

中国传统文化系列  
Traditional Chinese Culture Series

# WISDOM OF THE ZEN MASTERS

The Quest For Enlightenment

译者/BRIAN BRUYA(美)



# 六祖坛经

曹·溪·的·佛·唱



「蔡志忠」著  
TSAI CHIH CHUNG

Bestselling comics author with  
over 40 million books sold

现代出版社

蔡

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# Translator's Preface

Tsai Chih Chung (C. C. Tsai, for short) is the most accomplished and popular cartoonist in all of East Asia, with some of his books even being incorporated into the public school curriculum in Japan. C. C. Tsai began his career at the age of sixteen by publishing the first of what would be approximately 200 swashbuckler comic books. Following that, he went into animation and garnered himself the equivalent of our Oscar while building up the largest animation company in Taiwan. In his spare time, he turned to the humor of comic strips and put out the first daily comic strip in Taiwan newspapers.

One day on a flight to Japan, he began to sketch scenes from a book he was reading. The book had been written over two thousand years ago by a famous Daoist (Taoist) thinker named Zhuangzi (Chuang Tsu). From these sketches emerged a new genre in the book world — a serious (though light-hearted) comic book explicating a topic. C. C.'s aim was not to simplify, but to clarify. The ancient language in China is difficult for modern people to understand, so in addition to illustrating the subject matter, he also rendered the text into

Modern Chinese.

When *Zhuangzi Speaks* came out in Taiwan, it shot to the top of the bestseller list, and the head of a major publishing company immediately remarked that it had world potential. Tired of animation by now, C. C. sold off his company and devoted all of his efforts to the daily comic strips and his new series on ancient Chinese thought, both of which were bringing him unparalleled fame for a cartoonist. Soon, he held the four highest spots atop the bestseller list, until other authors demanded that comic books no longer be allowed on the list of serious literature. The publishers of the list acquiesced. Undaunted, C. C. went on researching, illustrating, and publishing. There are now over twenty in the series and millions of copies in print, and they are rapidly gaining popularity all over the world.

*Zen Masters of Old*, as the title suggests, is about Zen Buddhism, which is more of an attitude toward life than a system of strict religious belief. The episodes within are for the most part short dialogues between various well-known Zen masters and their students. Most are drawn directly from pre-modern Zen literature, such books as the *Platform Sutra of the Sixth Patriarch*, the *Transmission of the Lamp*, the *Gateless Gate (Mumonkan)*, and the *Blue Cliff Record*. C. C. translated the laconic Classical Chinese into highly readable yet technically accurate Modern Chinese, which I have done my best to render into familiar, idiomatic English, taking care not to oversimplify.

Often you will see a monk referred to as “such and such a monk from such and such a place,” for instance, “Congshen of Zhaozhou”. Then later you will

see him referred to as Zhaozhou. It may seem odd to see a monk referred to solely by his place of origin but it arose out of the practice of putting the place-name first when referring to someone. For instance, Congshen of Zhaozhou was called Zhaozhou Congshen, and as time went by and his name was repeated over and over, the end was dropped off, leaving only "Zhaozhou". It is common in this book, but of course, it only happened for the most well-known monks. It is similar to us referring to John Fitzgerald Kennedy as J.F.K.. Now, the initials "J.F.K." could refer to numerous people, but we have repeated his name so many times that this simple reduction works to identify him.

You'll also notice that for dates, I translate for instance, "the ninth month", rather than "September". The reason for this is that the Chinese then used a lunar calendar, in which case the 9th month could correspond to our September or October, depending on the year. Notice that even now the Chinese "New Year" isn't celebrated until late January or early February.

In regard to the Chinese at the margin of each page, it is retained nominally for reference purposes, as it contains the original text in some places and notes thrown in by the original Chinese editor in other places. More to the point, it's a nice decorative touch; don't get the idea that you are missing out on any essential information.

I hope you enjoy reading *Zen Masters of Old* as much as I have enjoyed translating it.

—B. B.

