爲第二祖。懸可傳僧璨（公元六〇六年圓寂），僧璨傳道信（公元五八〇至六三六年），道信傳弘忍（公元六〇二至六七五年）。

弘忍圓寂後，禪宗分裂爲南、北二派。北派的領袖是神秀（公元六〇〇至七〇六年），傳授以研讀佛經和坐禪爲基礎的漸悟觀念。南派的領袖是惠能（公元六三八至七一三年），傳授不立文字、參禪頓悟的信仰。他們二人都被認爲是合法的第六祖。後來，又有其他派別產生。

（註：我們現在知道，這個故事是在公元二〇〇年左右，佛教徒爲了傳佈禪學而杜撰的。在一個文化傳統佔有重要地位的國度裏，這是必須的。藉著標榜佛教傳入中國是出自皇帝的命令，他們讓佛教披上權威的外衣，中國人民就不容易拒絕了。

這裏我想提出的是，佛教究竟是在什麼時候傳入中國，迄無定論。學者大多認爲是在公元第一世紀前後。）

我確信，諸位會同意依據許多佛教派別所遵循的傳統，這是他們所相信的佛教傳入中國的故事。因爲今天我的講題是中國禪佛教，我們也應該依據傳說來談談菩提達磨的生平事跡。所以，我願意將我的發現提出來跟各位討論。（待續）

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之慾正好是綿延生息的主要條件，所以這個觀念引起相當大的衝突。

8.出家至上的觀念，在佛教最初傳入中國的時候，也造成很大的衝擊和反抗，因爲它使中國人傳宗接代的體系整個崩潰。

許多中國人覺得，如果他們的子孫接受這個觀念，就會摧毀他們的家庭。就像我前面所提過的，在一個相信祖先會庇蔭子孫的社會裏，這個觀念被認爲是有待商榷的。

9.獨身和托缽爲生的觀念，加上前面所提過的二個觀念，是形成佛教傳統和中國本土信仰系統互相衝突的主因。一般人覺得，如果這些觀念盛行的話，就會把國家毀滅掉。

10.輪廻的觀念，這個觀念認爲人死後還會輪廻到這個地球來，不能永遠留在天堂，也是中國人聞所未聞的。輪廻的觀念，可以產生對其他個人的尊敬，因爲如果人死後還會輪廻到人間的話，則鄰居甚或敵人很可能就是前生的親戚。

11.素食主義。祖先可能會輪廻爲畜生的觀念，自然就發展出對一切衆生的尊敬。這種素食或不殺生的觀念，是中國佛教界所特有的，並未見於任何印度佛教界。

這些是佛教對中國文明所做的若干基本貢獻。到唐朝時，這些觀念就已經很流行了，爲大部份佛教徒所接受。佛教對許多中國人造成很大的衝擊，因此印度被認爲是宗教眞理的泉源。

應該了解的是，中國佛教在許多方面都有別於印度佛教。中國佛教可以視爲百分之九十的經典佛教，這是一種以宗教經典的翻譯爲基礎的宗教體系。

由於中國文化的層次分明，很少人對翻譯過來的典籍質疑。只要是來自印度，只要是以梵文寫成而後譯成中文的，便都是正確的。雖然這個現象是好是壞還有待辯論，但無論如何，許多中國人都到印度取經。

一直到宋朝時，儒家才起而反對佛家，儒家認爲佛家是極端反社會和個人主義的。

我希望以上所講的能夠幫助各位了解，在佛教生根發芽之前，中國是什麼樣子，以及佛教對中國百姓的基本心理所做的若干貢獻。

現在讓我們來看一看中國佛教的神話面。

禪家說，禪宗起源於喬達摩傳給摩訶迦葉的某些教法。這件事稱爲「教外心傳」。當時，喬達摩在一個花園裏傳法，拈花微笑。在場聽衆只有摩訶迦葉了解其意義，表示有若干教法是不能用語言文字來傳達的。

傳說，佛教是在基督紀元的初期傳入中國。公元六十七年左右，後漢明帝（公元五十八至七十五年）夜夢金人，從頸後發出太陽光，從空中飛過，而後着路。漢明帝召宮廷學者徵詢夢兆，回報是印度佛。

