

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

## 宣公上人的禪門遺教（續）

(continued)

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

Chinese Translated by Shramanerika Jin Xin

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沙彌尼近心中譯



菩提達摩祖師  
Patriarch Bodhidharma.

Everyone is looking for the freedom of the spontaneous mind, but on the way there, we get lost. We are impulsive when it comes to our habitual activities of the mind, of emotions, afflictions, desires, and anger. Chan is looking through these layers and never letting the mind settle on anything that arises.

Not settling on anything, continually using the “who” or whatever method you’re using to look down into the mind at a deeper and deeper level to find the source of your own spontaneous mind; that is going to take quite a while. You’re

每個人都在找尋本心的自由，但是在尋覓的途中，我們遺失了自己。當涉及我們心的習氣、情緒、煩惱或是憤怒的時候，我們會很衝動。而禪修正是看破這些層層的包裹，無論心上生起何境，都無所著住。

不要執著於任何事，持續地用「誰」或者是任何能讓你往心靈的更深層次去找到自己本心源頭的方法，那會花一些時間。你真的要在此處下功夫，因為你要處理所有一層又一層的起心動念。

going to have to really work at this over time because you need to work through all those layers that rise up and take shape.

This is why you have to really keep working at this concentrating the mind and have it stay focused on the body. In Chan meditation, the body gets a little sore, the mind gets a little bored, but you have to wait and wait and patiently look through this and not allow a little bit of disorder, a little bit of pain, a little bit of whatever distract the mind off to unwholesome activities again. And you need to do this for a regular amount of time. You just need to do it. You're not doing it on the basis of what the day feels like or how you feel, because that would just be you falling back into the habits of what you're already comfortable or uncomfortable with—that isn't doing Chan.

So what's the key element to Chan? It's patience. We have to be very patient with our body, very patient with our mind, very patient with the people around us, very patient with the environment, with the total environment. We have to be patient and as we're patient, a certain amount of stillness will arrive in that patience. At first patience takes a certain discipline of the mind, but after you're patient for a while, a certain amount of stillness will arise and you can settle in and observe in that stillness. As you're looking for the awareness behind and keep continually looking into that stillness, looking down farther and farther into the mind you'll begin to see things that you really can't exactly describe in words.

When I was assigned to join an earlier version of the Wonderful Enlightenment project (WEBI), it was to build a Buddha hall, which people are working on now at CTTB. I think the building itself was to be 90,000 square feet and the Buddha Hall was to be 122 feet high. I don't know if it was Shrfu's sense of humor in doing these projects, because I could never figure out whether they were real or whether they were meant to be something to do to keep us busy. But the point was to see if you knew what you were doing in terms of the details of doing this project, which had legal challenges and required taking an environmental impact report to the board of supervisors, working with the engineers, and other people responsible for different elements of building a project.

These interactions were constantly around and every one

這就是為什麼你要真的下工夫在心的專注力上。在禪坐中，每當身體多一分酸痛，心靈多一些無聊，你都要等待，耐心地看破它。不允許有一絲的無序、一絲的疼痛、一點這個或那個，害你分心走上岔路。你需要有規律地練習一段時間，你只是需要去打坐。你去坐不是基於這一天感覺如何，或者是你感覺如何，因為如果那樣，你就回到你已習以為常的讓你舒適、或不舒適的習氣裡去了，那並不是坐禪。

禪的關鍵要素是什麼？是忍耐。我們要對我們的身體非常耐心，對我們的心非常耐心，對我們周圍的人非常耐心，對我們所處的環境非常耐心，包括整個大環境，我們要很耐心。當我們有耐心的時候，某種程度的寂靜便會在那份耐心中顯現。最初忍耐需要一定的制心，但你忍耐了一段時間後，某種程度的靜慮會生起，你可以安定下來並在那份寂靜中觀察。當你尋找背後的覺知並持續不斷地觀照那份寂靜，越來越深入地觀察心的路徑時，你將開始看到你無以名狀的事物。

我被分配到早期妙覺山工程的時候，任務是建設一個佛殿，就是目前萬佛城正在著手的工程。我想這座建築原本應該有90,000平方英尺，而佛殿預計有122英尺高。我不知道是不是上人推動這些工程的幽默感，因為我永遠無法弄清楚它們是否真實，或者是為了要我們有點事作而保持忙碌。但重點是，每時每刻都看看你是否知道自己到底在做什麼，尤其涉及到的細節；你是否全神貫注地做這個工程。這是有法律挑戰的，需要向縣議會提交環境影響報告。還要和工程師，以及負責施工項目不同層面的人打交道。

這些互動一直存在，每一個這樣的項目，無論是旅館管理或是建立難民營計劃，還是從事數十億美元的大型項目；都是考驗你的功夫到哪個程度了。你能夠全神貫注，以真正完成它的方式做這件事

of these kinds of projects, whether it was managing a hotel or establishing refugee program, or working on a huge billion dollar project were means to test out where you're really in your skill. Are you really able to concentrate and focus on doing this thing in a way that would really get it done? For instance, when dealing with all the legal issues and all other kinds of complicated matters involved in it, are you in any way identifying with it? Are you staying really clear while you're in the middle of doing these projects? Were you getting emotionally involved and attached in some kind of way or another?