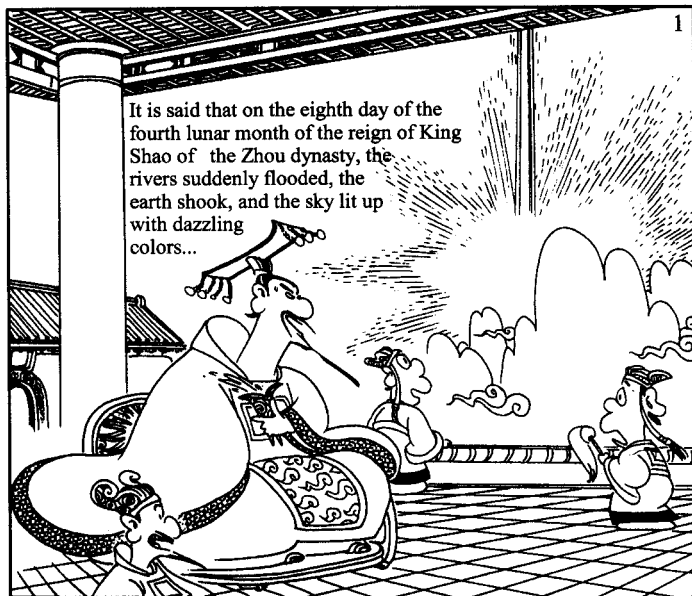
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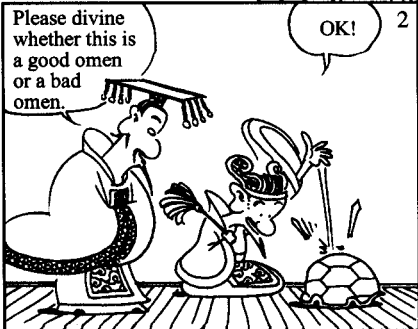
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# Transmission Of the Lamp



It is said that on the eighth day of the fourth lunar month of the reign of King Shao of the Zhou dynasty, the rivers suddenly flooded, the earth shook, and the sky lit up with dazzling colors...



Please divine whether this is a good omen or a bad omen.

OK!

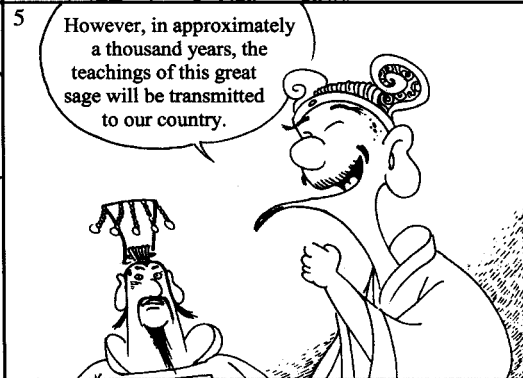


It's a good omen about a great sage being born in a country far to the west.



Will he affect my empire?

No, he won't ...



However, in approximately a thousand years, the teachings of this great sage will be transmitted to our country.

时年三十五岁。  
村之毕钵罗树（即菩提树）下，敷草结跏趺坐，终于大悟，得一切神智，成大觉世尊，为人天之大导师，位，潜马出城，至东方蓝摩国剃发为沙门；后至王舍城边阿兰若林求道，修习诸神禅定，再至伏楼频螺母摩耶夫人，生七日，母逝世；二十九岁，偶出游，见衰老病死，悟世间无常，决意出家，遂放弃王佛陀原名悉达多，约公元前六世纪诞生于中印度侨萨罗国迦毗罗卫城，父为迦毗罗卫城主净饭王，

本来无一物，何处惹尘埃。

菩提本无树，明镜亦非台；

言：「汝但诵偈，吾为汝书。」慧能偈曰：

「欲学无上菩提，不得轻于初学。下下人有上上智，上上人有没意智，若轻人，即有无量无边罪。」别驾读，慧能闻已，遂言：「亦有一偈，望别驾为书。」别驾言：「汝亦作偈，其事希有。」慧能向别驾言：童子引至偈前礼拜，慧能曰：「慧能不识字，请上人为读。」时有江州别驾，姓张名日用，便高声

