



介紹《博山和尚超脫真詮》

Introducing Monk Boshan's True Principles of Transcendence

比丘恒興法師2017年9月14日於加拿大華嚴寺禪三開示節錄
黃果儀 英譯

An excerpt of Bhikshu Dharma Master Heng Hing's talk
during the 3-day Chan Session at Avatamsaka Monastery on September 14, 2017
English translation by Ellie Ng

在佛教來講，參禪也好，打坐也好，修止觀也好，都是屬於靜修的法門，正法的法門。在《地藏十輪經》上，說有三件事可以代表正法：第一個是靜坐；第二個是誦經；第三個是供養三寶，護持常住，修種種的福報。這三個都是代表正法住世的情況。

今天和大家介紹一本禪宗大德的著作，是上人推薦給我們學習的。當年因為香港慈興寺開光，幾位大德商量怎樣將禪宗推展開來。上人推薦（明朝）博山和尚所講的法，就印刷了《博山和尚超脫真詮》同大家結緣，作為紀念慈興寺開光。

上人為這本博山和尚的開示寫了個序，是上人在香港西樂園寫的。序文中上人自稱為山僧，並說：「山僧願盡綿力，付印此書，則釋迦、博山暨諸祖老和尚於常寂光中，必歡喜不已。」上人又說，《博山和尚超脫真詮》這本書是宗門的要典，是挽救修禪人的一盞明燈。應該將這本印刷出來，與大家結緣，以這個法給大家作為一個修道指南。

書裡有文字也有圖，圖文並茂，

In Buddhism, be it investigating Chan, meditating by oneself, or cultivating the calming-and-insight meditation, all these belong to the proper Dharma door of silent cultivation. In the *Ten Chakras of Ksitigarbha, Mahayana Great Collection Sutra*, there are three things that are stated to represent the proper Dharma. The first is sitting in meditation; the second, the recitation of Sutras; and the third is making offerings to the Three Jewels, which sustains and provides for the monastic community and will result in reaping good retributions.

Today, I would like to introduce a piece of great Chan writing by a revered Dharma Master in the Chan tradition that was recommended to us by the Venerable Master as a great learning opportunity. During the inauguration ceremony of the Cixing Monastery in Hong Kong, where many revered monks gathered to discuss how to increase the proliferation of Chan practice, the Venerable Master Hua recommended a text by Monk Boshan from the Ming Dynasty. The Master printed copies of the *Monk Boshan's True Principles of Transcendence* and gave them to all guests as a souvenir.

The Venerable Master's preface to the Monk Boshan's enlightening piece was written in the Western Bliss Monastery in Hong Kong. The Venerable Master refers to himself as a mountain monk, saying: "I, a mountain monk, am willing to do everything in my limited power to print this book. In hopes that Shakyamuni Buddha, Monk Boshan, and all reverends and patriarchs dwelling in permanent tranquility and enlightenment rejoice." He continues to say that *Monk Boshan's True Principles of Transcendence* represents the core idea of Chan and is a lamp in the dark with the ability to save people who have lost themselves in the cultivation of Chan. Hence, this book has been printed in hopes of forging Dharma affinities with all, as well as providing a compass in the journey of practicing Chan.

The writings and illustrations in this piece work together in tandem, making it easy to understand in a single glance. It is because of this that even those with dull roots are able to understand the actual benefits of practicing Chan. The content is enriching and equipped with comprehensive theories, amalgamating the original intention of Buddhism and the secret mind transmissions from the Patriarchs. It is not only written

