

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

宣公上人的禪門遺教（續）

(continued)

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釋迦牟尼文佛



Shakyamuni Buddha

The Master taught us that this mind of ours is just the Buddha, that the precious pearl hidden within our robes is not something gotten from outside; [to retrieve it], one only needs to concentrate one's energy and refine the mind to a single focus. And in an instant, one will turn on the light of enlightenment. At that time, the outer and inter aspects of all things, whether it's subtle or gross, are completely penetrated without remainder, and the great functioning of the entire substance of our minds is completely made clear.

師父教導我們：我們的這個心就是佛，是衣裡明珠，它不是從外而得的；[要找回它]，人只需要專注，制心一處。在一瞬間，就融會貫通。那一刻，眾物之表裡精粗無不到，吾心之全體大用無不明。

所以這就是師父對禪法初到（美國）的講述。當然，作為禪宗祖師的他，身上有這種心

So that's Master Hua's commentary on the early Chan, the arrival of Chan. And of course, being a Chan patriarch himself, there's a continuation of this mind seal in the tradition, directly through the Dharma, and directly through the Master Hua's Dharma, there is an actual mind seal passed on.

This continuation is passed on through the embodiment of the institutions, the left home people, the Way Places and anyone engaged in the larger Dharma or the larger Buddha-field of Master Hua's vows, (the foundations in our field, which are very similar to Amitabha Buddha's vows), which carry over extensive periods of time through the sentient beings gathered in the midst of that Dharma.

Hence, the tradition of this mind seal continues on even today, whether Master Hua is here or not, it is continued on in the larger body of people practicing in the name, practicing in the disciplines of cultivating the Way, and the commentaries and so forth.

When it comes to Chan, there is no limitation of where you are. Wherever you are, if you're in practicing Chan, if you're in the spirit of Chan, in the spirit of Master Hua's Dharma, you're in that field. So you don't have to worry that you're not there, for it is not in a particular place.

You're there when your mind is in the concentrated place of awareness that isn't so caught up with all of the activities and afflictions and so forth that it is usually caught up with. And of course, it's not that easy doing Chan; it's really difficult. Any of you that have tried to do a Chan session, or have done some Chan know that it's really difficult.

My first [experience attending a Chan session] was in the summer of 1973. There was a bunch of around eight or nine people; that total session had maybe eight to eleven people in it. It was in an old warehouse in San Francisco on 15th Street. It was the original Gold Mountain Monastery back in the early 70s.

I won't go into the hilarity of my first attempt at a Chan session. But it was in the early, early days of doing Chan, and obviously it was very difficult, especially to a Westerner who had no idea what it entailed. Later on when we moved to the City of Ten Thousand Buddhas, and we had Chan sessions in all the different buildings. Anyone that's been to the City of Ten Thousand Buddhas knows there are a lot of buildings. So

印的傳承，在傳承中也有延續——直接通過佛法，通過宣公上人的法，而有一個真正的心印傳承下來。

這種延續是透過制度的體現來傳遞的，好比透過出家人、道場，以及任何從事跟宣公上人願力有關這樣大法或更大佛界中的人（我們這個法界的基礎，是跟阿彌陀佛的大願非常相似），都是將有情眾生攝受到這個法中，並且流傳久遠。

因此，這種心印的傳承一直延續至今，無論宣公上人的色身是否在這兒，它都以修行的名義，在行持的戒律中，以及在師父的開示中，在更廣大人群的身上等等，這樣延續下去。

說到禪，不局限於你身在何方。無論你身在何處，如果你在參禪，你本著禪的精神，也本著宣公上人的法，你就在那個場域中。所以你不必擔心你人不在那裡，因為參禪並不限於特定的地方。

當你的意識專注於覺知的地方，你就在那裡；但事實上，你雖然處於各種心識活動和煩惱等等中，也不會被打擾。當然，參禪並不容易，而且真的很難。你們當中有任何一位想嘗試禪七，或者曾打過幾天禪七的人，都知道這真的很艱難。

