

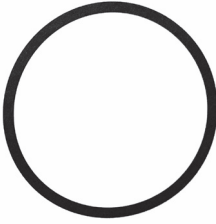
介紹《博山和尚超脫真詮》（三）

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

比丘恒興法師2017年9月16日於加拿大華嚴寺禪三開示節錄
比丘尼近經 英譯

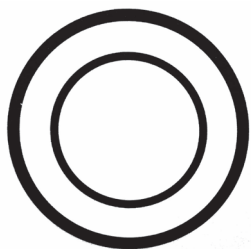
Instructional talk given by Bhikshu Heng Hing on September 16, 2017
at Avatamsaka Monastery, Canada during Three-Day Meditation Retreat
English translation by Bhikshuni Jin Jing

這幅圖叫「聖凡變現生死圖說」。我們從第一個圖來解釋。

1.  性之源。也就是一真法界，也叫「清淨法身」、「諸法實相」，也叫「三藐三菩提」，也叫做「空相」，也叫做「常樂我淨」，也叫「真如性海」，又叫做「無見頂相，涅槃妙心」，又叫「父母未生前」。性之源有這麼多叫法，就是形容悟道之後的境況。

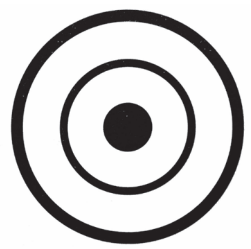
This picture is an illustration of transforming from the ordinary to the sagely in the cycle of birth and death. We will start explaining from the first picture.

¹**Source of the nature**, which is also called the One True Dharma, Pure Dharma Body, True Reality of All dharmas or samyak-sambodhi. It is also known as the appearance of emptiness; permanence, bliss, self and purity or sea of nature of true suchness. It could also be called invisible appearance on the crown of the Buddha's head, the wondrous mind of Nirvana as well as before birth given by parents. There are so many names for the source of the nature. These names describe one's state after enlightenment.



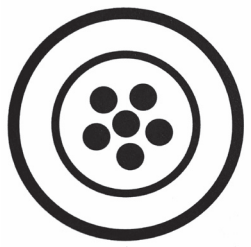
2.

2. 第二幅圖是性之精。這是悟道的人，見道之後就屬於第二幅圖的程度，悟道之後還沒有究竟。也就是悟道之後還要修，你只是得到性之精，還要返回到性之源，本來的位置。



3.

3. 第三幅圖，識之相。為心，覺知心，又叫「無明」，又叫「識神」，禪宗裡說「昭昭靈靈」。昭昭靈靈是形容有光明的地方，也有不光明的地方。這個屬於第八識，阿賴耶識。



4.

4. 下一幅圖，識之轉。這幅圖也叫「心」，也叫「緣慮心」，也叫「念」，又叫「想」、「內覺」，又叫「緣氣」、「緣影」，也就是第六意識。比喻為獼猴。在宗門稱之為「鬼家活計」。如果解釋為第六意識，大家比較容易明白。



5.

5. 第五幅圖，識之結。中間有個「身」字，代表中陰身，又叫中有身。陰的意思是執

取六塵，也是講遮障我們的法身，被這個陰遮障了法身。有執取的意思，執取善和惡，成為三有——欲界有、色界有、無色界有。

接著就造業，造三界（三有）的業。宗門說心有起滅妄想，一起一滅之間，即是中陰身。就是我們的念

頭一起一滅，這就是中陰，這是禪宗裡的表達。這個是識之結，結是指結綁的意思。



6.

6. 下一幅圖就更加明白了，上是天，左邊是阿修羅，上右是人，合起來就是三善道。下是地獄，右是畜生，左邊是餓鬼，合起來就是三惡道。這六

道同在業身，也就是我們行十善業的話，我們就在三善道，如果我們做十惡業的話就在三惡道，就看我們所做的是善業還是惡業了。

從這幅圖上我們可以看到，任何一道都在你的身範

2. The second illustration is called the essence of the nature.

This is the state a cultivator sees after enlightenment. Although one is enlightened, this is not the ultimate awakening of the way. After enlightenment, one still needs to further cultivate since one only attains the essence of the nature. One still needs to return to the source of nature, the original place.