Any time that you got a little off, you weren't doing the project really correctly, and you'd get blasted by Shifu as he corrected you. The blasting often times was moderately fierce, although he was incredibly caring and you always felt that he had your back and he would support you in any kind of real problem that you were facing—that he was there. On the surface of every day life, he was very exacting, and he was very compassionate but carried a very seriousness of purpose. You had to have a really super serious sense of purpose. But there was also a kind of light and ease, and a certain kind of sense of perspective and amount of compassion behind all the exchanges with the Master, even if he was sometimes quite fiercely instructive. I can think of many, many times that people got a very fierce, serious sort of instruction. Of course the other thing is that you never knew who he was actually instructing. Thus if you're in a room of anywhere from three or four people to 100 or 1000 people, to whom he was actually speaking and for whom the actual instructions were for was never quite clear.

Now many people misunderstand Buddhism. Buddhism is not a religion of suffering. Buddhism is a sense of direction from the Buddha on how to live in lightness, ease and joy. The suffering is just what gets in the way of that, so Buddhism is about how to find the mind, the mood. We find ourselves in moods, which are more foundational than emotions. Moods are what you fall back into when you're not being entertained, when things aren't going quite right or whatever, you find yourself in a mood. It's sort of the background of who you really are in a really foundational sense.

As a Buddhist practitioner, you should be able to control your mind and impulses through your recitation, your various

嗎？比如，在處理其中涉及的所有法律問題和其他各種複雜的事情時，你有沒有以任何方式辨別它？當你在做這些項目的時候，你真的保持清醒嗎？您是否以某種方式感情用事並產生執著？

任何時候你有一點偏差，你都沒有真正正確地做這個項目。而當師父糾正你時，你會被他當頭棒喝。棒喝通常是中等嚴厲。儘管他非常關心你，而你也總是覺得他隨時準備幫你，他會在你面臨的任何實際問題中支持你——他一直在那裡。在日常生活中，表面上，他要求很嚴格，而又非常慈悲，但實際上他是帶著非常嚴肅的用心。你必須有一種非常認真的使命感。但在與師父的所有交流背後，也有一種輕鬆自在，明察事理和慈悲，即使有時是相當嚴厲的指導。我能想到很多很多次，人們得到了非常嚴厲、嚴肅的教導。當然，另一件事是你永遠都不清楚他究竟在教導誰，所以如果你在有三、四人，或者一百人、甚至一千人的屋裡，他實際上是在對誰說話，以及實際教導的對象是誰，從來都不是很明確。

現在很多人誤解了佛教。佛教不是痛苦的宗教。佛教是佛陀給我們如何生活在輕鬆、自在和快樂中的一種方向感。苦難正是阻礙它的東西，所以佛教是關於如何找到心與心情的。我們發現自己處於種種心情之中，心情比情緒更根本。心情是當你沒有娛樂時，當事情進展得相當不順利乃至其他情況時，你返回的那種狀態。你會發現自己處於某種心情中。從根本意義上講，這才是你真正是「誰」的一種背景。

作為一個佛教修行者，你應該能夠通過念誦、各種法門、禪坐等來控制

**With Bodhisattva vows and a heart of genuine care, we don't just become sravakas and head off to the forests to seek nirvana, quietude, or emptiness. We also don't just find a very comfortable place far away from everyone else and use our blessings to playfully roam the world as pratyekabuddhas. The reason we don't do that is because in Mahayana Buddhism, we make vows to truly care about other sentient beings who are suffering, even though we ourselves might be experiencing many problems at the same time.**

有了菩薩願和真心的關懷，我們不是僅僅成為聲聞，在森林裡追求涅槃、寂靜、或是空性；也不是在一個遠離所有人的極其舒適的地方，只是用我們的福報遊戲人間的辟支佛（緣覺）。我們不那樣做，因為在大乘佛教中我們都發願——我們會真正關心其他正在受苦的有情眾生，雖然我們也會經歷很多的問題。

practices, your meditation, and so forth. The point isn't just simply observe suffering but is to observe suffering to learn from it and not act in ways that make that suffering continue. So be patient with your mind when you're starting to get irritated, don't let the irritation take over you.

