



【紀念宣公上人傳法西方60週年】

【Commemorating the 60th Anniversary of Venerable Master Hua's Bringing the Dharma to the West】

The Legacy of Chan —Venerable Master Hua as a Chan Master

宣公上人的禪門遺教

A Talk Given by Professor Douglas Powers in the Online Sunday Evening Lecture Series on April 3, 2022

Chinese Translated by Cindy Wang

包果勒教授 2022年4月3日講於週日線上講座系列

杜親誠 中譯



釋迦牟尼文佛

It's an honor to be here tonight with all of you. Tonight, we talk some of Master Hua's legacy on Chan meditation.

I'll mix some commentary of the Master on Chan practice with a few stories from back in the day. I guess that was almost fifty years ago.

For this day and age, I hope everybody here does some meditation and has some sort of practice. That's what we were taught to do by Master Hua. Even today, meditation continues to be an important way to bring together the mind and the conditional world, allowing one to engage within the world in a useful, meaningful, and purposeful way.

今晚，很榮幸能與大家共聚一堂，讓我們來談談上人在禪修上的遺教。

我綜合了一些上人對禪修的開示，以及幾個當年的故事，那都是約莫五十年前的事了。

在當今這個世代，我希望在座的各位都能多多少少來打坐，並且有某種方式的修行。這就是上人當年教我們做的。即便到今天，靜坐依然是結合心靈與有為法世界的主要方法，並以一種有用的、有意義的、有目的的方式在世界中運行。

Shakyamuni Buddha

Even today, meditation continues to be an important way to bring together the mind and the conditional world, allowing one to engage within the world in a useful, meaningful, and purposeful way.

即便到今天，靜坐依然是結合心靈與有為法世界的主要方法，並以一種有用的、有意義的、有目的的方式在世界中運行。

So what is Chan practice and what is Master Hua's legacy? I think we're all very clear that Master Hua had a tremendous legacy with Chan. He was at the time the current Chan patriarch, following in the tradition of the Sixth Patriarch, and many other great patriarchs of Chan.

I'm reading from some Chan lectures that he gave back in the 60s and 70s. These were very early lectures which he gave during Chan sessions. We start when Westerners didn't really know much about Buddhism. Shifu set up a series of Guanyin recitations, Amitabha recitations, and Chan sits to start introducing Westerners to Chan. In fact, he had a 100-day Chan session in 1970.

The reason I want to both talk about Chan and also talk about Shifu's legacy, is because I really feel that it's the most powerful tool that all of us have in our current existence to "practice our Buddhism and practice humanism."

Shifu said, "I am not bringing Chinese Buddhism to the West. I'm not bringing Buddhism to the West; I'm bringing humans back to their nature." He saw what he was doing as bringing humans back to their universal foundation of their minds and their nature. And what he was bringing was universal in all minds. All sentient beings have the foundation of their consciousness and their awareness. This Chan foundation is an awareness of awareness.

So rather than simply using the mind, be aware of the contents of the mind as they pass through. It is actually very useful to be aware of the mind's contents, because if you can be aware of its contents, you can see the karma, you can see how actions and certain thoughts you have lead to certain kind of actions, that then lead to certain sort of karmic outcomes. You can see all this if you can watch the mind and watch what's going on.

But Chan is something deeper than just simply watching the mind. It's using the mind to look at the awareness behind the awareness of the contents. The Master often taught it through

那麼，什麼是禪修？上人留下來的這遺教又是什麼？我想我們都很清楚，上人對禪宗有極大的貢獻。事實上，他可說是那個時代裡的主流禪宗祖師，遵循六祖大師和其他多位禪宗祖師的傳統，一脈相傳。

我正在讀上人在60年代和70年代的一些有關禪七的開示，這都是非常早期的開示。當時西方人對佛教是一無所知，而我們很早就開始了：師父安排了一系列的觀音法會、彌陀法會，以及打禪七，開始把所謂的禪介紹給西方人，甚至也曾在1970年舉辦過百日禪七。

我之所以要談有關禪，也要談師父在禪修上所遺留的教導，是因為我真的覺得禪修是我們大家在當前環境下，用以「行持佛法及修行人文」最強而有力的工具。

師父說：「我不是把中國佛教帶到西方。我不是把佛教帶到西方；我是把人帶回到他們的自性。」他認為他所做的，就是將人們回歸到他們本有的心靈和本性的根源，他所帶的原本就遍及於眾人心中。一切有情眾生，都有他本來的意識 (consciousness) 和覺知 (awareness)，而禪的基礎就是一種能夠覺知本身的覺知。