3. The third illustration is called the appearance of consciousness. It's the mind, the mind that knows and feels. It is also known as ignorance or the spirit of consciousness. The Chan school says "clear and miraculous," which describes a place with light. There are also "places without light" and this term refers to the eighth consciousness, the ālaya consciousness.

4. The next illustration is turning of the consciousness. This picture is called the mind. It is also called the mind of dependent cognition, thoughts, cognition, inner awareness, conditioned shadows or the six consciousness. The mind is analogous to a monkey. In Chan school, it is called the tricks of ghosts. If we explain it as the sixth consciousness, it is easier for people to understand.

5. The fifth illustration is the knot of consciousness. In the middle, the character "body", represents the intermediate skandha body, also known as intermediate existent body. Skandha means attaching and clinging on the six perceived objects that cover over our Dharma body. The skandhas also obstruct the Dharma body. It means attaching and grasping the good and the bad. Consequently, the three existences come into being - existence of desire realm, form realm, and formless realm.

Then we create karma, which perpetuates us in the Three Realms (Three Existences). The Chan School says there is rising and ceasing of false thoughts. Between rising and ceasing is the intermediate skandha body, which could also mean our false thoughts. This is actually an expression in Chan. The knot of consciousness indicates being tied up.

6. This is the next picture which is clearer. The top is the heaven, upper left is asura; the upper right are people. Putting them together, it depicts the three wholesome paths. The bottom shows the hells; at the bottom right are animals; and bottom left are hungry ghosts. Combining them, it is the three bad paths. It all depends on whether we create wholesome karma or bad karma.

From this picture we can see, any path is active around you, not apart from you. If one's knowing and seeing is improper in Chan, one would fall to the animal realm. If one seeks outside, one becomes a hungry ghost. If the knowing and seeing falls into dull emptiness, that is the view of the celestial beings. If the knowing and seeing is a bit more mixed up, it is that of human

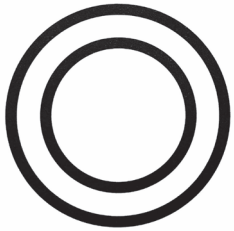
圍裡活動，沒有離開你的身。在禪宗知見不正的話就會做傍生，向外馳求的話就會做餓鬼，這個見解，墮在清虛，虛明的話就是天人的見。稍微雜一點的就是人。意志心志，志求勝解，想要得



7.

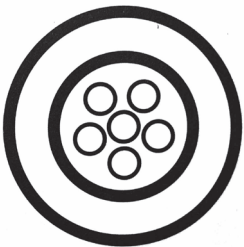
到一種特別的了解就是修羅。在宗門，知見不脫就是地獄。每一類眾生都有他自己的知見。佛是圓應十方，沒有一個地方不應的，比如水中的月；菩薩分身六道，比喻是幻化，菩薩在六道裡面度化眾生，也可以叫幻化身；辟支和羅漢不被三有的業所牽引，天上人間隨他們的意識寄居。在宗門下，悟法無性，心境雙明，就是羅漢。悟法無礙，任運騰騰就是菩薩，得到這個法無礙，

而能夠運用這個法自自然然。悟法本源，一超直入，就是佛。



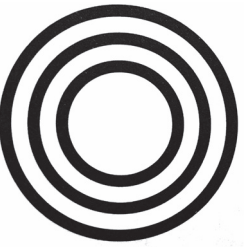
8.

下一幅圖，識之盡。這幅圖非心，非性，非識，非真如，非菩提涅槃，不可以體會，無境界，無消息。古德云：「不是心，不是佛，不是物」。在禪宗來講，這個是祖師禪，又叫祖師關。明白了這幅圖，才能明白前面的七幅圖，否則根身器界都沒有捨離，更何況這微妙的道呢。



9.

接下來這幅圖是識之用。講的是六根的妙用，又叫「解脫」，比喻為鏡現像，在鏡裡面現出來的像。在宗門，叫「恰恰用心，恰恰無心」，也就是不染不著。



10.

