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内容概要

Han Shan was one of the leading poets of the Tang Dynasty, and perhaps the most 'modern' in the remarkabte diversity of his subject matter and the breadth of his emotional responses to the world. He retired to Cold Mountain, took its name for his own, and lived the life of a hermit. He left some three hundred poems which, legend has it, friends and visitors copied from the rocks and tree trunks on which he carved them. He writes about life on Cold Mountain with a painter's eye and a devotee's sense of divine meditation. He writes about his contentment and stoic resignation, but he also writes about the bitterness of being passed over, about sorrows that threaten to swamp his Taoist equanimity. He writes about love and the loss of love; he writes about his longing for friends and famity; He writes satires about corrupt monks and court offteials. He writes about the reclusive life and about educating the young so that they will fulfill their roles in society. He writes about missed opportunities and sudden, unsought enlightenment. In short, though he adopted the life of the hermit, Han Shan seems to have lived, however vicariously, a complete life, a diverse emotional and intellectual life during which the quest for his internal Buddha-nature was never quite capable of quetling the desire for a full and rich life in the world.



作者简介

Peter Stambler was born in Washington, D.C. in 1944. He was educated at Yale, Carnegie-Mellon, and Syracuse universities. Winner of the Quarterly Review of Literature's International Poetry Prize, he has written three other volumes of poems: Wilderness Fires (1981), Witnesses (1983), and Unsettled Accounts (1987). After teaching for many years at the University of Wisconsin-Green Bay, he now nves and teaches in Hong Kong, where he is professor of English and humamties at the Hong Kong Baptist Universry. Photo by Cheung Chan Fai

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精彩书评

关于寒山子的性格,台湾陈慧剑先生的概括就非常贴切。他说:"(他)逻辑汗漫,有如老聃;他高蹈放旷,情感恣肆,有如庄生;他沉厚,友爱,谦恕,有如孔子;他纯一,自然,放任,有如陶潜;他深邃,奇谲,浩瀚,有如释迦。"[104]很明显,寒山子以儒齐家、以道修身、以佛为归宿的独特性格的养成只能是得益于他丰富的阅历和不同寻常的生活环境。关于这,他自己就曾说过:"自从到此天台境,经今早度几冬春。山水不移人自老,见却多少后生人。"[105]如果不是这样,为什么寒山子能在许多方面给人以深挚、孤高、怪异、神勇的感觉呢?
在華人世界,寒山這位僧人,不要說臺灣很少人研究,大陸更是鳳毛麟角。但比較吊詭的是,他卻過去的數百年在韓國、日本受到和『李白』、『杜甫』、『王維』齊名的中國文人來推崇。

也因如此,在1200多年后,在他修行的地方天臺山舉辦了第一次關于他的研討會。蒞臨現場的學 者多來自大陸'臺灣、日本、韓國、美國。 而美國人對他的崇拜,不啻我們對他們的比爾 蓋茨。影響了他們三代人,包括了垮掉的一代(The Beat Generation)、花孩兒(Flower Children)、嬉 皮士(Hippies)。并讓美國人寫了兩部值得稱道的小說作品。一本是1997年查理斯(Charles Frazier)寫 的《COLD MOUNTAIN》,他開頭就引用聽他的詩句[人文寒山道,寒山路不通。]起名冷山,一取自 北卡罗纳州的一座山名,另一意其实就是寒山的英文名了。该小说2003年被拍成电影。具体大家可以 在豆瓣找这部电影的资料。另一部小说是1958年杰克(Jack Kerouac)出版的自傳體小說<The Dharma Bums>(覺悟的流浪漢)細膩描述了寒山其人,以及翻譯他的詩成為英文的蓋瑞*施耐德 (Gary Snyder)翻譯心酸歷程。頓時他們兩人成為美國3代人的偶像。 反觀爲什麽他爲什麽 無法入古典文學大家的 " 封神榜 " 。甚至我們現在也沒有他真名等生平事跡的可信記錄。他究竟是何 方神聖?其實也多是各說各話。我們沒重視他,主要是因為他的詩詞帶有佛學意味,用詞遣字通俗直 白。無法吸引當時文人乃至后代文人的傾心。而高句麗東瀛則歷代學習漢文,貴族紛紛效仿中原文物 ,也就難免喜歡做作風雅,而寒山的作品正好可以讓他們覺得他們其實也是受到教化的高雅名士。尤 其當時日本的漢學都是通過高句麗處得到。自然臭氣相投。 又觀歐美瘋寒山,主要的原因是資本 主義的生活追求,讓他們找不到心靈安頓的道路。紛紛吸毒、性濫交來作為對內在困頓的解脫。而歐 美人翻譯的寒山就是這樣一個形象--身穿破破爛爛,行為瘋瘋癲癲,好像我們不少人年輕人喜歡看濟 公的連續劇一般。但他又是通過自身的修行,求得內心的安寧和解脫。這讓歐美人年輕人似乎有了一 個現成榜樣了。但他們應該是沒得到他的領會"虛無"境界。 做為后人,或許是經過六道 輪回后的我們,僅能借花獻佛,其他言辭。最后都會陷入佛曰:不可說。那么用他的詩詞憑吊他吧。 千年石上古人蹤,萬丈嚴前一點空。 明月照時常皎潔,不勞尋討問西東。

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