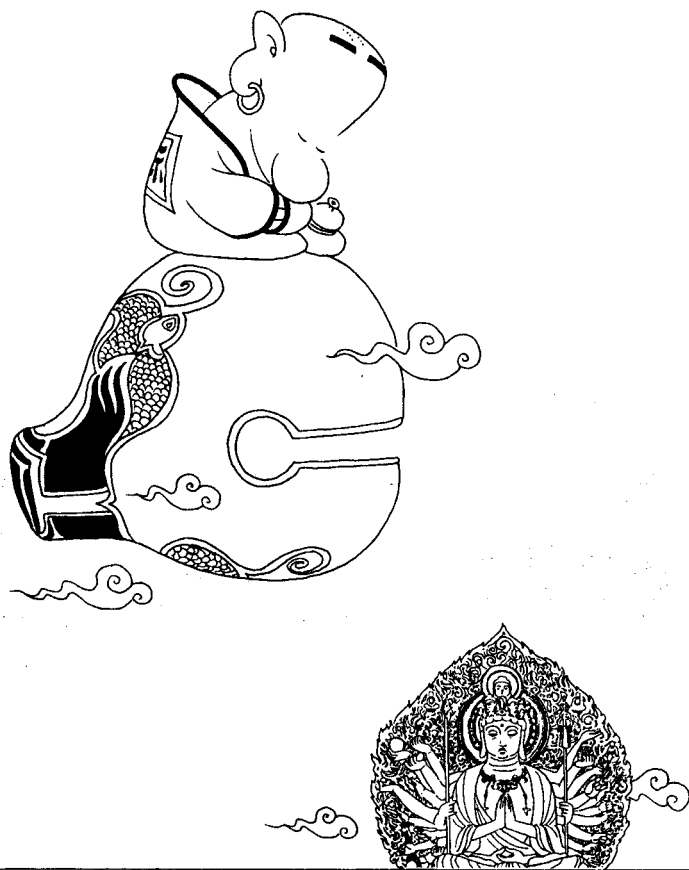
据禅的立场说：宇宙间的东西，都是独自存在，没有对立的，一切都是超对立的。所以生

If one engages in self-cultivation with the desire to sever the roots of defilement and erroneous thinking, it is not only to attain the tranquil realm of true emptiness which involves no-thought, no-idea, no-mind, no-self, etc.; it is also in pursuit of the wonderful wisdom that is experienced in and grows from a way of life that is different from the ordinary.

In that realm, the whole world is seen from one perspective, and there are no dichotomies; it is the true world where the self and others, as well as good and evil, are all transcended. "In confusion, the three realms exist; after enlightenment, the ten directions are empty." But how do we attain the realm of Nothingness and Emptiness?



