

旅游动画系列丛书

Travel Motion Cartoon Series

THE STORY OF THE SIXTH PATRIARCH OF ZEN

# 禅宗六祖故事

六祖惠能被尊称为「珠江文化圣哲」，  
与代表黄河文化的孔子、长江文化的老  
子并称为「东方三大圣人」。



菩提本无树  
明镜亦非台  
本来无一物  
何处惹尘埃



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肇庆市博物馆、肇庆数字动漫画协会  
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## 前 言

中国禅宗经历了从菩提达摩至惠能而真正创宗立派，独立门庭。惠能创立的中国特色的佛教，成为影响中国佛教长达千多年的中国禅宗的真正创始人。惠能的语录，即《六祖坛经》是一部比较完整的中国禅宗理论体系，是中国僧人语录中唯一称“经”者。它的问世标志着中国禅宗的真正形成。同时，惠能把他创立的禅宗及其学说真正地推向民间，使中国佛教气象一新，不但禅宗本身龙象辈出，群芳争艳，在长江南北衍化出各具特色的五家七宗，以至“天下凡言禅，皆本曹溪”，而且影响所及，还远远超出了宗教范畴，而渗透到哲学、文学、艺术等众多领域以及现实生活的各个层面。惠能创立的中国禅宗也几乎成为中国佛教的代名词，在中国宗教史和哲学思想史上产生了极其重大的影响。

出版此书旨在让广大读者走近六祖，了解六祖。

### PREFACE

*The establishment of the Chinese Zen as an independent sect came through from Bodhidharma to Huineng. Huineng founded the Buddhism with Chinese characteristic which influence the Chinese Buddhism over thousand years, he became the real patriarch of the Chinese Zen. The quotations of Huineng, namely the Sixth Patriarch's Platform Sutra is one of the comparatively full theoretic system of the Chinese Zen, it is the only one can be called sutra from the quotations of Chinese shaman. The coming out of it indicates the forming of the Chinese Zen in deed. At the same time, Huineng promoted the Zen he founded and his theory to the people, that brought the new atmosphere to the Chinese Buddhism, and genius of the Zen came forth in great numbers, like flowers vying with each other in beauty, five schools and seven Zens with special characteristics were developed along the Changjiang River from north to south. To such an extent as to the so called Zen is all from Cao Xi, its influences go beyond the religion category, and it infiltrates the philosophy, literature, art, many other fields and every lays of real life. The Chinese Zen founded by Huineng is almost the pronoun of the Chinese Buddhism, it has the most important infection in China's religion history and the philosophic thought history.*

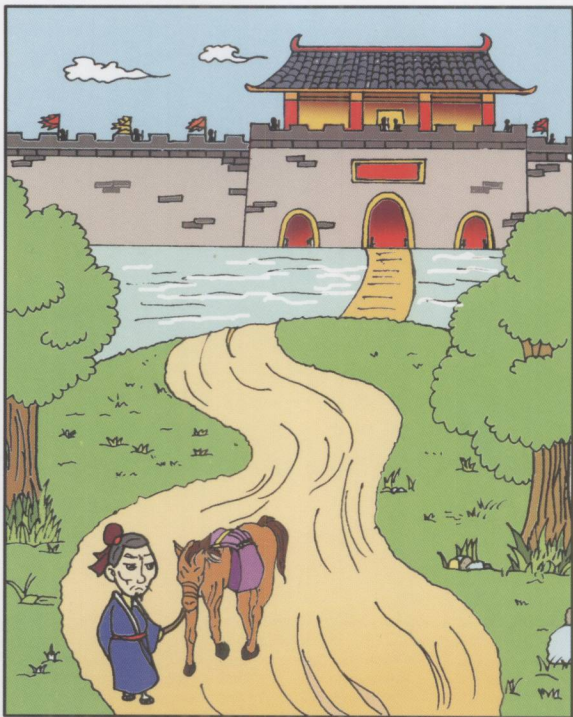
*Mei'an (the Plum Nunnery) is the famous temple in memorial of the Sixth Patriarch of Zen - Huineng, where he planted the plum trees. The publication of this book is to let readers to come close to the Sixth Patriarch of Zen, and to understand the Sixth Patriarch of Zen.*

六祖惠能是中国佛教史上有重要影响的思想家和开一代新风的禅师。俗姓卢，其父卢行瑫原籍范阳（今北京涿县），早年做官，在唐武德三年（620年）被贬流放至岭南新州（今广东新兴县）。

卢行瑫在流放岭南途中，一路跋山涉水，历尽艰辛，好不容易才来到新州。

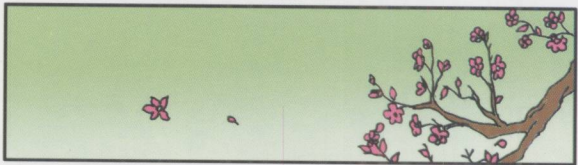
The Sixth Patriarch of Zen Huineng was an ideologist who had important influence in China's Buddhism history and a Zen Master of a new generation. The common surname of the Sixth Patriarch - HuiNeng was Lu, his father Lu Xingtao, a native of Fanyang (now Daxing, Wanping area of Beijing), who used to be an official before. In the 3rd year of Wude Reign of Tang Dynasty (620), he was dismissed from his official post and banished to Xinzhou in Lingnan (now the present Xinxing County of Guangdong).