最後這幅圖是識之返。

也就是無所表，為三界外的聖人，去來一如，沒有去沒有來。前際後際都斷了，連中陰都沒有。宗門下比喻為「睡若不睡，其夢自除」，你睡也好，不睡也好，都沒有夢。

聽眾：第一天禪坐時，您給我們開示，一開始

beings. For asuras, they aspire to supreme, special understanding. As far as Chan School is concerned, if we do not peel away our [wrong] knowing and seeing, it's like we are in the hells. Furthermore, every type of living being has its own way of knowing and seeing.

7. Next is the capacity of consciousness. At the top is the Buddha; Pratyekabuddha are on the left and Bodhisattvas on the right. The bottom are arhats. The Buddha responds perfectly to the ten directions. There is not a place to which he does not respond. It's just like the reflection of the moon in the water; Bodhisattvas, too, have transformation bodies in the six paths. This analogy says the body is illusory. Bodhisattvas teach and transform living beings in the six paths and their bodies are also transformational and illusory bodies. Pratyekabuddhas and arhats are no longer driven by the karma in the Three Existences. As a result, they can live anywhere they wish. In Chan school, Arhats realize that dharmas have no nature. They see that the mind and the states are without any obstructions. Bodhisattvas attain that dharmas are free of obstructions as well as being able to use and apply them naturally and can peripateticate freely. Buddhas are the ones who awaken to the original source into which they can enter directly.

8. The next illustration is the end of consciousness. This picture represents non-mind, non-nature, non-consciousness, non-true-suchness and non- bodhi-nirvana. It cannot be gotten at. There is no state and no news. The ancient virtuous ones put it as "it is not the mind, not the Buddhas and not objects." In Chan, this is call the Dhyana of the patriarch or the gate of the patriarchs. Only if one understands this picture could one be able to understand the previous seven. If not, one is not yet free from the sense organs, body and the material world, let alone understanding this subtle and wonderful Way!

9. Next, this picture shows the functions of the consciousness, which are the wonderful uses of the six sense organs. They are also known as liberation, which is analogous to images reflected within the mirror. In Chan school, it's called "Use the mind in accordance; there is no mind." It means not being defiled or attached.

10. This is the last illustration known as the returning of consciousness. There is nothing to express anymore. These are the sages beyond the Three Realms. They come and go as thus; there is neither coming nor going. The previous boundary and the next boundary are cut off. Not even the intermediate skadha exists. Chan school uses the analogy of "sleeping as if not sleeping, the dreams naturally disappear." Whether you sleep or not, there are no more dreams.

Audience: When we meditated on the first day, Dharma Master instructed us to learn and investigate "who is mindful of the Buddha?" You mentioned not to use one's conscious mind to investigate this topic. What is this process like? Secondly, how do we investigate and study?

DM Hing: As far as investigation is concerned, it means one looks for it; look for it with your mind. Chan and Calming-and-Contemplating

學習參「念佛是誰」，您說不用意識心去參，這個步驟是怎樣的？第二個去參去研究這個部分要怎樣做呢？

興法師：所謂研究，就是叫你去找，用心去找。禪宗同止觀多少是有關係的，通常禪宗是用心去參去找。有時你找到累的時候，用心參參到累了，你可以看。一般我們看，是用眼看，去研究，但禪宗叫你用心去看，不是用眼睛去看。

