



## 《信心銘》略解 (續)

# Explaining the *Xinxin Ming* (*Verses on the Mind of Faith*) (continued)

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

一般人看這個世間是真實的，但事實上我們是活在不真實的幻象裡。我們就在這些幻的境界裡爭持，互相追逐。當你能夠對這些不真實的東西有一些體的體會，你就會平靜一點。你的體會越深，你平靜的力量就越強；能夠保持著這種平靜的力量，慢慢就能夠控制自己的情緒，看一切的事物都是假的，不真的。我們人就是活在實有執裡面一本來沒有的東西，我們執著它有，一直執著執著執著，偏執到我們感覺到它存在了，是真的了。但是我們不知道，人就是活在這種實有執當中。

佛陀就是來跟我們講這個道理，雖然我們一下子體會不了，但是道理是這樣的。就看我們自己對這個道的認識和體會有多少，對自己就有多少把握。就好像《信心銘》開宗明義說的，這個憎心和愛心，在我們心中互相爭持，憎心大的時候，愛心就少。

在修道，你能定下來有多少，動得就自然減少多少。動得越多，靜得就越少；靜得越多，動得就越少，看我們每個人自己能夠放下多少。佛陀來世間就是為了告訴我們這件事，讓我們好好地可以早日回家。

**問題：**修道人憎不愛，和石頭人對外界完全沒有反應，有什麼不一樣？和無慚無愧有什麼不一樣？

**興法師：**先從無慚無愧上去認識。在現實社會上，無慚無愧的人給你什麼印象，他的行為給你的概念是什麼？例如有一些人很喜歡趨炎附勢，看見有錢的人就親近

Ordinary people see this world as real, but actually we live in an illusory world. We fight and argue in this illusory world, pursuing each other. When you understand a little bit of the unreality of things, you will be calmer. The more you understand, the calmer you will become. When you have developed a genuine sense of calmness about things, you will be able to gradually control your emotions and can see that all things are false. We human beings live in a state of attachment—attached to the idea of having something where there was originally nothing. We keep attaching to that idea until we feel that we have something and it becomes our reality. We are unaware that human beings live in a state of attachment.

The Buddha came to teach us this truth. Even though we may not immediately understand, the principle is like this. The degree of confidence we have in ourselves depends on how much we know and understand this truth. Just like the beginning of *Verses on the Mind of Faith*: “Love and hate fight in our mind.” When there is more hatred in our mind, we have less love.

When it comes to spiritual cultivation, the more you can be calm, the less you will be emotionally moved. The more you are emotionally moved, the less calm you are. It depends on how much we can let go. The Buddha came into this world to tell us this so that we can go back to our original nature.

**Question:** Since cultivators do not experience love and hate, how are they different from a stone person who has no reaction at all? How are they different from someone with no moral sense of shame and remorse?

**DM Hing:** Let us start with, “no shame and remorse.” What is your impression of those without shame or remorse? What do you think of their behavior? For instance, some people like to cozy up to powerful people. They ingratiate themselves to wealthy people and detest those who are poor. They do only what is in their own interest. Their behavior is wrong and they live according to no standards or principles. They do not feel shame even when they are involved in wrongdoings. Therefore, it is easy to differentiate those without shame or remorse based on behavior.

As for the question of whether cultivators are like stone men since they have no love or hate, this is like what I said earlier: “The cultivator has an equal mind, like the bright moon and blue mountains reflected in the lake’s waves.” A skillful cultivator has nothing in his or her mind, including hindrances. It is

討好，看見窮的人就嫌棄。他所做的事都是為了利益，沒有利益的事就不去做，行為顛顛倒倒，沒有準則，沒有覺得廉恥或者不廉恥，做錯事他不覺得錯，無慚無愧。所以，無慚無愧的行為很容易分辨出來。

至於修道的人沒有憎愛的心，是不是就像一個石頭人呢？好像前面講的，「道人一種平懷處，明月青山影在波」，有功夫的修道人，他的內心裡無物，沒有什麼障礙。並不是他不懂得分辨，不去分別，笑的時候他依然是笑，但是他看一切事物都是平平常常，都是一樣的事情，不會因為事情而障礙心的清淨。