On the way to Lingnan, Lu Xingtao experienced a long and difficult journey and all kinds of hardships, he at long length arrived Xinzhou.



我会冤被贬新州，路途虽遥远艰辛，但以后可以过与世无争的日子了。





卢行瑀孤身一人  
在新州龙山下的夏  
卢村生活，由于他  
平易近人，很快就  
融汇到村民中去。

虽然过着清贫  
的生活，但卢行瑀  
安于这种与世无争  
的平静生活。

邻村有位郎中  
叫李和祥，他很欣  
赏卢行瑀的为人及  
才华，便将女儿许  
配给他。大喜之日，  
好友纷纷前来祝  
贺。

乡亲们纷纷送  
来礼物，衷心祝福  
这对新人恩恩爱  
爱，白头到老。

Lu Xingtao lived by  
himself in Xialu Village  
at the foot of Longshan  
Hill, Xinzhou. Owing to  
he was amiable and  
easy of approach, he  
was soon in harmony  
with the villagers.

Although living in a  
poor life, Lu Xingtao  
was satisfied with this  
peaceful life and held  
himself aloof from the  
world.

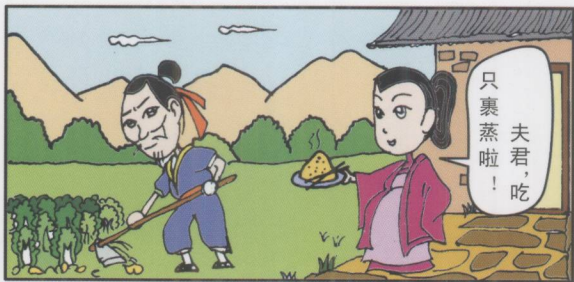
There was a doctor in  
the neighbor village  
called Li Hexiang, he  
very much appreciated  
Lu Xingtao's human-  
ness and literary, he  
married his daughter to  
Lu Xingtao. On the  
wedding day, friends  
came congratulating to  
them one after another.

Villagers came pre-  
sented gifts one after  
another and blessed the  
new couple would love  
each other and live to  
ripe old age in conjugal  
bliss.

俩口子相敬如宾，相互关怀和体贴。生活虽然苦些，但他们有爱相伴，因而苦中有乐。

美中不足的是，李氏婚后十多年才怀上身孕。但不知何故，李氏的怀孕期竟长达六年。

唐贞观十二年（638年）二月初八子时，李氏终于诞下一个男婴。新生儿出世时，天现祥云，如同白昼，芬芳异常。



The couple treated each other with the respect due to a guest, they cared for each other. The life was hard, but they had love to accompany, they were happy. A blemish in an otherwise perfect thing was that Li's (Lu's wife) was pregnant only 10 years after the marriage. Somehow, the pregnancy of Li's was as long as 6 years.

At the period of the day from 11 pm to 1 am in the 12th year of Tang Zhen'guan Reign of Tang Dynasty (638), Chinese Lunar February 8th, Lu's wife at long length gave birth to a boy. According to the legend, when the baby was born, the lucky cloud appeared in the sky, the sky just as daylight, and very fragrant.





黎明时分，有两名来自九华山普济寺的高僧上门造访。

细问之下，方知这两位高僧是专门为卢行韬夫妇的新生婴儿起名而来。

两高僧给婴儿取名“惠能”，并解释说：“惠”为仁爱、恩惠，可以惠济众生；“能”则喻他日后能法门大开，普渡众生。

*In dawn time, two dignitaries of Puji Temple from Jiuhua Mountain dropped in.*

*The two dignitaries came to name the newly born baby especially for Mr. & Mrs. Lu Xingtao.*

*The two dignitaries named the baby as "Huineng", and explained that "Hui" meant kindheartedness and benefaction which could benefit and aid all flesh; "Neng" meant that he could open the gateway of Buddhism to deliver all living creatures from torment.*

惠能三岁时，他父亲积劳成疾，临终前再三叮嘱李氏要好好抚养惠能长大成人。

卢行韬撒手西去。母子俩悲痛万分。

在亡父的坟墓前，小小年纪的惠能已经懂事地安慰母亲了。



When Huineng was 3 years old, his father broke down from constant overwork, before his life came to a close, he over and over exhorted Li's to bring-up Huineng.