明帝就派遣使者前往印度取經。跟隨使者回到洛陽的，還有二位印度梵僧和佛像、佛經。明帝迎之於白馬寺，這些僧人於是將「四十二章經」譯成中文。

菩提達磨把摩訶迦葉和拈花微笑的故事告訴大弟子慧可。菩提達摩是印度的第二十八代祖師，來到中國後成爲禪宗第一祖。在他圓寂後，慧可繼續領導禪宗，是

中國人所接受的幾個非佛教信仰是：

1.祖先崇拜　許多中國人覺得，崇敬祖先對生者會有許多正面或負面的影響。後代子孫的幸與不幸，常常被認爲是先人干預的結果。

2.自然力量　中國人覺得，像風、地震、雨或旱災之類的自然力量，可以決定一個人的生活是好是壞。

3.天　最早，中國人覺得天是一個巨大無比的地方，任何人只要行善，死後便可升天。這個原始觀念很像基督教的天的觀念。

4.占卜　中國人相信，命相家可以透過乩童、卜卦和星宿來預測另一個人前途的成敗。

5.善惡果報　這是非常模糊的觀念。中國人認爲，善有善報，惡有惡報，祖先的行爲會影響到後代。

總括來說，這些是許多中國人的基本信仰。不過，應該注意的是，這些原則並非全被每一個人所相信。它們絕非標準化了。佛教教義就是在這種哲學環境下傳入中國。

我不想讓各位覺得佛教是以龐然巨物的體系傳入中國，其實中國人也不如此認爲。任何哲學在另一個文化中的傳佈，常常是非常緩慢的。當這個哲學體系傳佈時，許多部份都會遭到誤解、改變、誤譯和攻擊。

然而，佛教確實是把某些信仰傳佈整個中國。今天，這些信仰已經被認爲是中國人的信仰了。看看以下這十二個觀念：

1.天可以分爲各種階級，由特殊形式、欲望和情感的人類神祇所居住。這些神祇對人類的生活影響很大。

2.神祇沒有欲望，卻對地球和其他星球上所發生的事情了了分明。

3.地獄既有熱地獄，也有冷地獄，依各人生前的行爲，決定其受苦的程度。這些地獄跟基督教的地獄完全不同，因爲佛教認爲一個人只要肯修行，就可以脫離水深火熱的地獄。

有趣的是，地獄不僅是像西方人所想像的，是一個有火的地方，而且還有冷地獄存在，以及其他從極熱到極冷之間的各種地獄。

4.有一個無所不在的力量，主宰著此生和來生的命運，這就是佛教徒所謂的業。

業對中國人的觀念影響極深，因爲業的理論說，人可以透過行爲來大大改變或決定未來。佛教中的行爲包括思想、文字和行動。

5.這個現象世界虛幻不實。這是佛教傳統另一個極端重要的貢獻，因爲它教人不可以迷戀當前的環境。

因爲一切都在改變，如果無法掌握改變的趨勢，就會苦難當頭。

6.人生是苦，人生無常。這個觀念認爲，一生所發生的事情，不管是好是壞，因爲人執著的緣故，其結果都是苦的，這是中國人很難接受的觀念。

這個觀念也與祖先崇拜、傳宗接代的觀念相衝突，這是另一個很難被中國人接受的原因。事實上，只有中國的知識份子或愛好思考的人才探討這個觀念。

7.感官的享樂不足爲訓，必須予以抑制或祛除以利修行，這也是一個很難叫中國人想像的觀念。

因爲中國有強烈的家族傳統，而男女

中國禪佛教的起源和教法 (一)

歐尼爾博士講・蓮真譯

編註：本文是歐尼爾博士於一九八四年二月十五日在紐約所發表的演講辭。歐尼爾博士是「美國佛教運動」（一個不屬於任何宗派的組織）的會長，旅行美國各地發表演說，以推廣美國人對佛教的認識。他也是紐約佛教學院的創辦人，美國權威佛教刊物——「美國佛教雜誌」的編輯。