In fact, it takes a lot of work to be angry or irritated all the time. The Buddha's teaching of the fundamental mind is a mind of lightness, easy and joy. In order to experience the mind in that kind of way, you can't let the three poisons of greed, hatred and delusion take control of you. In the case of anger, you can't let the irritation arise and get out-of-control because it will take over the mind and also the place where lightness, ease and joy would occur. When you were around Master Hua, he was completely at ease and completely comfortable, and he had an incredible sense of humour that was always bubbling up. He was in some sort of his fundamental basic state on a human level that was just very relaxed, at ease with joyous awareness that saw all this suffering going on and all these sentient beings that were in his vicinity and his awareness extended way off in space and time, which was just this constant compassion and caring for all this suffering that was going on.

The whole point of looking at this suffering is to get rid of it, not to dwell on it. The current problem we have is that people aren't willing to face their own suffering, the cause of our own suffering. We're always justifying, rationalizing and making excuses and joining clubs and victimizations that don't allow us to get to the real source of our suffering. We don't look into the source of our suffering because it gives us some sort of identity. But if we take a moment, we will see that our pain actually came from a little bit of irritation or greed we had, and from

你的心念和衝動。重點是，不僅只是簡單地觀察痛苦，而是通過觀察痛苦從中領悟，而不再用讓痛苦繼續的方式立身處世。因此，當你開始感到煩躁時，請對你的心保持耐心，不要讓煩躁操控了你。

事實上，一直生氣或煩躁很費力。佛陀教導的本心是一顆輕鬆、自在、喜悅的心。為了以那種方式體驗心，你不能讓貪、嗔、癡三毒控制你。面臨憤怒的時候，你不能煩躁並失去控制，因為它會佔領你的心，也會佔據輕鬆、自在和喜悅產生之處。當你在上人身邊時，他是全然的自在，徹底的放鬆，而且時不時地流露出不可思議的幽默感。他處於人性層面的某種本然狀態——非常放鬆、自在、洋溢著喜悅的覺知，這份覺知目睹了所有的苦難以及他周圍的有情眾生，他的覺知在時空中擴展得很遠，對所有的苦難給予持續的慈悲與關懷。

看待痛苦的全部意義在於擺脫它，而不是沈溺於它。我們目前的問題是人們不願意面對自己的痛苦，以及造成我們痛苦的原因。我們總是在辯解、合理化和找藉口，和痛苦合夥和自我欺騙，這讓我們無法找到痛苦的真正根源。我們不審查痛苦的根源，因為它給了我們某種認同。但是，如果我們花點時間，就會發現我們的痛苦實際上

fundamental movements of the mind that allow the mind to continue down those roads.

I know the disadvantage that people have now in not being around Master Hua in person, not actually being around a manifestation of that joyful, at ease kind of awareness who was model to this Buddha way of being, which was something beyond suffering in the body.

When we feel a sense of lightness, ease and joy, our random thoughts will diminish naturally. We'll be like still waters on which no waves arrive. If we can calm down and still the mind, it can settle in a very super aware stillness that is a very open, very fluid natural mind. It's very still, but not dead or asleep. It's completely aware and from that stillness you can listen to what's going on. As you can suspend and still the self, the ego, you can listen to all kinds of opinions. This allows other sentient beings to speak themselves and be heard within the context of their own being, in the context of their imaginations, fantasies, fears and so forth. Then we can engage others sentient beings in their own sense of themselves, not as our projections of who they are to us.

The first stage of becoming a Bodhisattva is just Chan, because it's Chan that is very grounded. The compassion that we're going to develop as a Bodhisattva has to start with stilling our own minds, having an awareness of the stillness of our own minds to the degree that we can actually listen to sentient beings in our environment that we have karmic conditions with, give them space to be who they are, and engage them in their own experiences themselves. And with taking Bodhisattva vows and a heart of genuine care, we don't just become sravakas, go to nirvana, or to stillness, and quiet places in the forest, or in a really comfortable place away from everyone else and just use our blessings to "hang out" as pratyekabuddhas.

The reason we don't do that is because in the Mahayana we have all taken vows that we will actually care about other sentient beings that are suffering and we are going through lots of problems and issues too.