Lu Xingtao died, the mother and the son were deeply grieved.

In front of the tomb of his deceased father, the little Huineng already intelligently comfort his mother.





母子二人相依为命，李氏独力抚养惠能，生活极为艰难。

小惠能看到母亲白天辛勤劳动，夜间还要做针线活，便争着为母亲分忧愁。

粮食不够吃，李氏只能用杂粮来代替。时常是饱一餐，饥一餐。



The mother and the son depended on each other for survival, Li's brought-up Huineng by herself, the life was very hard.

Seeing his mother worked very hard in day time, and still had to do needlework at night, Huineng emulative helped his mother to get over the difficulty.

Due to inadequate foodstuffs, Li's had to take other grains instead. They were often full for one time and starved for another time.

穷人的孩子早当家。惠能到了十四岁，就拿起砍柴刀跟着村中的大人到龙山砍柴。

为了多挣些钱帮补家用，惠能起早摸黑地上山砍柴到城里去卖。

乡亲们见惠能年龄虽小，但已经用自己稚嫩的肩膀过早地替母亲分担起生活的沉重与艰辛，乡亲们都称赞惠能懂事。

李氏亦为惠能这样懂事和孝顺而深感欣慰。



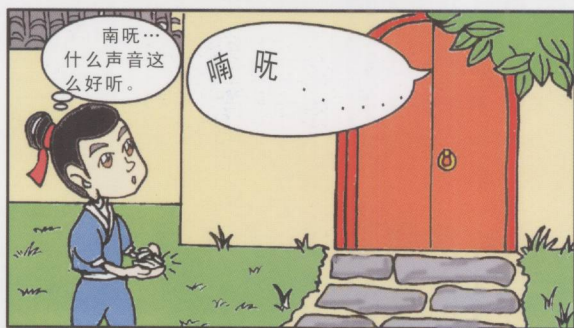
The poor child shall always keep house early. When Huineng was 14 years old, he picked up his knife and followed the adults of the village to chop woods from Longshan Hill.

In order to earn some money to help the family, Huineng went to chop woods in the hill from dawn to dusk and sold to the town.

Villagers found that the little Huineng already went shares the heaviness and hardships of life for his mother with his own childish shoulders. They all praised that Huineng was intelligent.

Li's was also gratified with Huineng's intelligence and fealty.





惠能二十四岁那年（公元662年）的一天，他又如往常一样去城里卖柴。

途经金台寺时，忽然传来阵阵读经的声音。

惠能一闻，心明便悟，原来是有人在诵读《金刚经》。惠能虽然目不识丁，但他对这些经文的意思却是有所悟。

When in the year Huineng was 24 years old (about 661), one day when he went to sell firewood in the town, he went past the Jintai Temple, suddenly the sound of reciting the sutra went pass by.

As soon as Huineng heard the sound, he sudden opened his hear.

Some one was reciting The Diamond Sutra, although Huineng did not know his ABC, he seemed to realize the meaning of the sutra.

惠能觉得十分好奇，毕恭毕敬地向僧人们打听。

经询问，惠能得知《金刚经》是从湖北黄梅东禅寺五祖弘忍大师处所学来的。

惠能萌生了要去东禅寺求师学法的念头。

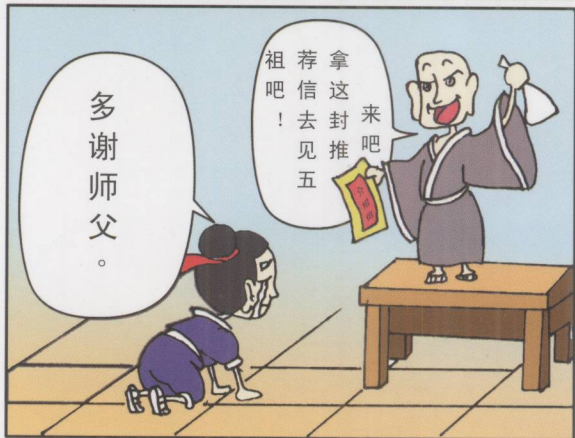
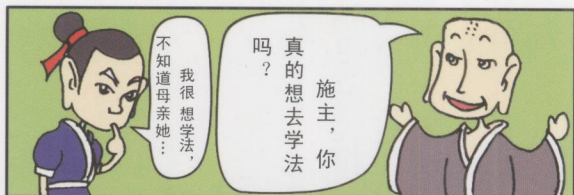


Huineng felt very curious, he asked about it from the monks with the utmost deference.

After enquiry, Huineng knew that the Diamond Sutra was learnt from the Fifth Patriarch of Zen Hongren of Dongchan Temple, Huangmei, Hubei.

An idea to go to learn Buddhism from Dongchan Temple sprouted in Huineng's mind.