The Staff and Shout of the Venerable Ones Zen Stories



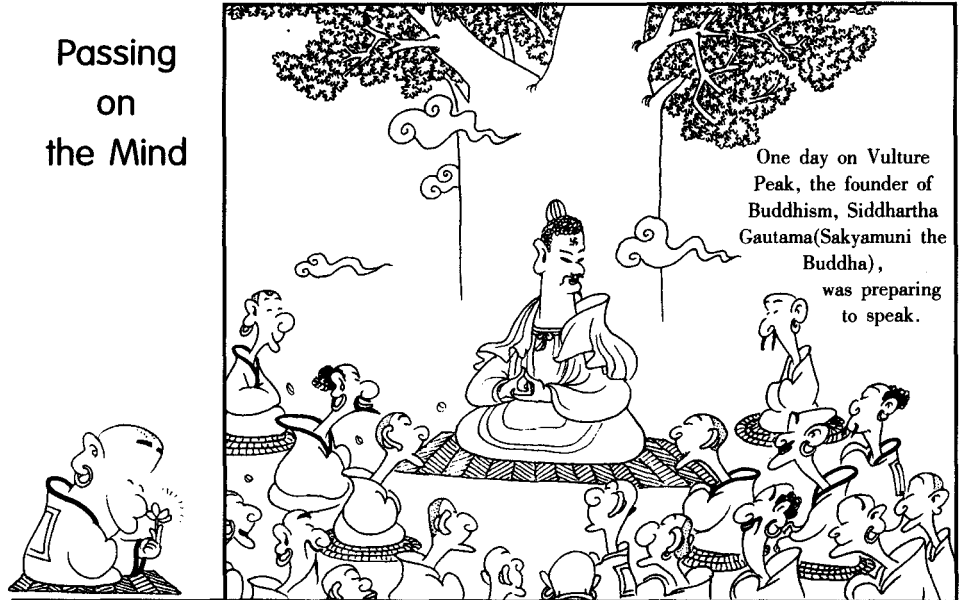
出一种安详与宁静的喜悦与自由，这就是禅的最基本含义。

外禅内定，是为禅定。「慧能认为心始终不着于外相（即心不去追逐外境及内意识的事物），时时呈现性自净自定。只为见境思境即乱。若见诸境心不乱者，是真定也。善知识！外离相即禅，内不乱即定。

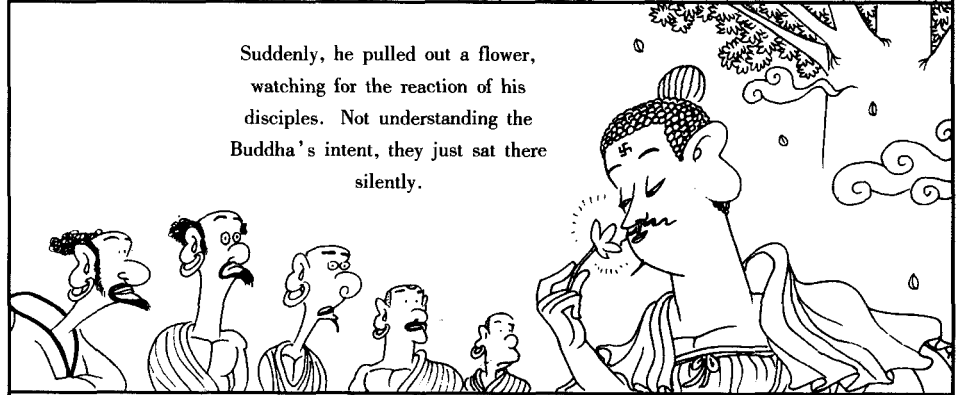
慧能大师对「禅」有如下解释：「何名禅定？外离相为禅，内不乱为定。外若着相，内心即乱。本

Passing on the Mind

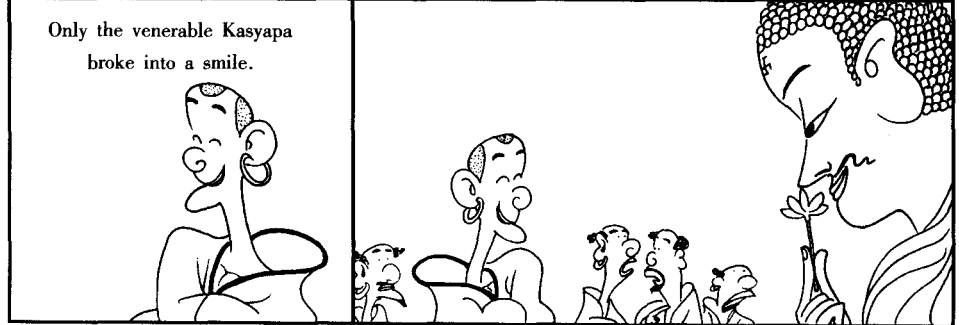
One day on Vulture Peak, the founder of Buddhism, Siddhartha Gautama (Sakyamuni the Buddha), was preparing to speak.



Suddenly, he pulled out a flower, watching for the reaction of his disciples. Not understanding the Buddha's intent, they just sat there silently.



Only the venerable Kasyapa broke into a smile.



