

《信心銘》略解（一）

Explaining the *Xìnxīn Míng* (*Verses on the Mind of Faith*), Part I

比丘恒興2016年9月3日講於金佛寺

朱雲帆 英譯

A Lecture Given by Dharma Master Heng Hing at Gold Buddha Monastery on September 3, 2016

English Translation by Nancy Chu

三祖僧璨大師的《信心銘》是禪宗裡的一個寶貝，是祖師直指人心，告訴我們心是怎樣的，也告訴我們毛病在哪裡，令我們清楚心上的塵垢，將這個污垢的問題處理好，恢復自己本然的天性。

第一段：

至道無難，唯嫌揀擇。
但莫憎愛，洞然明白。
毫釐有差，天地懸隔。

道就是我們的心，是天然之理的極點。這個道是每個人都具足的，不會不足、有所缺陷，不需要特別做一些什麼，或者要修，或者要證。

真心不是因為修而有的，是每一個眾生本來都具備的，只不過眾生在迷的時候不知道自己有一個真心。因為這樣，所以就用不了心的能力，顯不出心的作用，所以說「唯嫌揀擇」。

揀擇就是有所選擇，任自己的情，任自己的意。這憎心和愛心，無論你喜歡的也好，不喜歡的也好，好的也好，不好的也好，都是烏雲，都是障礙我們真心的展現，障礙心的能力發揮。如果想豁然明

The *Xìnxīn Míng* (*Verses on the Mind of Faith*) was written by the third Chan patriarch Sengcan. It is a literary gem belonging to the Chan (Zen) tradition. The teaching points directly at our minds and illuminates the inner workings of our hearts. It also tells us the root of our problems and enables us to understand the nature of our impurities so that we can purify our minds and understand our true nature.

Section 1 (Richard B. Clarke's translation):

The Great Way is not difficult
for those who have no preferences.
When love and hate are both absent
every thing becomes clear and undisguised.
Make the smallest distinction, however
and heaven and earth are set infinitely apart.

The Way is our heart-mind, the realization of the highest potential of the natural world. We are replete with the Way and it is never insufficient. It has no flaws. We do not need to do anything additional to obtain it. It is not attained by practice or realization.

The true mind does not come about through cultivation. Each living being is naturally endowed with it. However, when living beings are confused, they do not know their true minds. That is why they cannot tap into the full



白這個至道的理，回歸真心，就要從對治憎愛之心下手。

這個憎愛的心只要稍微一動，有少許的情緒，就毫釐有差，天地懸隔，和至道就有了天地的懸隔。

人活在世間，這個世界是相對的，有我們喜歡的人，也有我們不喜歡的人；有喜歡的食物，也有不喜歡的食物；有長有幼，有親有疏，有要好的朋友，有對手敵人。我們就是用這種方式來生活，這樣互相比較，比較這個，比較那個。一呎跟一吋比是長，但跟兩呎比，就變成短。

我們在這種計較裡面生活，在這種計較裡面起人我的心。我們以這種分類，形成共識，知道對方在講什麼，分別對方講得對不對，更重要的是合不合自己的心意。合自己心意就接受，不合自己心意就拒絕。在這種分別裡面又再分別，在第二個分別裡面又有第三個分別，在第三個分別裡面又再分別下去，無窮無盡的分別。我們就活在這種種的分別之中，不能出離。

而這裡說至道無難，這個道要證不是很難。你只要能夠放下這個揀擇，放下這個分別的心就可以了。這裡用憎愛的心來解釋，我們就比較容易理解，容易接受。第一段主要是教我們認識真心是絕對的，分別的心會遮障真心的呈現，而我們人就以分別的心、假的心來存活。

第二段：

欲得現前，莫存順逆。

違順相爭，是為心病。

不識玄旨，徒勞念靜。

道是大而無外，小而無內，所以稱為「至道」。大的，沒有比它更大，包括虛空世界；小的，無物在它裡面。想要得到這個至道的理現前，千萬不要在內心裡存順逆的境。

這是教修行人在順境的時候要忍，在逆境的時候也要忍，順逆都是方便。能夠做到順逆一樣，有一種平常的心，才可以和至道吻合。所以真正修行人，心裡是沒有好人或者壞人；好人、壞人都是人，都是眾生，都是可以成佛的。

能夠做到順逆一樣，有一種平常的心，才可以和至道吻合。

If a cultivator can treat all conditions equally, then he or she can enter the highest Way.

use or capability of their minds. Thus it is said, “For those who have no preferences.”

Preferences are choices to follow one's emotions and instincts. Whatever you like or dislike, be it good or bad, those preferences are all clouds of ignorance that obstruct the presence of our true minds and are obstacles that hinder our full use of them. If one wishes to understand the highest principle of truth and rediscover one's true mind, one must begin by counteracting one's instinctive likes and dislikes.