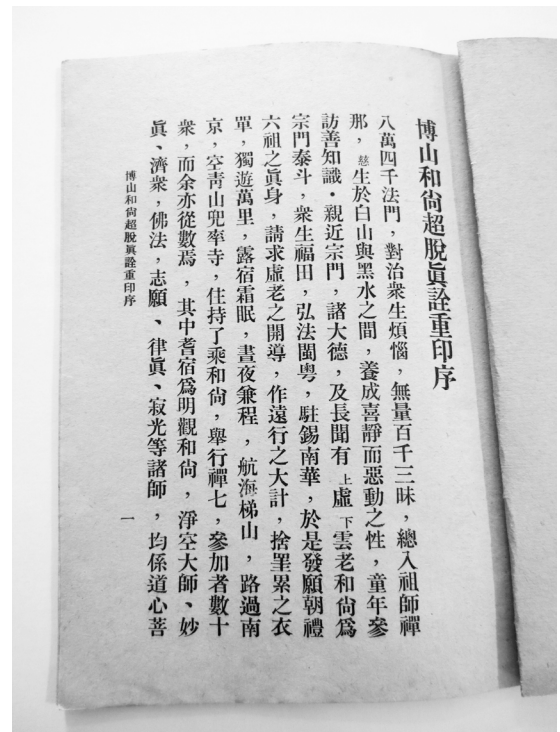
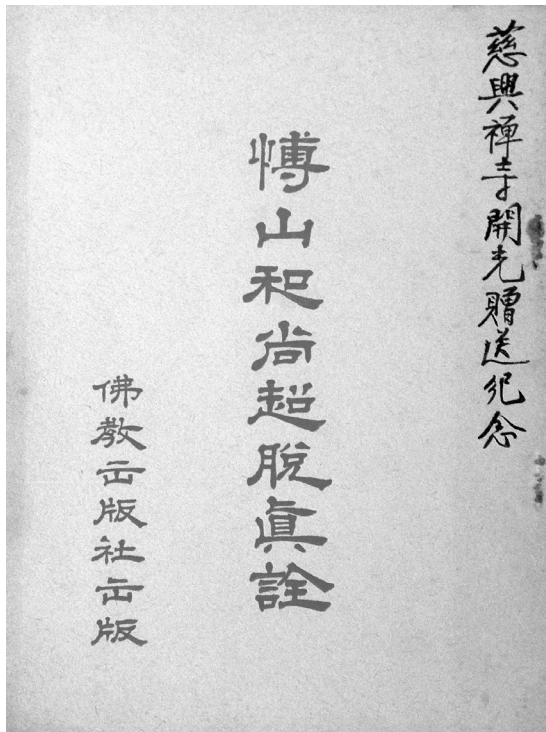
一看就知道講什麼。所以就算是鈍根的人，看到之後都會得到禪宗實在的利益。內容非常充實而且理論圓融，契合佛陀立教的本懷，更加得到祖師以心傳心的秘密意旨。不單單是文字般若，實在是對治眾生無明煩惱的一個良方。

參禪打七，原本是為了了道；道了了，就知道生從何來，死歸何處。這是打七、禪七的目標，不再被世間形形色色的假象所迷惑。

所以說「若能轉物，即同如來」，如果能轉這些物質，就相等於如來了；若被物轉，即是凡夫。所以要轉凡成聖，非要參禪打七不能做到，如果不用這個方法，就不能入門。故講做功夫是第一個要務，對於打七，禪七的時間非常重視的。來果禪師甚至說，參加一日的禪七，好過一個人自修三年。可想而知禪七的重要性。

不但是初學，即使是老參，已經修了很久的老前輩了，如果離開功夫，就會被習氣妄想所纏縛，難逃這個生死，更何況是初學呢？這裡講的功夫，在參禪裡面，用功夫來代表修持的狀態。如果我們念佛，念佛就是你的功夫；修止觀的，止觀就是你的功夫。

為什麼呢？因為熟境難忘，熟境難斷。意思是說，熟悉的，我們很難將它忘記、切斷。參禪這個話頭，要從生處轉熟，要將生的轉成熟的，就是變成你熟悉、親近的。我們對生生世世的習慣非常地熟悉，這些雜念妄想非常地熟悉，一時察覺不到，就容易墮入熟境、這些妄的習氣裡面。故此參禪這個方法，完全是為了了生死，沒有其他。如果生死的念頭懇切，那一定會得到受用。如果不懇切，在禪七裡面得不到什麼受用，也就是白費氣力了。



prajñā (wisdom), but it is also a cure for sentient beings' ignorant afflictions.

The participation in a Chan session is originally meant to realize the Way, understanding how life came about and how death goes around. The goal is to not be tempted by our perceptions of the Saha world.

It is said, "If one bypasses all perceptions, one would be similar to the Thus Come One." By bypassing all material perceptions, one would gain a state equivalent to the Thus Come One's. Yet if one is influenced by worldly perceptions, one is merely an ordinary person. Hence, if one intends to move from mortality into sagehood, it is only accomplished through a Chan session. Without this method, people will not be able to even step through the Dharma door. Cultivation is of the utmost importance, so the seven-day period of a (Chan) session is crucial. Chan Master Laiguoxun expounds the importance of the Chan Session when he stated that attending a single day of a session surpasses three years of cultivation in solitude.

Not only beginners but also senior cultivators can easily be entwined in afflictions and false thoughts if one strays away from cultivating skills. It is difficult to escape the cycle of life-and-death even for senior cultivators, let alone for beginners. Cultivating skills in the investigation of Chan represent a steadfast condition. If we recite the Buddha's name, that recitation will be a cultivation skill. In calming-and-insight meditation, the calming and insight is the cultivation skill.