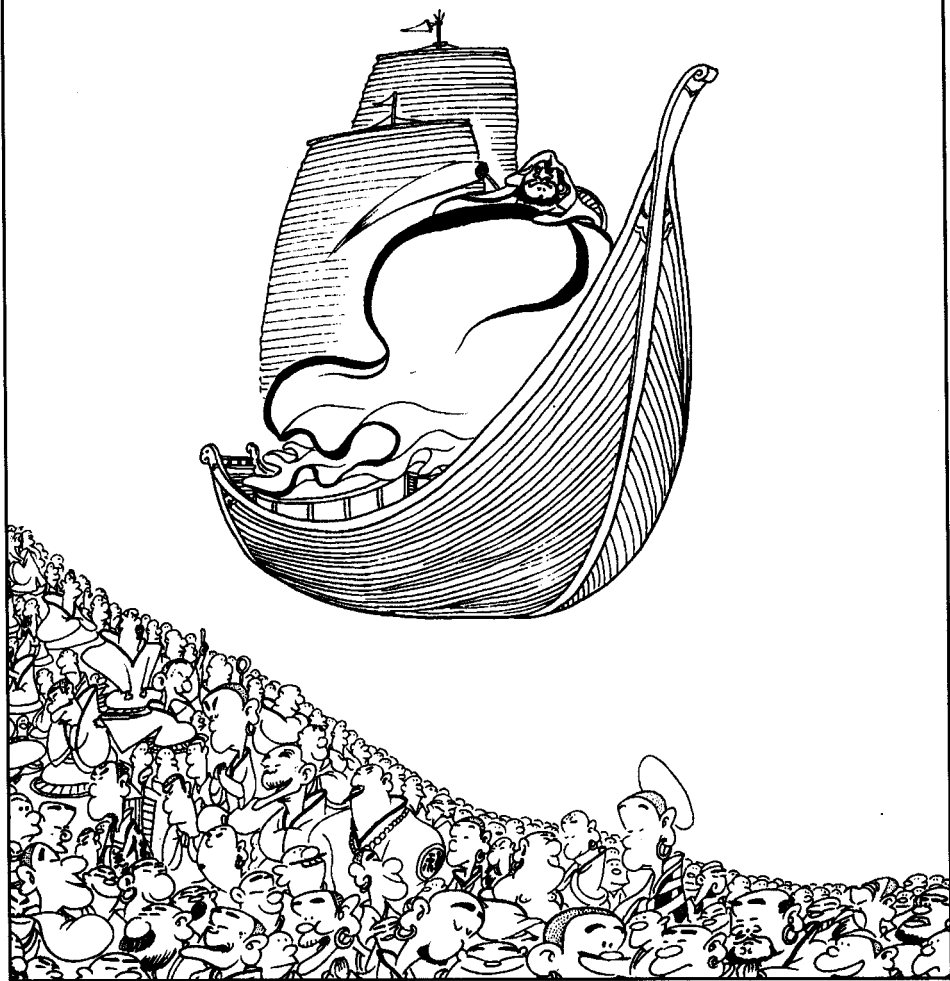
《景德传灯录》

Wisdom has never been a tree  
And the bright mirror has no stand  
There has never been anything  
So whereupon can the dust land



# Zen Masters Of Old

## The Quest For Enlightenment



尊者曰：「汝所化之方，获菩提者不可胜数，吾灭后六十余年，彼国有难，水中文布，自善降之，汝至说大法药，直接上根，慎勿速行，衰于日下。」师又曰：「彼有大士堪为法器否？千载之下有留难否？」而作佛事？愿垂开示。」尊者曰：「汝虽得法，未可远游，且止南天竺，待吾灭后六十七载，当往震旦，得通量，夫达摩者，通大之义也，宜名达摩，因改号菩提达摩。」师乃告尊者曰：「我既得法，当往何国多罗至本国受王供养，知师密迹，因试令与二兄辨所施宝珠，发明心要。既而尊者谓曰：「汝于诸法已第二十八祖菩提达摩者，南天竺国香至王第三子也，姓刹帝利，本名菩提多罗，后遇二十七祖般若