因此，與其單純的攝心，不如在心念起時覺察出它到底包含了些什麼。事實上，能意識到內在心念是非常有用的，因為如果你能意識到心的活動，你就能看到業 (karma)，也可以看到你的行為是如何跟某些想法去銜接而導致的某些行動，然後就導致某種業

using “Who?” as in “Who is mindful of the Buddha?”

We would recite Amitabha for a week, and then we would do Chan, which was asking the question, “Who is reciting Amitabha? Who is reciting the Buddha? Who has the mind totally focused on the Buddha?” The asking of the question is an “active-doing” meditation. It is not a dead, sleepy unawareness. It’s a mind that is super aware, very concentrated and focused, and not so caught up with a lot of activities that passes through it.

You can say for those people who don’t know about Chan, one way to put it in a western frame of reference would be to say it’s sort of focusing on being aware of awareness. We can find this in Western thought from various philosophical traditions in western society, even going all the way back to the Greeks. We’re primarily interested in contemplation of the mind.

So this contemplation in the mind is very universal and not particularly just Buddhist. But in the tradition of Buddhism, and in the tradition of Master Hua, it was perfected and brought to a very, very refined concentration.

I’ll read you just a couple of words from his commentary on the Chan school. He says, “The Chan school is the leader among the five great schools of Buddhism in that it transmits the Buddha’s mind-seal. The seal of the Buddha’s mind points directly to the mind, so that one sees the nature and becomes a Buddha.” So Chan practice is looking directly to Bodhi, to the Buddha mind. When the patriarch Bodhidharma came from India, he widely propagated this method. At that time, the practitioners of Buddhism were still very enamored with literary prajna (wisdom). They exerted all kinds of efforts of composition and phrasing, lecturing sutras, and so forth, praising themselves, and arguing amongst themselves about Dharma. So we know how it was like in early Buddhism in China; there were lots of arguments about from different schools of Buddhism. The Master says, “In the light of such circumstances, the first patriarch Bodhidharma made amendments for such bias teachings and passed up the flaws. His compassion and instructions were apart from speech. His teachings were not imparted through words; he was imparting a direct mind.

☞ To be continued

力的發生。如果你能這樣觀照心念，並觀照正在發生些什麼事，你就能看到這一切。

但禪不僅僅是單純的觀照心念，它有著更深的層次。它是用心去觀察覺知背後本身的覺知性。師父經常用「誰？」「念佛是誰？」來教我們這個。

我們會一週佛七，然後三週禪七，就是參：誰念阿彌陀佛？誰念佛？誰一心念佛？參話頭是一種積極的坐禪，不是死的、昏昏欲睡的無意識狀態。那是一種極為清明的意識，非常集中和專注，不會被心識活動所干擾。

你可以說，對那些不了解禪的人而言，在西方的系統架構中，會說這有點像是專注於覺知。我們可以在西方思想中找到它，這溯源於西方社會裡各種不同的哲學傳統，甚至可以追溯到希臘人。西方人主要對心靈的冥想有興趣。

所以，這種心靈的冥想是非常普及的，並非佛教徒特有。但是在佛教的傳統中，及在宣化上人的傳承中，將它更加完善化，並被帶入一種非常非常細緻的專注力。

我只讀了幾本上人對禪宗的開示。他說：「禪宗是佛教五大宗派之首，因為禪宗傳遞了佛的心印，佛心印直指人心，見性成佛。」所以禪修就是直指菩提，直指佛心。當菩提達摩祖師從印度東來時，他就廣為傳播這種以心印心法門。當時，佛教修行者仍沉浸於文字般若（智慧）上，在著作和名相及講經等等下了很多工夫，並自吹自擂，彼此之間來爭論佛法，因此我們知道中國早期的佛教是怎樣的，不同的佛教宗派間爭論不休。上人說：「因為這樣，初祖菩提達摩修正了這種偏頗的教義，並摒棄這些缺陷。他的慈悲和教導超乎言語，這是不立文字、以心印心的法門。」

☞待續