As soon as the emotions of likes and dislikes arise, our true minds are covered over. We are as far away from the highest principle as heaven is from earth.

We live in a world of dualities. It is composed of people we like and dislike. Foods we like and dislike. We have elders and children, close family and distant relatives, friends and enemies. We live in these dualities, comparing things all the time. We consider: a foot is longer than an inch but shorter than two feet.

Our mundane lives are full of comparisons. Our minds distinguish between self and other. Based on certain distinctions that we make, we form common definitions that enable us to communicate with each other and to determine if the other person is right, and more importantly, whether we agree. If it serves me, I accept it. If not, I refuse. We distinguish among distinctions—forming a second, third layer of distinction. These dualities proliferate endlessly. We live in a world of dualities and distinctions and are never able to transcend it.

When the verse goes, “The Great Way is not difficult” it means, it is not difficult to realize the Way. You have only to let go of preferences and liberate the mind of distinctions. When we use the words “love” and “hate” this may be easier to understand and accept. The first section describes the reality of the true mind. Being caught in dualities will prevent the true mind from manifesting. Further, we live deluded by our false and discriminating minds.

Section 2 (Richard B. Clarke's translation):

If you wish to see the truth
then hold no opinions for or against anything.

To set up what you like against what you dislike
is the disease of the mind.

When the deep meaning of things is not understood
the mind's essential peace is disturbed to no avail.

The Way is vast; there is nothing that lies outside of it. The Way is miniscule; there is nothing smaller that can be found within it. Therefore it is called “the highest principle.” Nothing is larger than it, including all of the space in the universe. Nothing is smaller than it that can be contained within it. If you wish to see the highest principle, do not dwell in ideas of success or adversity.

內心裡面不要存順逆這兩種念頭，能夠離開順逆這種相對的法則，就沒有事物能夠在心裡產生漣漪。如果有順逆的心、憎愛的心，憎心和愛心互相爭執，這是很自然的事。當有所求、有利益關係的時候，理性和欲念就會互相鬥爭，這就將本來清淨的心搞混亂了，這就是心的病。心病就是病在這裡，有這個順逆的心，有憎愛的心，有高下的心。能夠把心擺平，我們就能漸漸接近道。

「不識玄旨，徒勞念靜」：假如不認識這個問題的所在，我們沒有辦法知道怎麼去修。因為一旦有這個順逆的心，你不需要有什麼造作，它自己也會相爭，互相牽扯。就好像熱和冷，熱多的時候冷就會少，冷多的時候熱會少。這個法則不單我們人是這樣，這個世界也是這樣，都是互相的爭執。這個就是心的病。

心是萬物的樞紐、萬物的機關。因此，心有病的時候，種種行為都會出現問題，更不用說不認識玄妙的道理。而且這個念在內心裡互相爭執，想叫它靜，也靜不下來。你想叫它靜，這也是一個念，不斷地以念制念，這樣怎麼靜得下來？又怎麼能夠恢復心的靜態呢？

第三段：

圓同太虛，無欠無餘。
良由取捨，所以不如。
莫逐有緣，勿住空忍。
一種平懷，泯然自盡。

這一段是說，法性圓滿整個太虛空。虛空和虛空相等，無欠無餘，沒有不夠的，也不會多一些出來；無大不充，充滿整個

This tells cultivators to be patient with both success and adversity because each is a teacher. If a cultivator can treat all conditions equally, then he or she can enter the highest Way. True cultivators do not think in terms of “good people” or “bad people.” To them, all people are human; they are living beings and have equal potential for realizing Buddhahood.

Do not keep the idea of success and adversity in your mind. As long as you are apart from the idea of success and adversity, then nothing can bother your mind. When one has a mind of success and adversity, love and hate, then love and hate will oppose each other. This is natural. When one is seeking something and there is self-interest involved, one's senses and desire will be in conflict with each other and confuse the originally pure mind. This is the

mind's disease. That's where the illness of the mind lies—having the idea of success and adversity; having the idea of love and hate; having the idea of better and worse. When the mind can treat things equally, we are approaching the Way.

“When the deep meaning of things is not understood

the mind's essential peace is disturbed to no avail.”

If we cannot recognize where the problem lies, we will not know how to cultivate. Because once you have thoughts of success and

adversity, they will start fighting each other without any effort on your part. This is like heat and cold. The hotter it is, the less cold it is. The colder it is, the less heat there is. This principle does not just apply to people; it also applies to nature. Everything exists in opposition. This is the mind's disease.

Our mind is the key to all things. Therefore, when the mind is ill, it results in problems in our behavior. Further, we are unable to recognize the highest principles of truth. The thinking mind constantly fights with itself. Even when we want to quiet the mind, it cannot quiet down. The thought of wanting to quiet the mind is still a thought. This is fighting thoughts with more thoughts. How are you going to quiet your mind this way? How can you return to the original stillness of your mind?