八年丁未岁九月二十一日也。

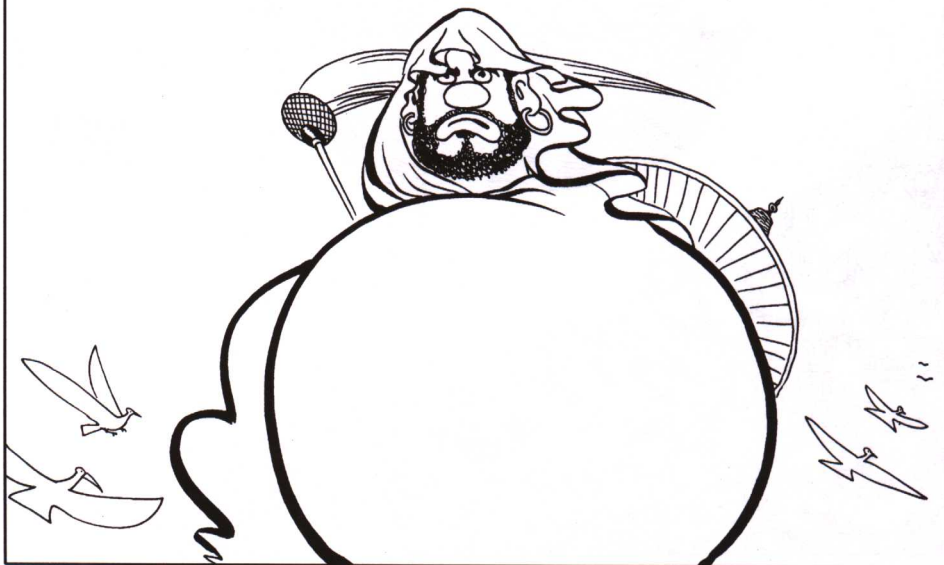
毕早回。」王即具大舟，实以众宝，躬率臣寮，送至海墉，师泛重溟，达于南海，实梁普通回。」王闻师言，涕泪交集。曰：「此国何罪？彼土何祥？叔既有缘，非吾所止，惟愿不忘父母之国，事乃至辞祖塔，次别同学。然至王所，慰而勉之。曰：「当勤修白业，护持三宝，吾去非晚，一九即（中略）

时，南方勿往，彼惟好有为功业，不见佛理。汝纵到彼，亦不可久留。」……

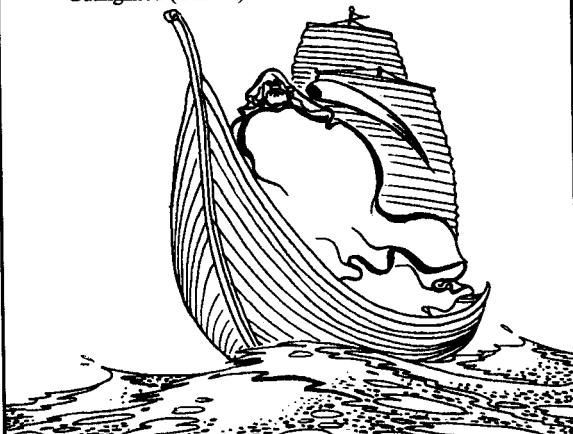
In the year 527, the first year of the Datong reign of the Liang dynasty...



A monk from India named Bodhidharma arrived at the shores of southern China.



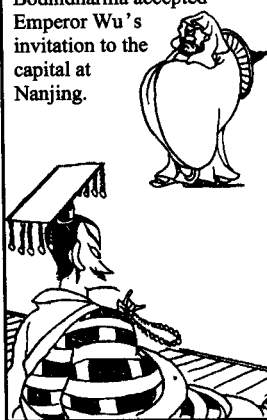
1 On the 21st day of the 9th month, he came ashore in Guangzhou (Canton).



2 At the same time, Emperor Wu of the Liang dynasty was himself infatuated with Buddhism. He often wore Buddhist clothes, ate vegetarian meals, and chanted Buddhist scriptures.

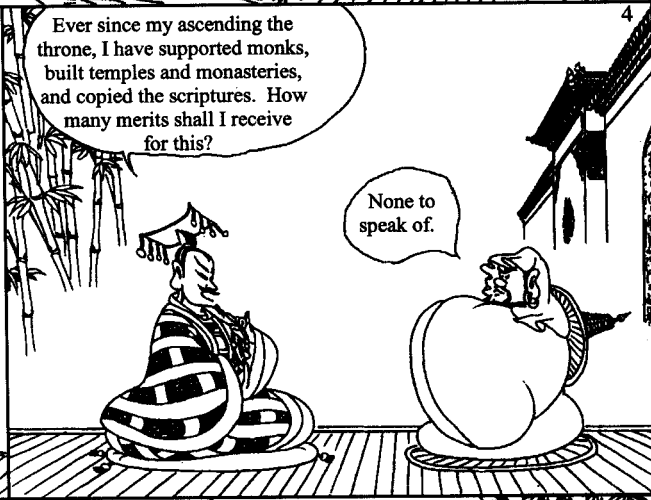


3 On the first day of the tenth month of the same year, Bodhidharma accepted Emperor Wu's invitation to the capital at Nanjing.