Why is this so? It is because we accustom ourselves to familiar environments; hence, it becomes a gargantuan task to break away from such environments. The headline of the Chan session is to develop the sense of familiarity with the unfamiliar. We, as humans, are well accustomed to our worldly lifestyles and habits and are also well accustomed to extraneous thoughts and afflictions. If we let our guard down, it becomes extremely

修任何一個法門都好，如果能夠痛念生死來用功的話，都和參禪是一樣的。現在的問題是：我們眾生有沒有這麼一種勇猛的心？修道有沒有切斷生死之流的心？如果有，覺得生死事大，必須要研究個究竟，這樣來用功，任何法門都可以令你悟道。

我們人一日沒有悟道，沒有了道，生死路上就是一片黑漆，就像人閉上眼睛，什麼都看不到，這就是無明覆蓋。由於不知道前途，所以做出來的事，搞得自己一時做人，一時畜生，一時惡鬼，甚至墮到地獄。

做人還可以，餓鬼地獄就苦不堪言。所以必須下定決心來做功夫，首先要看破這個世界，看破這個身心。這個世界我們所見到、所聽到、所觸摸到的，都是一種幻相，虛幻不實。乃至我們的心念、身體，都是假的。我們要明白，不單要明白，還要去。你能夠看破，才能夠放下；如果你看不到、看不破，你就不會放下。所謂：「但盡凡情，並無聖解。」意思是說，只要能盡這個凡情，將凡夫的情執、凡夫所見到的事物，將這些執著盡了，看得清清楚楚，放得下凡夫的情見，這個就是聖解。凡夫的情見都是虛幻不實的。

用功夫，無論是參禪也好，念佛也好，修止觀也好，持咒都好，不能覺醒、不能明白真理，就是因為這個凡情在你心上打擾。這些世間的種種俗情放不下，無始以來的習氣、煩惱、無明不斷翻起，我們看不破、放不下，所以才看不到真理。

如果能夠將自己的煩惱習氣無明完全掀翻，一點都不保留，不隨著它走，單單這樣照顧自己的功夫，日子久了，自然就會有成功的時候。沒有其他的方法，所謂「大疑大悟，小疑小悟，不疑不悟」，這個是禪宗講的功夫的內容。如果念佛的話，你要照顧自己的佛號，如果不照顧佛號，就不會有開悟的時候；如果不停地照顧自己的佛號，沒有二念，單單這一個念，久而久之，功夫到了。凡情俗念脫落了，自然會到悟道的時候。

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easy for us to be filled with worldly thoughts. Therefore, the method of the Chan session is truly a method of resolving birth and death. If our resolve is firm, then there will definitely be noticeable outcomes. It would simply be a waste of energy and time if we were insincere and reap nothing from a session.

If we set a firm resolve on ending the cycle of birth and death, then cultivating any Dharma door would be no different from practicing Chan meditation. Now the question we face is: Do sentient beings possess these resolves of steel? When cultivating the Way, do we truly intend to break the never-ending cycle of life and death? If we are armed with such firm resolves and exert efforts thoroughly, we can gain enlightenment through any Dharma door.

As long as we spend a day unenlightened, the path of life and death ahead of us remains in total darkness. It is as if our eyes are shut and the darkness of ignorance encloses us. Without proper direction, we may end up becoming humans, then animals, then hungry ghosts, and even hell beings.

The sufferings of humans cannot be compared to the sufferings of hungry ghosts or hell beings. Hence, it is of great importance that we resolve to cultivation and look beyond this world of ours and our body and mind. Everything is an illusion, this world that we see, hear, and feel, along with our bodies and emotions are nonexistent. We must not only understand this fact, but we must also put this into practice: If we can look past all this, then we can truly let them go; and if cannot, then we will still be attached. The saying, "There are no sagely answers other than getting rid of common people's emotions", means that as long as common people's exert their utmost efforts to get rid of their attachments, there will come a day when all these will cease to exist. The supposed "sagely answer" is to put down all emotions and views, because all of these are illusory and nonexistent.

In applying effort, whether it's investigating Chan, reciting the Buddha's name, practicing calming and contemplating the mind or reciting mantras, if we still remain unawakened and are unable to understand the true principles, it is because our mind is disturbed by mundane emotions to which we still hold. As a result, our habits, afflictions and ignorance from countless eons ago surge up without cease. Since we cannot see through and let go, we cannot see the truth.

If we can completely, without any reservation, turn over our own afflictions, habits and ignorance without chasing after them and exclusively attend to our own practice, our cultivation will naturally be successful after some time. There is no other method. It is said, "Great doubt, great enlightenment; small doubt, small enlightenment; no doubt, no enlightenment." This is referring to the content of our efforts in Chan School. If one recites the Buddha's name, one is mindful of the Buddha. If one is not mindful of the Buddha's name, one will never become awakened. If one is unintermittently mindful of the Buddha, without a second thought, but just holds this very thought after some time, one's efforts will be mature. As mundane emotions and thoughts fall away, one will naturally awaken.

To be continued