我第一次[參加禪七的經驗]是在1973年的夏天。一起打禪七的大約有8或9個人；整個禪七中可能只有8到11人參加。當時是在三藩市第15街的一個舊廠房裡——是70年代初期的金山禪寺。

在這裡我不會回憶我第一次嘗試參加禪七有多興奮。但那是在早期的打禪七，顯然這是非常困難的，特別是對於一個不知道打坐意味著什麼的西方人來說。後來，我們搬到萬佛城，我們在不同的建築物中舉辦禪七。去過萬佛城的人都知道城裡面有很多建築。因此，我們改變建築物能量的方法之一，就是在每棟樓裡打一個七。我記得在大約第七、第八、第九、第十棟的建築物裡，各舉辦了兩週禪七（14天）。不管怎樣，坐禪是困難的，你必須

one of the ways that we transformed the energy of the buildings is to do a session in each building. I remember doing two seven-day sessions (14-days) in probably 7, 8, 9, 10 of those buildings. Anyway, doing Chan is difficult and you have to really tug away at it and really work through the body and the mind to make any progress in it. The purpose of it of course is wisdom.

Let me read a little bit of the Master's lecture on Chan on purposes. The Master says: "The whole purpose of sitting in Chan is to open wisdom. From beginningless time until now, because we have not known to sit in Chan and have not known how to cultivate wisdom. We have grown more and more deluded. We have allowed our random thoughts to accumulate and proliferate. The purpose of investigating Chan is to become fully awakened. But awakening has no shape or color. It's not something that we can recon or try to fathom with our ordinary human intellect. What is meant by awakening anyway? It means coming to understand how we are born and how we die."

Wisdom is making a difference in the real world by understanding causality, to the degree that you can transform the world around you, the family around you, the people around you, the community around you, the world around you, toward less suffering, toward more patience, toward more generosity, toward more gratitude, to try to create a certain amount of goodness in the world that can compete with all of the evil forces, all the negative forces, all the anxiety producing forces, all the other elements that are loose in the world that have very strong and powerful forces behind them.

You all know [about these negative forces], as you would know from your experience. So to create a goodness in the world that counters evil forces and that transforms lives toward the good in a way that they actually suffer less, that they find meaningful lives, and that they actually have less anxiety and so forth, requires you to be totally, completely engaged in every political, economic, social, and every kind of dynamic in the conditional world that we currently operate in.

The difference is, you're not doing it for the self; it's not for you, you're not gaming the economic world just for your own self interest or just for your own comfort, but you game the economic world, the political world and all the other realms of human endeavors, with a goal to transform it toward these good qualities, so to gain some sort of foothold in the world. And the

真的很努力打坐，並且切實在身和心來下一番工夫，以取得任何進步。當然最後的目標是開智慧。

讓我讀一點師父的禪七開示。師父說：「參加禪七的目的，絕對是要開智慧的。從無始劫到現在，因為我們也不知道坐禪，也不知道如何修慧，我們變得愈來愈迷惑；我們放任自己的妄想雜念，變本加厲。坐禪的目的，是為了完全的開悟，但開悟是沒有形狀或顏色的；這不是可以用我們凡夫的知見來理解的東西。開悟到底是什麼？這意味著要知道我們是怎麼生怎麼死。」

智慧實際上是通過了解因果關係在現實世界中有所作為，在某種程度上，你可以改變你周圍的世界、你的家庭、你身邊的人、你所在的社區、你的環境，從而朝著更少的痛苦、更多的耐心、更多的慷慨、更多的感恩，努力在世界上創造一定數量的善良，可以與所有邪惡的力量、所有的負面力量、所有產生焦慮的力量來相抗衡。那些在世界上所有其他頹廢的元素，背後都有非常強大的力量。