Section 3 (Richard B. Clarke's translation):

The Way is perfect like vast space
where nothing is lacking and nothing is in excess.
Indeed, it is due to our choosing to accept or reject
that we do not see the true nature of things.
Live neither in the entanglements of outer things,
nor in inner feelings of emptiness.
Be serene in the oneness of things
and such erroneous views will disappear by themselves.



虛空法界，無微不入，沒有東西比它更微小；無所不包，無所不容。這也就是一切眾生的本來面目。

每個眾生的性都是一樣，都是如如。如如就是不動，就是本來的樣子。可是由於造作的關係，所以不能住在自己本來的位置上。有取有捨，有憎有愛，這些就是造作。一有這些念動，就不能如如了；一起心，一動念，就離開了自己的本位。

所以修行用功的人，怎樣保持不起不必要的情緒？因為喜怒哀樂、憂慮、悲傷這些情緒都會讓心離開本位，擾亂我們的心。上人教我們，修行人最重要的就是不要發脾氣，在任何情況下都不要發脾氣，不論有道理還是沒道理。

在學道的期間必須忍耐，也就是要保持心的不動，保持心的清淨。你能夠保持多長時間的清淨，你就有多長時間的功夫，就能有多長時間的定力。一旦因緣到了，福報夠了，種種助緣具足，自然就能湛然入定。

能夠定多久，就看平日累積的功夫；而定的功夫、專一的功夫有多深，悟道就有多深。所以平常日用，舉心動念，一切工作，一切時候，都是修行定力的時候。不是單單打坐才是習定，任何時候都是修習定力的時候。打禪七只是一個方便，大家平日工作忙，很多時間和體力都花在日常的工作上，所以祖師就設了這個用功的時間，讓我們能夠專心照顧自己的心，不要讓它隨隨便便起念。

心有所造作，就不能夠如如，就不能住在本來的位置上，於是「不如三界見於三界」，於是就有所失。我們看到事物就會起念，會分別這個事

物的好壞、美醜，這個事物對自己有沒有利益好處，這個就不是「三界見於三界」。有功夫的人是看事物本身的樣子，他不會加一些色彩，也不會加一些自己的見解在裡面。有見解就不是如如了，這樣就有所失，所謂「被境所轉」。接著就追逐這

如如就是不動，就是本來的樣子。可是由於造作的關係，所以不能住在自己本來的位置上。

“Thus” is the original, still face of reality. However, because of our intentions and falseness, we leave our original selves.

This section is about the perfect Dharma-nature which pervades the universe. Nothing is insufficient or in excess in space. It pervades all of space and nothing is smaller than it. It encompasses everything and is the original face of all beings.

All beings have the same nature, which is “thus.” “Thus” is the original, still face of reality. However, because of our intentions and falseness, we leave our original selves. The intentions and falseness are referring to ideas of gain and loss, love and hate. Once our thoughts arise, we cannot stay in the state of “thus.” When one has a thought and follows it, one leaves one’s original place of truth.

How can serious cultivators avoid unbeneficial emotions? Joy, anger, sadness, delight, worry and sorrow move and disturb our minds. The Venerable Master taught that the most important thing for a cultivator is not to lose their temper. Never lose your temper under any circumstances. It does not matter whether you are right or wrong.

When learning to practice according to the Way, one has to be patient. This means keeping a still mind, which is the mind’s purity. If your mind can be pure for a length of time, that speaks to the depth of your practice and concentration. Once the conditions are mature, when you have enough merit, and all the supporting conditions are there, you will naturally enter into a state of *samadhi* (concentrated tranquility).

The time that one can stay in *samadhi* depends on the depth of one’s practice accrued on a day-to-day level. The depth of *samadhi* and the skill in concentration determine the degree of one’s enlightenment. We have the opportunity to cultivate *samadhi* at all times in daily life. Cultivating *samadhi* is not limited to the times when we are sitting in meditation. Any moment is ripe for cultivating *samadhi*. The Chan session is only a form for us to use to cultivate. In ordinary life, everyone is busy with work and spends time and energy on performing mundane tasks. That is why patriarchs set apart this period of time (to meditate) so that we can focus on cultivating our relationship to our mind.

When our minds are busy, they cannot stay in their original state. Hence, “unlike those in the three realms (of existence), he sees the three realms as they really are,” and there will be a loss. When we see things, we give rise to thoughts and distinguish between good and bad, beautiful and ugly. We want to know if this thing benefits us. Then this is not “three realms manifest in the three realms.” One with skill in cultivation sees things in their original form without adding biases or their own views to them. If one adds one’s own views to it, then it’s not “thus.” This is what is referred to as “being turned by appearances.” Then one will chase after false conditions and forget what is true.