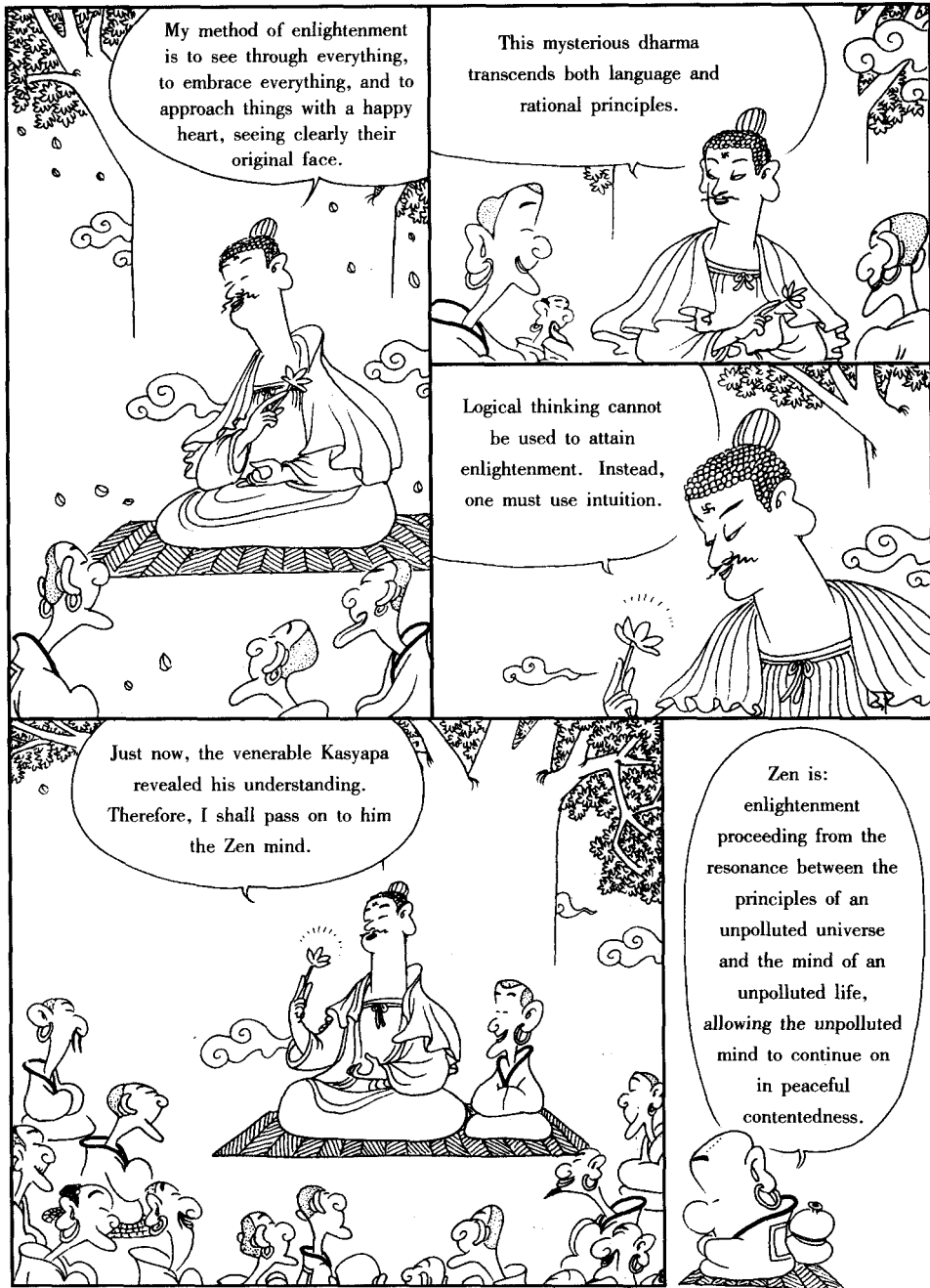
无传授，为什么独许迦叶？颂曰：拈起花来，尾巴已露。迦叶破颜，人天罔措！

眼藏作么生传？设使迦叶不笑，正法眼藏又作么生传？若道正法眼藏有传授，黄面老子诳瞒阎；若道

无门曰：黄面瞿昙旁若无人，压良为贱，悬羊头卖狗肉，将谓多少奇特。只如当时大众都笑，正法心，实相无相微妙法门，不立文字，教外别传，付属摩诃迦叶。」

世尊昔在灵山会上拈华示众，众皆默然，惟迦叶尊者破颜微笑。世尊云：「吾有正法眼藏，涅槃妙

《无门关》



如果后人都学迦叶的破颜，禅宗岂不变成了一场闹剧？
 这也许自知，乃是正法眼藏，涅槃妙心，不是文字语言所能表达的。不过迦叶的这一笑，也已有了相，
 ●迦叶这一破颜而笑，使得所有的天、人都罔然不知。因为迦叶何所见而笑，只有迦叶自己知道。
 文章，应该想想花未拈起前，是什么样的境界。
 ●实相本无相，可是拈起花来，已露形相，所以说已泄天机，露了尾巴。在这里便不能在拈花处大做
 ●迦叶尊者，即摩诃迦叶，禅宗印度法系的第一祖。