心裡面沒有預先有一個物，當然就無礙了，什麼事物都可以容納接受。事情來的時候可以來，要去的時候也可以去，他不會放在心上，輕輕鬆鬆，自自然然。所以「明月青山影在波」，平靜的湖水當然可以影出明月和青山，但是當湖水起了漣漪，明月和青山依然能夠影現在漣漪之中。可想而知，這個道人的心是多麼平靜，泯然無物。六祖菩薩也說：「菩提性宛然。」眾生的自性或者心，它本來的面目就是這樣，宛然而存。

這就是古人形容道人的內心境界，這和石頭人是完全不一樣的。他不是不做事，他一樣做事情，但是這個事不會障礙到他，令他生起不好的情緒，他也不會把這個事放在心上。

講這些是讓我們認識一下而已，想知道實際是怎麼樣的，你就需要有所體會；有所體會之後，不用別人說，你也能知道這是怎麼了。說只是讓我們事先知道一下，等到你偶然間觸到或碰到，或者剛剛好遇到這種境界現前時，你就知道這是什麼，就不會錯過了。如果不認識、不知道，很快就略過了。略過之後，當你有機會靜下來回想，好像曾經有過一些感受、一些經驗，當時沒有立刻承擔下來，就錯失了一個機會。

因緣是很難說的。修行的人每一個時刻，每一分、每一秒、每一個念，乃至每一件事都是一個因種，都在種因。這些念、這些時刻，都是我們將來契入佛法的因緣。契入佛法是講因緣時節，因緣時節到的時候，隨時隨刻，觸著或者碰著，自己就能覺察到。

所以，隨時隨刻都是悟道的時機。無論聽經的時候也好，做事的時候也好，或者是應對的時候也好，只要能夠專注，不要輕心，都是你悟道的因種。如果我們輕視了某一個念、某一個時刻，而讓情緒一起來，就錯過很多得到利益的因緣。❀

not that they do not know how to differentiate things. They still laugh when it is time to laugh. However, they see things as equal. There is nothing that hinders the purity of their mind.

When there is nothing in their mind, of course there are no hindrances. Anything can be accepted and contained within it. Things can come and go. They do not stay in the mind of the cultivator who is natural and at ease. So, “the bright moon and blue mountains are reflected in the lake’s waves.” When the water in a lake is peaceful, the bright moon and blue mountains can be clearly seen as a reflection. Even when the water is disturbed by ripples, the bright moon and blue mountains can still be seen. You can sense how peaceful this cultivator’s mind is. There is nothing that troubles his mind. The Sixth Patriarch also said, “The nature of bodhi (enlightenment) manifests.” Living beings’ self-nature or mind is like this; it exists like this.

This is the way ancients described the state of a cultivator’s mind. It is completely different from that of a stone man. It is not the case that the cultivator does not do work. The cultivator works as other people do but whatever he or she works on will not block them or cause them to have negative emotions. The cultivator will not be mentally attached to the work.

This is to allow us to know a little more about these things. If you want to know what the reality is, you need to understand and experience it for yourself. After you realize it, you will know what it is about without needing people to tell you. That being said, we can learn about it in advance. When you encounter it or experience it, or the state manifests before you, you will know what it is and will not miss it. If you did not know about it, then you may ignore it. When you are calm and look back, you feel that you once had some experiences and feelings but you did not embrace the opportunity to explore further.

Causes and conditions are difficult to understand. Every moment, every minute, every second, every thought, and everything we do can be a cause or plant a cause for the future. All thoughts and moments are causes and conditions for us to connect to the Buddhadharma. When the causes and conditions are mature, at any moment, you will realize the Buddhadharma when you touch it or encounter it.

Therefore, any moment is a good time for enlightenment, whether you are listening to the Dharma, doing work, or interacting with others. As long as you remain mentally present and are not careless, it can be the seed for your enlightenment. If we are careless, in a single moment we may be overcome by negative emotions, and we will miss a lot of causes and conditions that are beneficial to us. ❀