來源於我們的一點點惱怒或貪婪，以及心的原始造作讓我們的心繼續墮落在[痛苦、憤怒、貪婪等]的旅途中。

我知道現在人們的遺憾是沒有親自在上人身邊，不能身臨其境地體驗那種喜悅、自在覺知的示現；那是佛陀存在方式的一種示範，是一種超越色身痛苦的覺知。

當我們感到輕鬆、自在和喜悅時，我們的妄想自然會減少。我們就會像平靜無波的水面。如果我們能冷靜，讓心靜下來，它就能安住在一種超然覺知的寂靜態，那是一種極其開放、異常靈動的天然。它非常寧靜，既不是死氣沈沈，亦不是昏味麻木的。它是完全有覺知的，從那份寂靜之中，你可以聆聽到正在發生的事情。因為你可以讓自我暫退，這樣才能傾聽各種見解。這允許其他有情眾生在他們自己的人設中，在他們的想像、幻想、恐懼等的構設中暢所欲言並被聽到。然後我們可以根據其他有情眾生對自己是誰的構設來攝受他們，而不是用我們對他們是誰的投射來與其互動。

成為菩薩的第一個階段是很有禪味的，因為禪很接地氣。作為菩薩，我們要培養的慈悲心必須從靜心開始，覺知到我們的靜心。到一定程度，我們便能真正地傾聽周圍跟我們有業緣的眾生，並給他們空間，讓他們做自己，在眾生自己的經歷中去攝受他們。有了菩薩願和真心的關懷，我們不是僅僅成為聲聞，在森林裡追求涅槃、寂靜、或是空性；也不是在一個遠離所有人的極其舒適的地方，只是用我們的福報遊戲人間的辟支佛（緣覺）。

我們不那樣做，因為在大乘佛教中我們都發願——我們會真正關心其他正在受苦的有情眾生，雖然我們也會經歷很多的問題。然而，真正以一種有意義的方式去關懷，是當我們有足夠的禪定、我們的心夠靜的時候，才可以真正開放空間給覺照力，去了解正在發生的一切的真相，而不僅僅是我們自己思想的投射。然後，如果我們將關懷帶入那份覺照中，並仔細聆聽，然後培養以慈悲、關愛的方式影響其他有情眾生的技能，我們就可以當下轉變我們所處的界域，然後將我們的慈悲場擴展到越來越大的範圍。

However, to really care in a way that makes any difference is when we have enough Chan when our minds are still enough that we can actually open up the space for an actual awareness of what's actually going on that's not just a projection of our own mind. Then if we can bring care into that awareness and listen carefully, and then develop the skills to intervene in a compassionate, loving, and kind way with other sentient beings, we can actually begin to transform our immediate realm and then expand the realm of our compassion to larger and larger realms.

This is a preliminary stage in the process of Chan. This is just like in the Yogachara School where the sixth consciousness is at ease. This ease is just simply calming down the sixth consciousness; when it's calm down and still, you can be super-aware. From that awareness, you can actually see what's going on and see when thoughts arise and take over the mind.

At this state, you can see irritation arise or whatever is going on, but you can go back to stillness rather than get caught up in the activity of the mind. But first of all you have to find the stillness, develop and use it all the time in the mind. All of that is simply the human going back to being in their nature. A preliminary basis of their mind ground before we can even talk about something like the dhyana stage. It is a taste of the first dhyana state: the ground of happiness arising from concentration. It's a stage many people go through as they start to apply effort in Chan. Therefore don't take it as an extraordinary state. It's just your human nature being itself. Don't become attached to it. If you think this is an incredible state, then you're finished. You won't be able to make progress, as you have drawn your own limits, and all your former efforts will be wasted, and you won't come to any true accomplishment. ❀

這是初禪的前行階段。這也是唯識宗所說的六識自在。這種自在，只是簡單的讓六識靜下來；當六識平靜下來時，你可以非常清醒。從那種覺知中，你可以看到真正發生了什麼，並看到什麼時候念頭生起、並控制了心。

在這種狀態下，你可以看到煩躁的生起或任何正在發生的事情，但你可以回到寂靜中，而不是陷入心的種種造作中。但首先你必須找到寂靜，在心裡不斷地培養它、應用它。所有這一切只是回歸人的本性。我們只是在所有人都擁有的心的初級階段，在我們可以談論諸如禪定境界之類的東西之前，這是心地的基礎。它是初禪的滋味——一定生喜樂地。這是許多人開始用功禪修時所經歷的階段，所以不要把它當成什麼了不得的境界。這只是你的人性原本的狀態，不要執著它。如果你認為這是一種不得了的狀態，那你就沒有前途了。你不會進步，因為你畫地為牢，你之前的努力都會白費，也不會有什麼真正的成就。 ❀



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