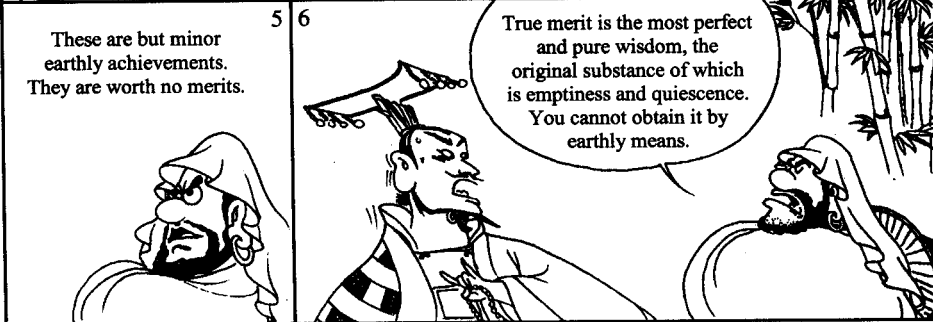
4 Ever since my ascending the throne, I have supported monks, built temples and monasteries, and copied the scriptures. How many merits shall I receive for this?

None to speak of.



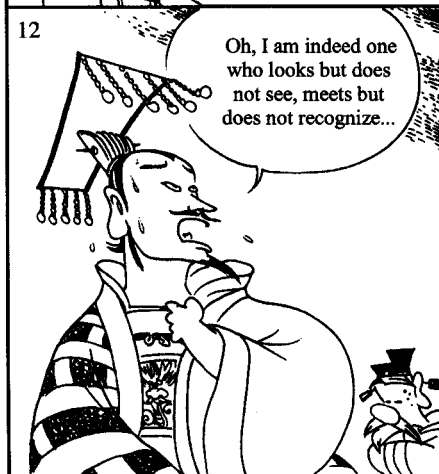
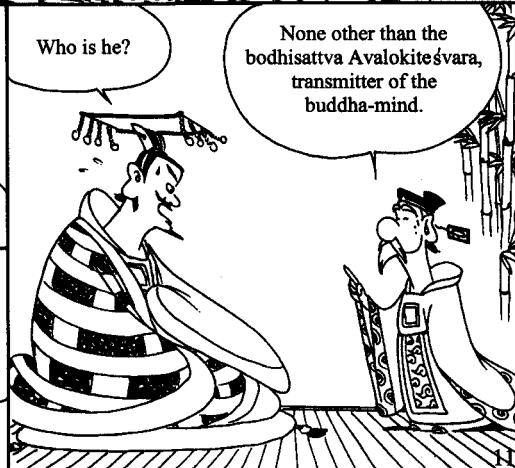
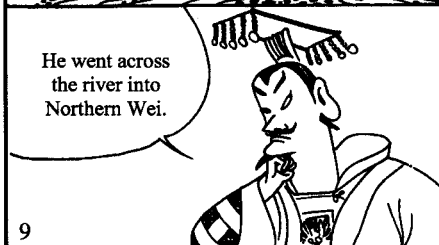
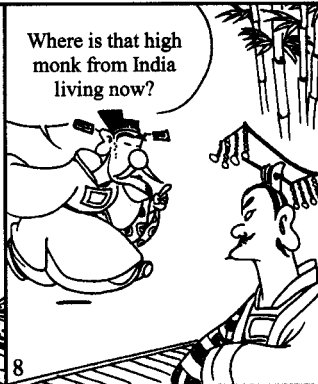
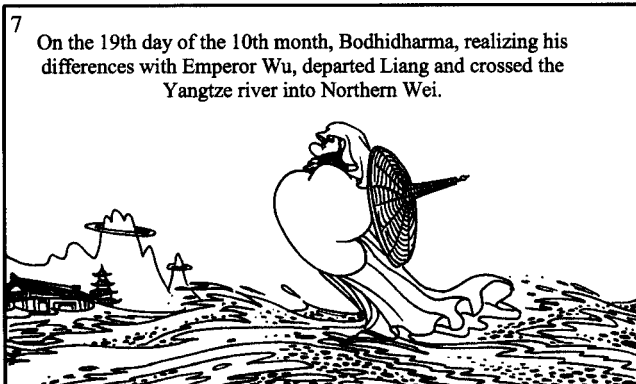
5 These are but minor earthly achievements. They are worth no merits.