今日佛教徒有一項最有趣、最令人困惑和最困難的努力，那就是判別佛教各傳統內何者是事實、何者是虛構的探討和研究。

許多佛教徒會毫不遲疑地認爲，其他宗教或哲學含有大量神話和虛構。但另一方面，談到我們奉爲圭臬的各種神話時，我們佛教徒似有心理上的障碍。

我們每一個人應該自問的問題是，我們目前相信是眞實不虛的那些東西，到底是有堅固的基礎呢？或只是出自無法自圓其說的傳統呢？

今天我想跟各位共同探討幾個問題：禪佛教的傳統是什麼？禪佛教有那些傳統是假的？

我想，我們首先可以同意，佛教把大量的印度色彩注入中國人的生活和思想。也就是說，在佛教傳入中國和普遍流傳之前，佛教的哲學和修行典籍在中國少得像鳳毛麟角。

Bodhidharma recounted the story of Maha Kasyapa and the flower in the garden to his chief student, Hui-K'o. Bodhidharma, the 28th Patriarch, had come to China as the first Ch'an Patriarch. After his death, Hui-K'o assumed leadership of the school as the 2nd Patriarch. There followed Seng Tsan (d. 606), Tao Hsin (580-636) and Hung Jen (602-675).

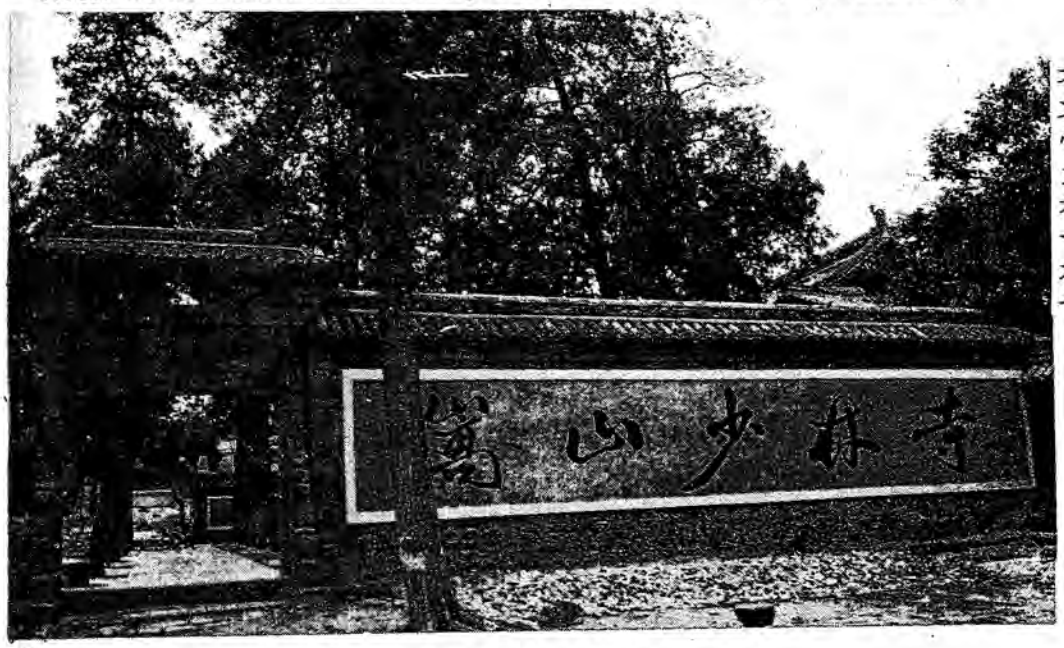
After Hung's death, a schism split the Ch'an sect into the Northern and Southern schools. The Northern school was headed by Shen-Hsiu (600-706). This school taught the concept of gradual enlightenment based on the study of Buddhist texts and meditation practice. The Southern school was headed by Hui-Neng (638-713) and taught belief in instantaneous enlightenment through meditation, discarding all Buddhist writings. Each of these men was considered the legitimate 6th Patriarch. Later, other schisms developed.

Note: We now know that this story was made up around A.D. 200 by Buddhists for the purpose of spreading Ch'an Buddhist teachings. This was necessary in a place where cultural tradition was important. By pretending that Buddhism entered China by the command of the emperor, they gave their religion the authority that the people of China could not easily deny.

I would like to note here that it is not possible to determine the exact time Buddhism entered China. Most scholars think it took place around the first century.

I'm sure all of you will agree that according to the traditions followed by many Buddhist schools, this is how they believe Buddhism entered China. Since today I am concentrating on Ch'an (Zen) Buddhism in China, it is appropriate for us to also look at Bodhidharma's life according to legend. Then I would like to discuss with you what I have been able to uncover that is factual.

