



介紹《博山和尚超脫真詮》（二）

Introducing Monk Boshan's True Principles of Transcendence (Part II)

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學佛的人，尤其是用功夫的人，無論是什麼法門都好，或者念佛，參禪或是誦經持咒觀想，我們都要認知到這個世界森羅萬象，乃至我們的身心都是假的，都是虛幻不實的，都是暫時呈現的。如果你沒有這個認知，不承認的話，種種妄想都會生出來。用功就不會投入到這個功夫裡面。就因為看得不真，看不破，所以就放不下。這個是用功的人一個大的毛病，也可以說是根本毛病。

For learners of Buddhism, especially for diligent cultivators, regardless of the Dharma method practiced, whether it be reciting the Buddha's name, investigating Chan, reciting sutras, upholding mantras, or practicing visualization, we must recognize that all the myriad phenomena of this world including our body and mind are unreal. They are mere illusions that exist temporarily. If we are not aware or do not recognize this, then all sorts of false thoughts will arise and we will not be able to immerse ourselves in our skill. Because we are unable to see the truth and look past this mundane world, we have a hard time letting go. This is a big problem for those who are vigorous in their cultivation. It could also be said to be the fundamental issue.

The Monk Bo Shan asked this question: "People nowadays have a difficult time investigating Chan, why?" It is not that Chan is difficult; it is that people simply refuse to put forth the effort in investigating a meditation topic. If one is willing

博山和尚說，現在的人參禪，參不起來，為什麼？不是參不起來，是不肯去疑這個話頭。提起這個話頭來，疑來疑去，時間久了自然就會親切。做功夫，需要將死字貼在額頭上，始終都只有這個話頭，你的功夫，就好像有道牆壁鎖住所有東西，外面的事一點都不知道，就像死人一樣，只有這口氣，用這口氣來下功夫，如果能够做到這樣，功夫就會有多少的相應。

用功也要知道不單在靜裡面去用功，也要在動裡面去用功，這樣才會實在，而且在靜坐的時候，不單在坐的時候用心，行香的時候也要用功。靜的時候可以用功，行香的時候也都可以用功。那坐的時候純熟了，才有本錢在行住坐臥上去用功。

在動的時候，你能夠掌握好了，有個入的地方，才能自在，這樣來用功。如果有一個憎愛的心，喜歡靜，不喜歡動，或者喜歡動不喜歡靜，這樣的情況，不要說功夫了，就算得到一點了解，也很容易就會消失，不會保持長久，和真正的功夫不相干的。所以用功的人，做功夫的人就好像一隻鶴立在雞棚之中，絕對是不徇人情。如果怕人家講好或是不好，功夫就做不上，久而久之就好像一般人一樣，也是辜負了自己學佛一場。

古人做功夫，他是不怕不能生，只怕不死。我們人在業海裡面，升升沉沉，毫無根據的，應該死的人，不管用功不用功，做功夫也要死，不做功夫也會死。如果你能夠為道而亡，那就不同了，你真的能夠死到極處，不要說不會活回來。所以說，大死才有大活。這個凡夫的心不死，真的心就不會活過來。如果你怕人講好講不好，這些都是凡情，如果你這些心不

to investigate a meditation topic, after a while the topic will become familiar. When applying effort, you must glue the word “death” to your forehead. From the beginning to the end, there is just this one meditation topic. Your skill in cultivation is like a wall that separates you from the rest of the world and you are not aware of what is going on outside. It is as if you are a dying person with one last breath, and you will use that one last breath to cultivate. If you can do that, then your skill in cultivation will have a bit of response.

One should apply effort not only in stillness, but also work hard while in motion in order to be truly applying effort. Moreover, one should apply effort not only when sitting, but also apply effort during walking meditation. Work hard during stillness and also work hard during walking meditation. After one masters the cultivation skill while sitting, one can then apply effort while walking, standing, sitting, and reclining.

Mastering this in movement, there will be an entrance point so that you can be at ease. This is the way to apply effort. Having a mind of love and hate, such that you enjoy stillness and resent movement, or you like movement but detest stillness, in this type of situation, there is no need to speak of any kind of skill; even if you did obtain a bit of awareness, it will easily disappear and you will not be able to ensure that it will last. This does not correspond with real skill. Therefore, a person who is diligent and cultivates is likened to a crane standing in a chicken coop, yet does not follow the ways of the masses. If you are concerned with others speaking of good or bad, then you will not be able to practice. Over time, you will become like everyone else and you would have studied Buddhism in vain.