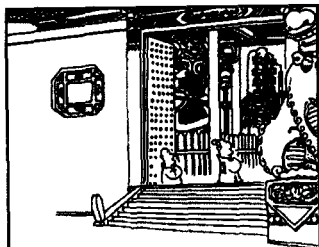
6 True merit is the most perfect and pure wisdom, the original substance of which is emptiness and quiescence. You cannot obtain it by earthly means.



十一月二十三日届于洛阳，当后魏孝明太和十年也。寓止于嵩山少林寺，面壁而坐终日默然，人帝曰：「对朕者谁？」师曰：「不识。」帝不领悟。师知机不契，是月十九日潜回江北。「净智妙圆，体自空寂，如是功德，不以世求。」帝又问如何是圣谛第一义？师曰：「廓然无圣。」「无功德？」师曰：「此但人天小果有漏之因，如影随形，虽有非实。」帝曰：「如何是真功德？」答曰：「帝问曰：「朕即位以来，造寺写经度僧不可胜纪，有何功德？」师曰：「并无功德。」帝曰：「何以广州刺史萧昂具主礼迎接，表闻武帝，帝览奏，遣使赍诏迎请。十月一日至金陵。」

无上妙道，旷劫精勤，难行能行，非忍而忍，岂以小德小智轻心慢心欲冀真乘，徒劳勤苦。」光闍师海问曰：「汝久立雪中，当求何事？」光悲泪曰：「惟愿和尚慈悲，开甘露门，广度群品。」师曰：「诸佛崖伺虎，古尚若此，我又何人？」其年十二月九日夜，天大雨雪。光坚立不动，达明积雪过膝。师悯而彼晨夕参承，师常端坐面墙，莫闻海励。光自惟曰：「昔人求道，敲骨取髓，刺血济饥，布发掩泥，投「孔老之教，礼木风规；庄易之书，未尽妙理，近闻达摩大士住止少林，至人不遥，当造玄境。」乃往莫之测，谓之壁观婆罗门。时有僧神光者，旷达之士也，久居伊洛，博览群书，善谈玄理，每叹曰：

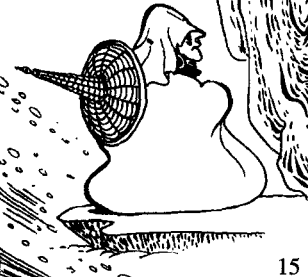




After crossing the Yangtze, Bodhidharma arrived at Shaolin Monastery on Song Mountain in Henan province.

14

He spent his days facing a wall, concentrating his energy, putting an end to all karmic conditions.

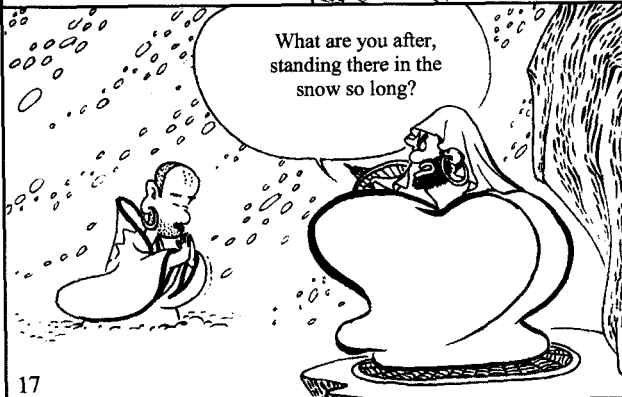


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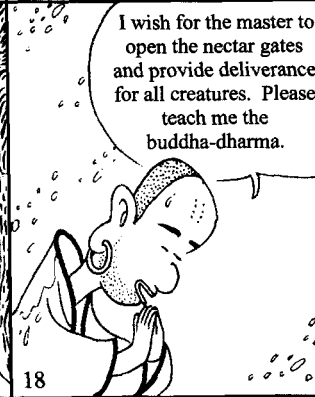
On the 9th day of the 12th month of the 10th year of the Taihe reign, Shenguang, a monk seeking the dharma, stood outside all night long.