(to be continued)



◀中國禪宗發源地嵩山少林寺，建於北魏孝文帝太和十九年

respect for the human being to one's environment. It was felt that there is a strong connection between what exist around each person and one's self-cultivation.

12) Vegetarianism. The idea that ancestors could be reborn as animals naturally developed into a healthy respect for all animals. This created in the Buddhist community of China what never existed as a whole in any Buddhist community in India; i.e., the practice of vegetarianism or the refusal to kill or eat any animals.

These are some of the fundamental contributions that Buddhism made to Chinese civilization. By the T'ang dynasty, all of these ideas were prevalent and accepted by most Buddhists. Buddhism made such an impact on many Chinese people that India was considered the fountain of religious truth.

It's important to understand that the Buddhism that existed in China was different in many respects from Indian Buddhism. Chinese Buddhism can be considered ninety percent textual Buddhism, a religious system based on the translation of religious texts.

Because of the hierarchical Chinese culture, few people actually questioned the texts that were translated. If it came from India, if it was written in Sanskrit and then translated into Chinese, it had to be correct. Whether this was a positive or negative phenomenon is a matter open to debate, but in any event, many Chinese went to India to bring back different texts.

It was not until around the Sung dynasty that the Confucian response arose to counter the Buddhists, who they considered extremely antisocial and individualistic.

I hope this gives you some idea of what China was like before Buddhism was planted and sprouted there, and of some of the contributions that Buddhism made to the fundamental psyche of the Chinese people.

Now let us take a look at the mythological appearance of Buddhism in China.

According to Ch'an tradition, their school originated with certain teachings expounded by Gotama to Maha Kasyapa. This event was called "a transmission of the mind outside the written text". This occurred when Gotama, teaching in a garden, levitated a flower. Only Maha Kasyapa understood the significance of this act to mean that there were teachings that could not be transmitted through words or text.

Buddhism, according to legend, was introduced into China at the beginning of the Christian era. Around A.D. 67, Emperor Ming of the latter Han dynasty (A.D. 58-75) saw in a dream a golden man, with sunlight issuing from the back of his neck, fly through the air and land on earth. When the emperor asked a court scholar the meaning of this dream, he was told it represented an Indian Buddha.

Ming dispatched an emissary to India to bring the Buddhist teachings back to China. The emissary returned to the Lo Yang court, accompanied by two Indian Buddhist monks and images of the Buddha and sutras. They were welcomed by the emperor and housed in the White Horse Temple. These monks then began to translate into Chinese a document called "The Sutra in 42 Sections." (This sutra is made up of selections from various sources.)

It's also very interesting that hell is not only a place of fire; cold hells exist, as well as other hells that cover the gamut between the hot and the cold extremes.

4) The concept of an all-pervasive force which the Buddhists called Karma. It was this all-pervasive force which determined one's birth and the events that occurred in one's life, as well as one's future.

Karma was a very significant contribution to the Chinese perspective because it taught that one could actively change or determine the future through behavior. Behavior in Buddhism encompasses thought, word and action.

5) The concept that this phenomenal world is an illusion. This is another very important contribution of the Buddhist tradition because it taught one not to be attached to present circumstances.

Since everything changes, pain and suffering are caused by a human being's inability to flow with the change.

6) Life is suffering and transitory. The idea that everything that happens in one's lifetime, whether good or bad, must end in suffering because of one's attachment was a very difficult concept for the Chinese to embrace.

This idea was also extremely difficult because it directly conflicted with the concept of ancestor worship and the permanency of one's family, clan or minisociety. As a matter of fact, it was mainly the intelligentsia or the philosophically-oriented in China that investigated this concept.

7) The idea that sensual pleasures are undesirable and should be suppressed or eradicated for the cultivation of a higher spiritual self was also an extremely difficult concept for the Chinese to consider.

Since China had a strong tradition of family lineage, and since one's sexuality played an extremely important part of this, there was a tremendous amount of conflict that erupted over this.

8) The assertion that the ideal life is lived by one who withdraws from family and society. This concept also engendered a tremendous amount of conflict and anger among the Chinese when first introduced into China, because it undermined their whole system of perpetuation of one's family line.