Cultivators from the ancient past did



not fear not
being able to
stay alive; rather
they were afraid
of not dying. We
are in this sea of
karma, rising and
sinking without
a foundation.
Those who are
supposed to die
will die regardless



死的話，你的功夫也都用不上。就好像天地間，陰到了極處就會變陽，陽到極處也會變陰，做功夫無論在心裡面、心外面，單單就是一句功夫，念佛的就是一句佛號，參禪的就是一個話頭，沒有其他。仰不知天，俯不知地，行不知行，坐不知坐。在千千萬萬人之中，如無人之境，功夫用到這樣才有少許相應。

又好像貓捉老鼠的時候，兩隻眼打開，爪子打開，只會顧著老鼠的出入口，縱使旁邊有人走來走去，它也不理會。做功夫也是這樣，參禪是這樣，持咒也這樣，假如因緣時節到了，啪一聲，自然就會有大受用。

用功的人要離心意識來參，參到突然間心



行處絕，自然就能親見本來的面目。什麼是離心意識，心意識是什麼？

心就是心念，意就是意思，識是識流。如果用心意識來去用功夫，就是在我們心上起念，一起念，一個念頭升起，就等於落在心識之中，這樣就和本體不相干。所以參禪這個法是要在真實功夫上面去用，完全在心源體上面來追究，心源就是心的源頭。不可以尋言逐句，不可在說話上做口頭禪。這樣不但無益，而且會成為障礙。現在參禪的人，不在心源上面實實在在去追究，反而在眼耳之中來參禪，看些公案，聽幾句禪宗裏大德的話，以為就是了。如果遇到真正有功夫的人，一問就完全無話可說。

神秀大師有一首偈頌，相信大家都聽過：

of whether they cultivate or not. However, if one can die for the Way, then it is different. If you are able to die an ultimate death, there is no need to speak of not being able to come back to life. As it is said, great death results in great existence. As long as the ordinary mind does not die, then the true mind will not come to life. If you are concerned of people speaking of good and bad, these are still mundane emotions. If these thoughts do not die, then you will not be able to exert your skill in cultivation. Just as in everything between heaven and earth, when *yin* reaches the extreme, it will become *yang*, and when *yang* reaches the extreme, it will also become *yin*, so in cultivating, whether internally or externally, there is only one focus. If reciting the Buddha's name, then focus only on the Buddha's name. If investigating Chan, then focus only on the meditation topic and there is nothing else. When looking up, you are not aware of the sky, and when looking down, you are not aware of the earth. When walking, you are not aware of walking and when sitting, you are not aware of sitting. Among

thousands and thousands of people, if you are able to cultivate to the point where you reach the state where there are no people, then you will have a bit of response.

It's also like when a cat catches a mouse, its eyes and claws are poised wide open. Its sole focus is on the mouse hole; even if there were people walking back and forth, the cat will completely ignore them. When applying effort, it should be like this. Investigating Chan should be like this and upholding the mantras should also be like this. When the condition arises and the time comes, naturally there will be great benefit even with just a sound of bang.

Diligent cultivators should investigate Chan apart from the mind, thought, and consciousness. Investigate until suddenly the place of the mind's activity is severed and naturally you will see your original face. How to part from the mind, thought, and consciousness? What is the mind, thought, and consciousness?

The mind refers to our discriminatory mind. Thought refers to thinking and consciousness refers stream of consciousness. If we use our mind, thought, and consciousness when applying effort, then thoughts will arise within our mind. When a thought arises, then we have fallen into the realm of mind consciousness and we will not correspond with our fundamental substance. Therefore, the Dharma of investigating Chan requires us to apply true and genuine effort. It is to investigate solely at the substance of the source of the mind. The source of the mind is just the original source of the mind. Do not just take it literally and do not just talk about investigating Chan. Not only is this not beneficial but it will also become an obstruction. People who investigate Chan these days do not truly investigate at the

「身是菩提樹，心如明鏡台。時時勤拂拭，莫使惹塵埃。」就是要將心上的煩惱掃除，不要新添別的煩惱上去。另一位禪師講法又不同了，黃蘗禪師云：「塵勞迴脫事非常，緊把繩頭做一場。不是一番寒徹骨，怎得梅花撲鼻香？」這兩首偈都可以作為我們用功的警惕。