惠能先是担心母亲不同意他独自出远门。

继而，他又担心家穷拿不出银两安排好母亲的生活。

有个姓安名道诚的人，见惠能诚心学法，便慷慨解囊资助了一百两银给惠能。

金台寺的住持寂空禅师支持惠能去黄梅花向五祖弘忍学法。

Firstly, Huineng worried that his mother wouldn't agree with his going far away from home by himself.

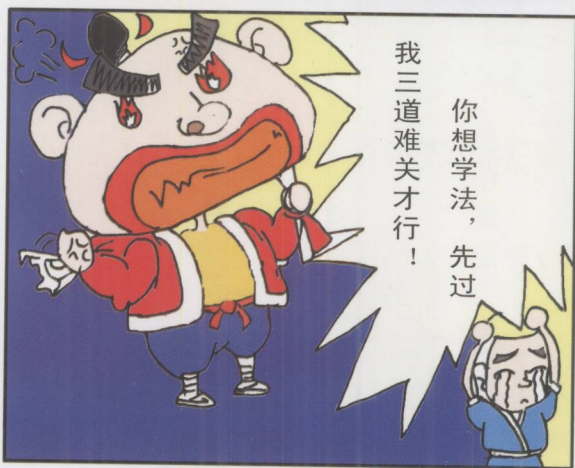
Secondly, he worried that his family was too poor that he could not have money to arrange his mother's life.

One called An Daocheng found that Huineng wanted to learn Buddhism in earnest, he generously sponsored one hundred liang of silver to Huineng.

The abbot of Jintai Temple Jikong supported Huineng's going to Huangmei to learn Buddhism from the Fifth Patriarch of Zen Hongren.

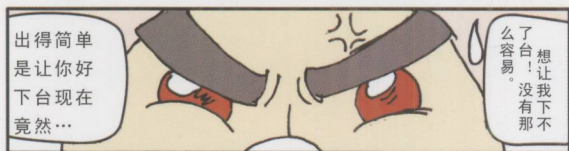
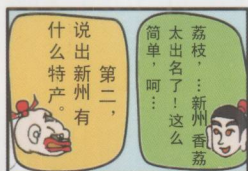
惠能回到家中，见到舅父前来探望，将出家学法的念头告知舅父和母亲听。

惠能的舅父不想惠能离别母亲出家学法。



As Huineng went back home, he saw his uncle come visiting, he then exposed his idea to become a monk to learn Buddhism to his uncle and his mother.

Huineng's uncle did not want Huineng leave his mother to become a monk to learn Buddhism.



惠能的舅父不支持他离家学法，于是想出一计，试图让惠能知难而退。

岂料一连出了几道题，都未能难住惠能。

惠能的舅父见未能难住惠能，觉得非常难堪。

惠能的舅父又想出一道难题，要求惠能只有把村口的一块巨石拜开了两边，才允许他去学法。

Huineng's uncle did not support Huineng's leaving home to learn Buddhism, he thought up an idea trying to make Huineng shrink back from difficulties.

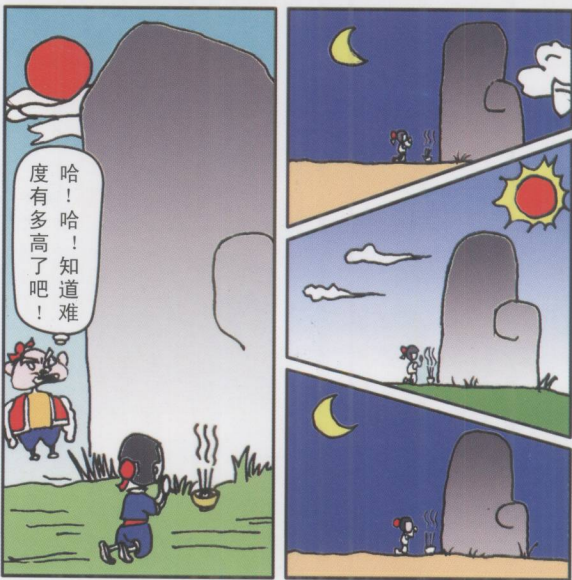
Although several topics being made, Huineng could not be stumped yet. Huineng's uncle felt very embarrassed not having stumped Huineng.

Huineng's uncle thought out another difficult problem, he demanded Huineng that if he could worship open the giant stone in front of the village then he could be allowed to go to learn Buddhism.

村民们闻讯纷纷前来凑热闹，私底下都为惠能捏一把汗。

惠能并没有知难而退，他坚信心诚则灵。

惠能不分昼夜，亦不顾日晒雨淋，连续几天诚心跪拜巨石。



On hearing that the villagers came to watch the fun one after another, they were all keyed up personally for Huineng.

Huineng did not shrink back for difficulties; he believed that he would succeed with his sincerity.

Huineng sincerely worshiped the stone on his bended knees day and night for several days.