16



What are you after, standing there in the snow so long?

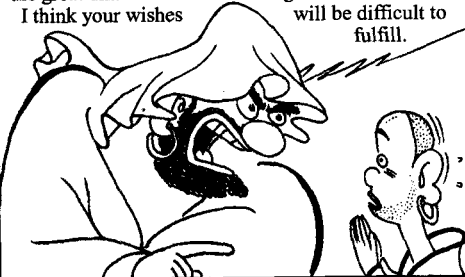
17



I wish for the master to open the nectar gates and provide deliverance for all creatures. Please teach me the buddha-dharma.

18

19 When the buddhas were seeking the highest enlightenment, they never hesitated expending unlimited time in self-cultivation. You come seeking the great dharma with but the slightest determination. I think your wishes will be difficult to fulfill.



20



21

Ugh!



银水瓶增帛等。师牢让三返，帝意弥坚，师乃受之。自尔缁白之众，倍加信向，迄九年已，欲西返天  
后孝明帝闻师异迹，遣使赉诏征，前后三至，师不下少林，帝弥加钦尚，就赐摩衲袈裟三，领金钵  
竟。」  
曰：「我心未宁，乞师与安。」师曰：「将心来与汝安。」曰：「觅心了不可得。」师曰：「我与汝安心  
可在？」师遂因与易名曰慧可。光曰：「诸佛法印，可得闻乎？」师曰：「诸佛法印，匪从人得。」光  
励，潜取利刀自断左臂置于师前。师知是法器，乃曰：「诸佛最初求道为法忘形，汝今断臂吾前，求亦

指陈。师曰：「内传法印以契证心，外付袈裟以定宗旨，后代浇薄，疑虑竞生，云吾西天之人，言汝转囀累而至于我，我今付汝，汝当护持，并授汝袈裟以为法信，各有所表，宜可知矣。」可曰：「请师最后慧可礼拜后依位而立。师曰：「汝得吾髓。」乃顾慧可而告之曰：「昔如来以正法眼付迦叶大士，展字而为道用。」师曰：「汝得吾肉。」道育曰：「四大本空，五阴非有，而我见处无一法可得。」师曰：「汝得吾骨。」竺，乃命门人曰：「时将至矣，汝等盍各言所得乎？」时门人道副对曰：「如我所见，不执文字不离文

22

In seeking the dharma, the buddhas did not take their bodies as bodies or their lives as lives. Cutting off your arm like that is a good start.



Please settle my mind.

Hand over your mind, and I'll settle it.



23

I've searched long, but I cannot reach my mind.

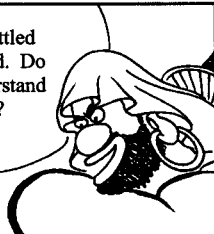


If you do reach it, how can you consider it your mind?



24

I just settled your mind. Do you understand now?



So the first Zen patriarch Bodhidharma accepted Shengguang as his disciple and gave him the new name Huike.