Many Chinese felt that if their offspring followed this concept, they would be destroying their family. As I've mentioned before, in a society where individuals believe that one's ancestors contribute to the welfare of the family, this idea was considered counter productive.

9) The idea of celibacy and mendicancy. These concepts, along with the two previously mentioned, created the major elements of conflict between the Buddhist tradition and indigenous Chinese belief systems. It was felt that if these concepts ever became popular, they would destroy the nation.

10) The concept of rebirth. The idea that life returns to this planet after one has left his body, instead of remaining in a heaven forever, was an entirely new concept in China. Belief in rebirth brought about more respect for other individuals because it was felt that if everyone returned, then one's neighbor or even one's enemy could very well have been a relative in a former life.

11) The belief that ancestors could be reborn as animals. This belief extended

a tradition unable to verify its own conclusions.

I would like to explore with you today the questions: What are the traditions of Ch'an and Zen Buddhism? What traditions of Ch'an or Zen Buddhism are untrue?

I think we can first of all agree that Buddhism to a great extent Indianized Chinese life and thought. This is to say, before it entered and spread among the Chinese people, very few Buddhist philosophical and practical tenets existed in China.

Some of the non-Buddhist beliefs that the Chinese embraced were:

1) **Ancestor Worship.** Many Chinese felt that the respect and veneration of one's ancestors could have an extremely positive or negative impact on the living. The fortune or misfortune of surviving relatives was often seen to be a result of the intervention of deceased ancestors.

2) **Natural Forces.** The Chinese felt that natural forces such as wind, earthquakes, rains or droughts were forces in themselves that determined whether one was living a good or bad life.

3) **Heaven.** Originally, the Chinese felt that heaven was one gigantic place where everyone who was extremely good went after death. This original concept was quite similar to what exists in the Christian idea of heaven.

4) **Divination.** This is the belief that one can predict another person's future success or failure through trance-like behavior or the use of oracles and the star patterns.

5) **Reward and Retribution.** These were very vague notions. It was accepted that if one did a lot of good, one would receive something in return, and that bad things happened because of the behavior of one's family or ancestors.

Taken as a whole, these were the basic beliefs of many Chinese people. It is important to understand, however, that all of these principles were not believed by everyone. In no way were they standardized. Into this philosophical environment entered the tenets of Buddhism.

I would not want you to think that Buddhism entered as a monolithic system, nor that it was readily embraced as such by the people of China. The spread of any philosophy into another culture is often extremely slow. As the system spreads, many parts of the philosophy are misunderstood, changed, misinterpreted and attacked.

Nevertheless, Buddhism did spread certain beliefs throughout China. Today they are accepted as Chinese. Consider the following concepts:

1) The idea that there is a hierarchy in heaven populated by human deities with specific forms, desires and passions. These deities have a very real effect on life.

2) Deities without desires who maintain consciousness and awareness of what is going on around them, whether on this planet or on other planets throughout the universe.

3) The concept of hells, both hot and cold, where torments become progressively worse and more terrifying, depending on one's behavior while alive. These hells are totally different from the hells that are found in Christianity, for as one is able to cultivate or improve, he is able to save himself from the more tormenting hells.

The Origin and Teachings of Ch'an and Zen Buddhism in China (I)

by Dr.Kevin O'Neil
Translated in Chinese by Cheng Chen-huang

Editor's note: This is a lecture delivered by Dr. Kevin O'Neil in New York on February 15, 1984. Dr. Kevin O'Neil is President of the American Buddhist Movement, a non-sectarian organization. Dr. O'Neil lectures throughout the United States to promote understanding of Buddhism among Americans. He is also founder of the The Buddhist College, located in New York City. Dr. O'Neil is Editor of The American Buddhist Magazine, America's foremost publication of Buddhist study.

One of the most interesting, perplexing and difficult endeavors for modern-day Buddhists is our investigation and research in an attempt to determine fact from fiction within various Buddhist traditions.

Many Buddhists will freely assert that there is a tremendous amount of mythology as well as fiction within other religions or philosophies. At the same time, however, we Buddhists seem to have a mental block when it comes to the various mythologies we hold dear.

A question we should all be asking ourselves is whether what we currently believe to be factual is based on a firm foundation or whether it emanates from