Living beings are constantly producing thoughts. When we see

個妄緣，把真的迷失了。

所以眾生念念都在起念，我們看事物不是看事物的本身，我們看到的是對事物的妄念，以我們的妄念去認識這個事物。這裡是需要我們靜下來慢慢觀察自己，了解自己的問題在哪裡，應該從哪裡下手，不再受這些不必要的念干擾，不再跟著它跑，千萬不要迷真逐妄。

在妄的地方不住空忍，得少為足。這裡的「忍」，是修行的一個證位。這個「空」不是指頑空，也不是斷滅的空，不是頑虛空，這裡指的是「析法真空」。析法真空是二乘人認識的空，體法真空是通教菩薩所認識的空，妙有真空是登地菩薩的認識，真空妙有是諸佛的認識。這裡說「勿住空忍」，講的是緣覺二乘人得少為足，不再進求究竟的佛道。

究竟的佛道是怎麼樣的呢？是一種平懷。以一種平等的心看一切法，心裡面沒有一切的物，泯然無物，自自然然。古德有句說話：「道人一種平懷處，明月青山影在波。」波雖然在翻動，但是青山明月都能投影在波裡，可想而知這個道人的心是多麼清淨。

問題：《信心銘》教修道人不要有愛憎，請問法師怎麼可以做到沒有情緒？

興法師：怎麼可以不起這種不好的情緒？從禪宗的角度來看，還沒悟道的都會有這種現象。什麼時候才能把握自己？要悟道了，見到真理了，見到真相了，就不會被境所迷惑。因為他信得過佛所說的一切，信得過自己和佛是一樣的。有這種信心，他就能夠掌握自己不被境所轉。在還沒有這種體驗之前，我們多多少少都會被境所影響。

我們開始學習佛法，受戒、持戒、學戒，研究祖師大德的著作，無非都是為了要了解真理，了解這個道。對這個道你越了解，你越能不輕易起情緒。你知道起情緒是傷害自己，這也是它唯一的作用。它障礙你成佛，障礙你修道得道的因緣，沒有其他的。

◎待續

究竟的佛道是怎麼樣的呢？是一種平懷。以一種平等的心看一切法，心裡面沒有一切的物，泯然無物，自自然然。

What is the ultimate teachings? It is an equal mind. One with an equal mind sees all kinds of phenomena equally. One's mind is empty of all things, unattached to anything, free and in its natural state.

things, we do not see the things themselves. We see and recognize things through our false ideas. We need to be calm and observe ourselves over time to understand what our problems are and where we should work. Then we do not have to be bothered by unnecessary thoughts and do not have to follow them. Do not pursue what is false and lose what is true.

Do not dwell in empty patience for false things and do not be satisfied with small attainments. In the term "empty patience," "patience" refers to the result of practice. "Empty" does not refer to stubborn emptiness or to the emptiness of extinction. It refers to true emptiness through analysis of the Dharma which pratyekabuddhas and sound-hearers (arhats) recognize. True emptiness, which is realized through the experience of Dharma, is the emptiness of the bodhisattvas who have understood the teachings. Wonderful existence

and true emptiness are recognized by the bodhisattvas who have reached the level of the ten grounds. The Buddhas recognize true emptiness and wonderful existence. When I say, "Do not dwell in empty patience," I am referring to pratyekabuddhas who are satisfied with small attainments. They do not wish to pursue the ultimate teachings of the Buddha.

What is the ultimate teachings? It is an equal mind. One with an equal mind sees all kinds of phenomena equally. One's mind is empty of all things, unattached to anything, free and in its natural state. The ancient sages said, "The cultivator has an equal mind, like the bright moon and blue mountains reflected in the lake's waves." Even though the waves are moving, it is still enough to see the bright moon and blue mountains reflected in it. From this, we can read that this author had a highly pure mind.

Question: The *Verses on the Mind of Faith* tells cultivators to not love or hate. How can we not have emotions?

DM Hing: How can we not have negative emotions? From the Chan perspective, everyone who is not enlightened has these emotions. When can one be one's own master? It is only when one gets enlightened and sees the truth, the ultimate truth, then one will not be confused by conditions. One will then have faith in the Buddha's teachings and can believe that one is the same as the Buddha. When one has this faith, one can be the master of oneself and will not be turned by appearances. Before the experience of enlightenment, we are all more or less affected by appearances.

We start to study the Buddhadharma, take precepts and practice according to them, and study the patriarchs' teachings in order to understand the truth and the Way. The more you understand the Way, the less your emotions will be reactive. Reactive emotions are harmful. This is the basic function of emotions. They hinder you from realizing enlightenment and obstruct the conditions for you to cultivate the Way. Nothing else.

◎To be continued