比如我們觀察眼前的這個柱子，你動一個念頭去看，這個念頭我們叫「妄念」。既然這個念頭是妄，當然不是真實的，但它是從我們的心所顯出來的作用。

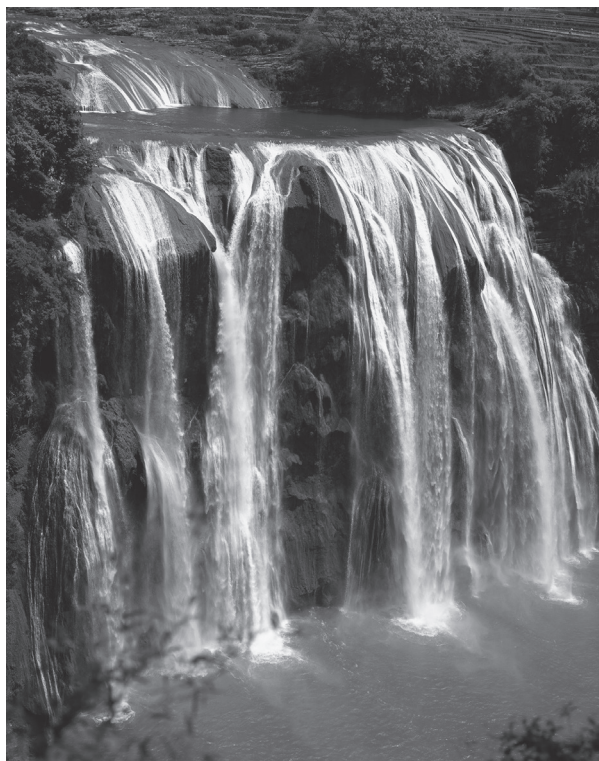
那我們就沿著這個念頭去看，這個念頭是從哪裡生出來的？當你看這個念未動之前是怎樣的，你是不是要動一個念來看這個念呢？那你動這個念的時候，也是一個妄念，但這個妄念也都是你心性裡流出來的一個念。於是你這樣去看這個念的源頭，起念的地方是哪裡？這個叫做迴光返照。這個念雖然是妄念，可它有一個作用，它的源頭就是我們自己原來本有的本體。你要找你自己的本體，本來面目，你就要從這個念頭上來找，來深入，到究竟的地方。

無論你去用參，去用功，去觀，去看這個源頭的地方，都是用心。這樣了解嗎？

聽眾：法師你講用心去找，你說不要用意識心去參，但剛才每一個念頭都是從意識心出來。

興法師：我們在靜坐的時候，都會察覺到自己的妄想妄念。當你察覺到妄想的時候，妄想是有形有相的，甚至有的是有意思的。它裡面漆黑一片，你看不到什麼。我們要用的功夫，就是我們看到察覺到，我們要去迴光返照，去參去觀，你觀察到妄念這個本體是怎樣的。

你能夠察覺到你這個妄念是什麼樣的，你能看到是什麼嗎？你就是要這樣去用心去察覺它。要在這個源頭來去追究，在裡面看不到什麼形什麼相，這樣就是離意識心參。❀



meditation are somewhat related. In Chan school, we usually investigate and search with our mind. Sometimes you are tired using your mind, you can see. Normally, we see and investigate with our eyes. But in Chan, you see with your mind, not your eyes.

For example, we observe this pillar in front of us. You move one thought to look. This very thought is called a false thought. Since it's false, it's not real. However, it's projected from our mind.

Then, we follow this thought and look. Where does this thought come from? What was it like before this thought was produced? Do you have to produce a thought to look at this thought? When you produce this thought, it's still a false thought, which

flowed forth from the nature of your mind. So, you just look at the source of this thought. From where does this thought arise? This process is considered "returning the light to look within." Although this thought is a false one, it has a function. Its very source is our intrinsic essence. If you wish to uncover your own intrinsic essence, your own original face, you must look for it from your thoughts and go deep into them until you reach the ultimate place.

Whether you are investigating Chan, applying efforts, contemplating or looking into the source, you are using the mind. Do you understand?

Audience: Dharma Master, you said to use your mind to look, instead of using the conscious mind to investigate. However, every thought that I just had came from the consciousness mind.

DM Hing: When we meditate, we are aware that we have false thoughts. When you are aware of false thoughts, false thoughts have shape and form and some of them have meanings. But it's pitch-dark inside and you cannot see anything. When we apply efforts, it means we are aware of our false thoughts, we must return the light to reflect within, to investigate and to observe what the intrinsic essence of false thoughts is like.

Can you observe and see what false thoughts are like? Can you see what they are like? You need to observe them like this without your mind. Search for them from the source. When you see no shape and form inside, you are investigating with the mind free from consciousness.❀