你們都知道[這些負面力量]，正如你從你自己的經驗中所感知的那樣。因此，要在世界上作一種善，去對抗惡，這實際上是一種以更少痛苦的方式將生命轉向善；他們實際上找到更有意義的生活、更少的焦慮等等，就需要你完全地參與每一個政治、經濟、社會，以及我們目前所處的有為法世界中的各種動態。

不同的是，你所作的這一切都不是為了自己。你不是為了你自己的利益，或僅僅為了你自身的方便，而遊戲在這個現實世界，但是你可以遊戲在這個經濟世界、政治世界和所有其他領域，目的是將這些轉變為良好的品質，從而在世界上獲得某種立足點。唯一

only way that can happen is with a profound sense of wisdom that does not have a lot of self interest in it. But in order to be contented without self-interest, you have to meditate, you have to have enough Chan foundation to have a Chan mind to be settled and still in yourself.

Loving kindness and equanimity are the qualities of a Bodhisattva. Each one of you can be a Bodhisattva to the degree that you can be one. It's not as if all of a sudden you're a Bodhisattva when you're more generous, when you're more still or actually listening, but, according with conditions, you're acting as a Bodhisattva. When you act as a human being, you get angry, you get irritated, and you're selfish, which will be accompanied with various afflictions associated with those states.

But at the foundation of all this, the most direct, most profound ground of being able to be in a Bodhisattva type mind is having constant Chan, a constant practice that you are able to do every day. Every day have a regular sitting time that allows you to settle the day before the day starts and kind of review the day at the end of the day, and see-through and be grounded for a few moments.

That was just considered part of your practice along with your Chan. According to Master Hua, "How well you were doing was not in the moments where your meditation was the clearest, but when you were in the most difficult situation." In the hardest situation, how clear, how still and how much wisdom could you bring forth on working your way through problems as they arose in the actual reality of the condition of world. That's how you knew you were doing and how well you were doing. It was in this dynamic place between of mind and the activity of sentient beings in the world.

The Master says: "Wisdom is found in returning to the source and going back to its origin." That process is the opening up of our inherent wisdom. As this mind is open, we begin to truly understand. Ultimate true understanding defines a Buddha. A Buddha is simply a sentient being that has ultimate true understanding. A Buddha is really not different from an ordinary person. The only difference lies in the fact the Buddha has open wisdom, has clarity and openness and can see and isn't limited by perspective ideology, a point of view, emotional reactions and so forth.

的方法就是要有一種深刻的智慧，而這種智慧並沒有太多的自我利益。但是，為了內心充足而又不自私自利，你必須靜坐，你必須要有足夠的禪修基礎，去培養禪心來安住自己。

慈悲與捨是菩薩的品質。每個人都可以成為菩薩，直到你可以是其中之一。並不是說當你變得更慷慨，當你更安靜或真正傾聽時，你一下子就變成了菩薩，而是隨緣行菩薩行。當你作為一個普通人時，你會生氣、你會煩躁、你很自私，這將是伴隨著與這些狀態相關的各種煩惱。

但是，在這一切的基礎中，最直接、最深入的是能夠以一種菩薩心持續的坐禪，而且每天都能持續來修習。每天保持一個固定的打坐時間，讓你在每一天開始前安靜下來，並在每一天結束時作一些回顧，洞察並安定片刻。

那只是可以被認為你的修行和你的參禪的一部分。上人說，「你修行好不好，不是在你坐禪最清明的地方，而是在你處境最困難的時候。」在最艱難的境況下，當問題在現實世界的緣法中出現時，你能保持多少的清明、安定和智慧來克服它們。這就是你知道自己在做什麼，以及你做得有多好。它處於心智和世間眾生活動之間的這個動態位置。

上人說：「返本還原能成就大智慧。」這個過程就是開發我們本有的智慧。當這個心打開了，我們才開始真正理解。最終真正的理解什麼是佛，佛是覺悟的眾生，佛和普通人沒有分別；唯一的不同的是，佛具有真正徹見，智慧已開，這種智慧不受任何思想、觀點、情緒反應等的限制。