25

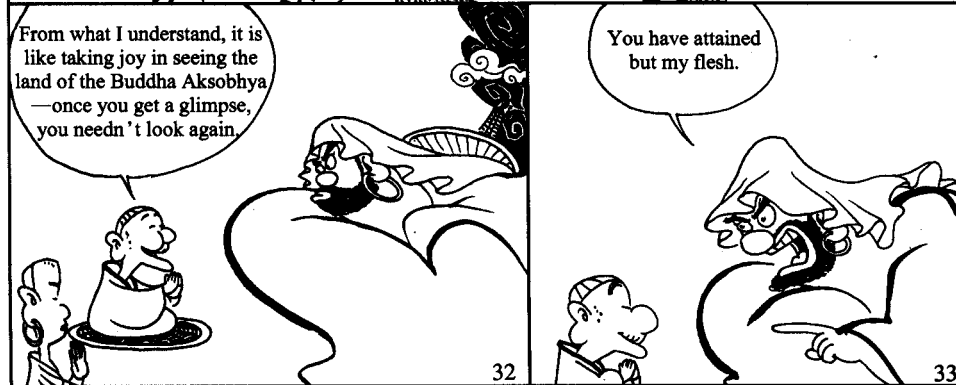
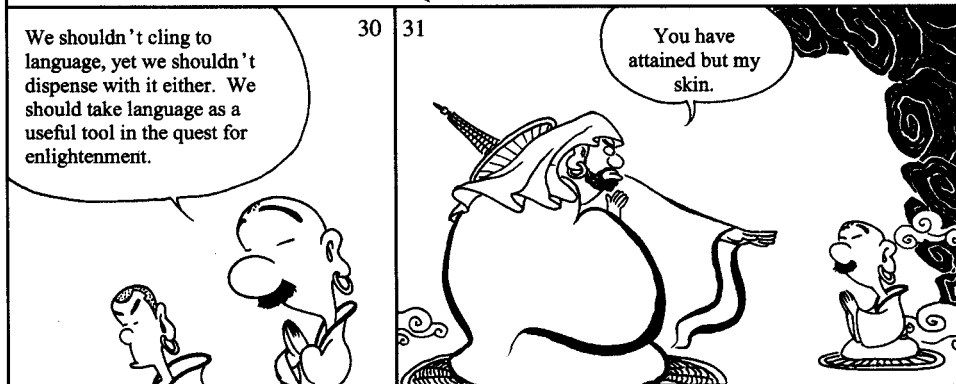
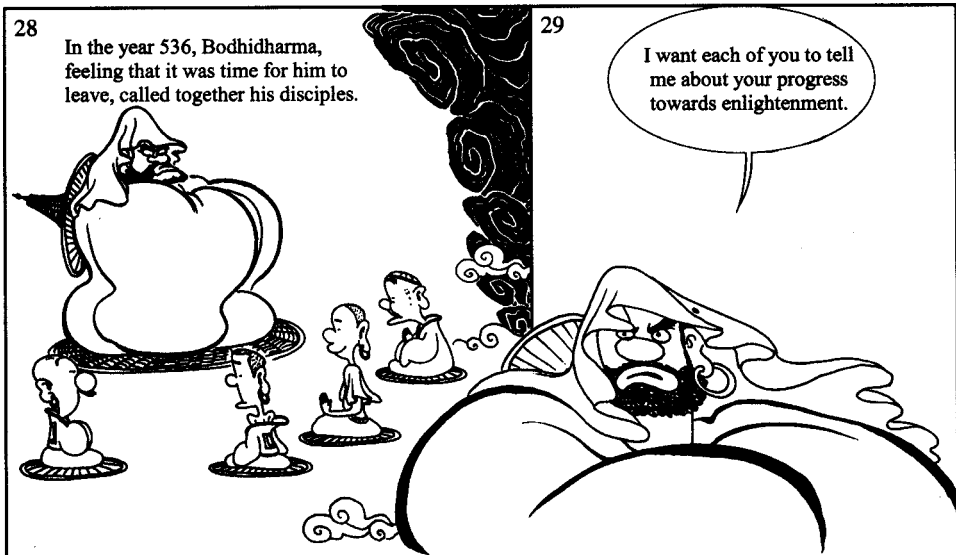
Yes! Because all dharmas are empty and quiescent, the bodhisattva does not stir his thoughts. By not stirring his thoughts, he is able to ascend to the shores of Nirvāṇa.



26

27





度中毒，我常自出而试之，置石石裂。缘吾本离南印，来此东土，见赤县神州有大乘气象，遂逾海越师又曰：「吾有楞伽经四卷，亦用付汝，即是如来心地要门，令诸众生开示悟入，吾自到此，凡五

「吾本来兹土，传法救迷情，一花开五叶，结果自然成。」

千万有余，汝当阐扬，勿轻未悟，一念回机，便同本得。听吾偈曰：

碍。至吾天后二百年，衣止不传，法周沙界，明道者多，行道者少，说理者多，通理者少，潜符密证，此方之子，凭何得法，以何证之。汝今受此衣法，却后难生，但出此衣并吾法偈，用以表明，其化无