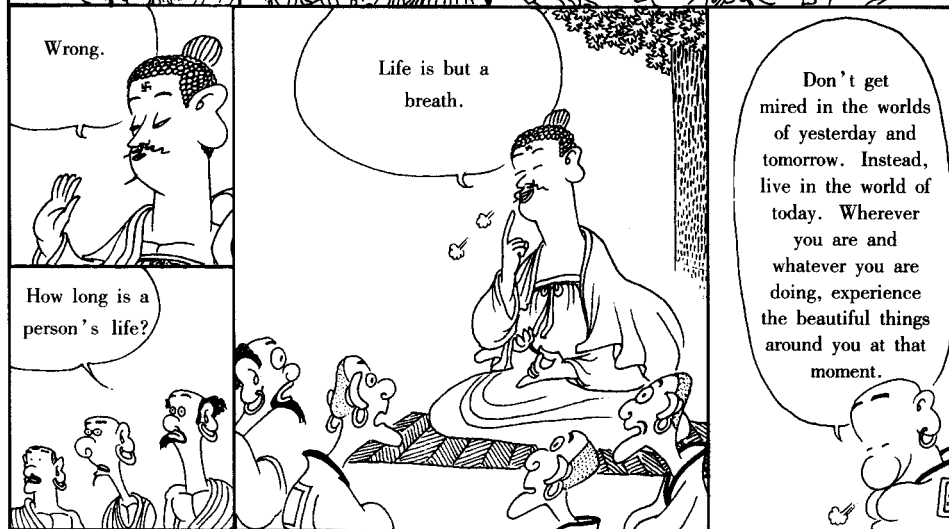
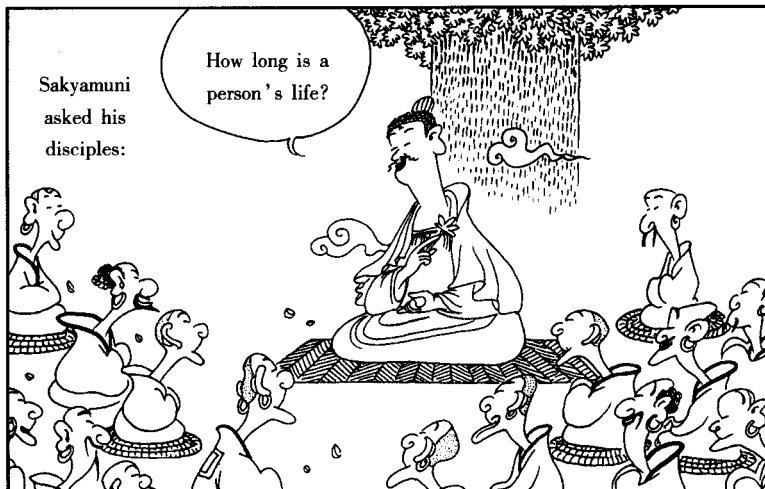
吴怡《公案禅语》