這個「塵勞迴脫事非常」，我們凡夫內心裡面充滿凡塵俗事，但現在做功夫，要將這些凡塵俗事脫離，這不是一個簡單的事。第二句是「緊把繩頭做一場」，就好像一個士兵守城門一樣，把關不讓土匪進入城池，要非常的小心。後面兩句很容易了解，「不是一番寒徹骨，怎得梅花撲鼻香」，梅花都是冬天開花，香味特別怡人，但是要經過冬天寒冷徹骨，才能開得撲鼻清香。

以前跟大家講過，用功的人有五種心態，這裡博山和尚也有講。

第一種要發勇猛的心。要痛念生死，好像自己身處在火宅中一樣，又好像在水裡一樣，急著要脫離出來。

第二種要發大信心。信佛，信自心是佛，心就是佛，一切萬法都是我們自己心所現的。

第三要發大慚愧心。他是聖人、賢人，我們都應該是。為什麼他是聖人、賢人，我是凡夫呢？這是我們應該覺得羞恥羞愧的。

第四要起真的疑情。單提一個話頭，不起第二念，廢寢忘食一樣來去用功，去參。睡覺不記得睡覺，吃飯也不記得吃飯，這樣來用功。好像一個愚癡的人，又好像一個笨拙的人，這個疑情不破的話，就誓不甘休。

第五要得到這個大悟。所謂大徹大悟，要和佛看齊，和佛一樣，佛悟得多少，我們也要悟得多少。一知半解是完全不相干的，沒什麼用。

用功的人要有這五種發心，這樣用起功來就會有不一樣的受用。❀

source of the mind, but instead, they investigate Chan with their eyes and ears. They may read some stories and listen to a few sayings by great, virtuous Chan *Patriarchs* and they think this is investigating Chan. If they encounter someone with true skill, they will be completely speechless when questioned.

Great Master Shenxiu had a verse that many have probably heard before: “The body is a Bodhi tree. The mind like a bright mirror-stand. Time and again, brush it clean; Let no dust alight.” Thus, we need to sweep away the afflictions of the mind and do not add more new afflictions on top. Another Chan Master spoke this Dharma in a different way. Chan Master Huangbo said, “To be liberated from the toil in the mundane world is not an ordinary task, one needs to tighten the rope of one’s mind and deeply investigate. If the winter’s cold did not pierce to the bone, how could the plum blossoms be so fragrant?” We should use these two verses as a reminder for us to apply effort.

This phrase, “To be liberated from the toil in the mundane world is not an ordinary task,” means that the minds of ordinary people are full of mundane dust and worldly affairs. But now that we are applying effort, we must escape from these mundane dust and worldly affairs which is no easy task. The next phrase, “one needs to tighten the rope of one’s mind and deeply investigate.” This is just like a soldier guarding the city gate. He is very cautious and keeps the gate closed, not letting thieves into the city. The last two phrases are very easy to understand. “If the winter’s cold did not pierce to the bone, how could the plum blossoms be so fragrant?” Plum flowers blossom during winter and the fragrance is especially pleasing but it must undergo the winter’s bone-piercing cold in order for the blossoms to be so fragrant.

I’ve previously told everyone, true cultivators must have five mindsets.

The first type is to have a courageous mind. Take birth and death seriously like you are living in a burning house or also like drowning in water. You must quickly escape.

The second type is to bring forth great faith. Have faith in the Buddha. Believe that one’s mind is the Buddha. The mind is the Buddha. All the myriad dharmas manifest from our own mind.

The third is to bring forth great remorse. He is a sage, a worthy one, and we all should be as well. Why is he a sage, a worthy one and I am just an ordinary person? We should feel remorseful and ashamed.

The fourth is to give rise to doubt. Just investigate one meditation topic and do not give rise to a second thought. You work so hard investigating Chan that you neglect sleep and forget about food. You forget to sleep and also forget to eat. Apply effort in this way just like a foolish and stubborn person. If your doubt has not been severed, then vow not to rest.

The fifth is the resolution to attain great enlightenment. This great enlightenment should be at the same level as the Buddha and is the same as the Buddha. We should have the same degree of enlightenment as the Buddha. Partial understanding is completely irrelevant and useless.

Diligent cultivators should have these five types of mindsets. Exerting this kind of effort, one will achieve different benefits. ❀