Seize the Moment

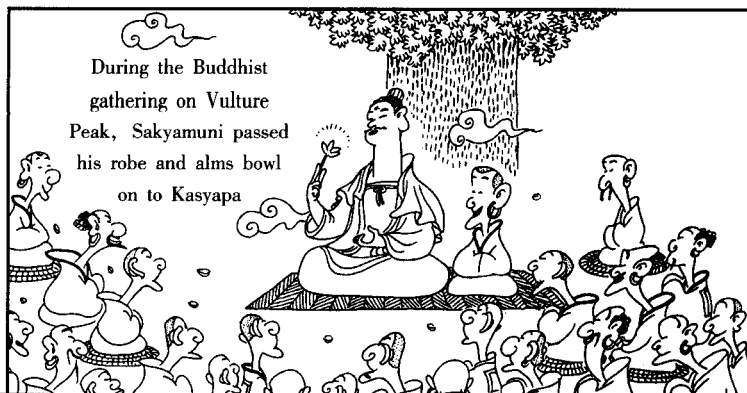
面破空。

世界，如陶家轮，着右掌中（空）。演七日以为一劫，促一劫以为七日（时）。都是一方面破时，一方以一切刹为一刹，以一刹为一切刹（空）。《维摩诘经》云：「以四大海水入一毛孔，断取三千大千（时）。」

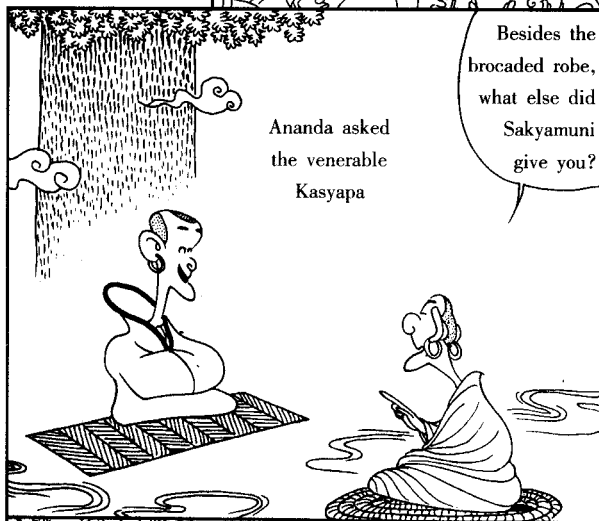
在佛学经典中，对于破时破空的文字特别多。如《华严经》云：「以一劫为一切劫，以一切劫为一劫」。



Kasyapa and the Flagpole

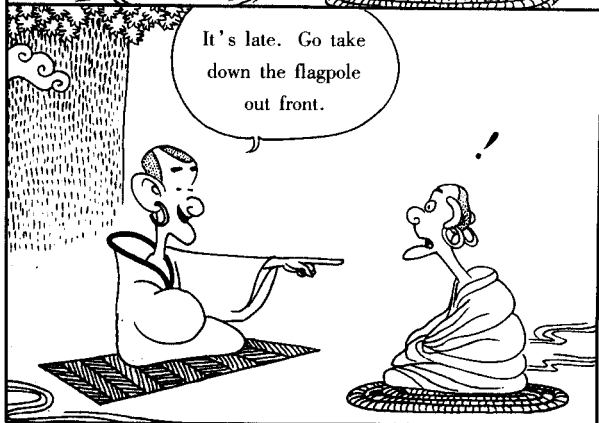


During the Buddhist gathering on Vulture Peak, Sakyamuni passed his robe and alms bowl on to Kasyapa



Ananda asked the venerable Kasyapa

Besides the brocaded robe, what else did Sakyamuni give you?



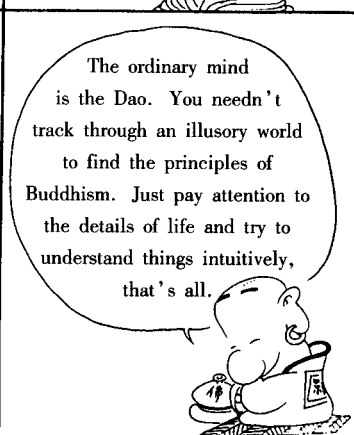
It's late. Go take down the flagpole out front.



Ananda!



Yes?



The ordinary mind is the Dao. You needn't track through an illusory world to find the principles of Buddhism. Just pay attention to the details of life and try to understand things intuitively, that's all.

今不得妙！颂曰：问处何如答处来？凡人于此眼生筋？兄呼弟应扬家丑，不属阴阳别是春！
无门曰：若向者里下得一转语亲切，便见灵山一会俨然未散。其或未然：昆婆尸佛早留心，直至而却门前刹竿着！」
迦叶因阿难问：「世尊传金襴袈裟外，别传何物？」叶唤云：「阿难！」难应：「诺！」叶云：「倒

《无门关》