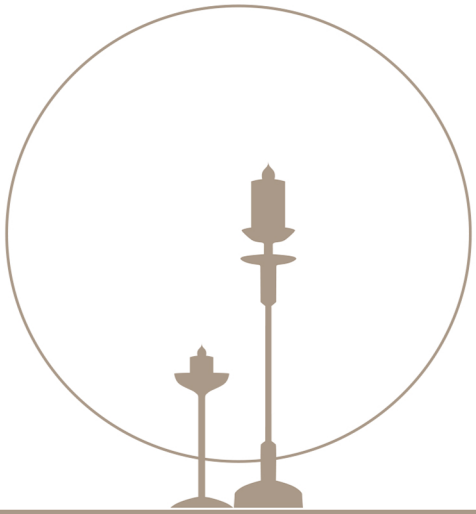
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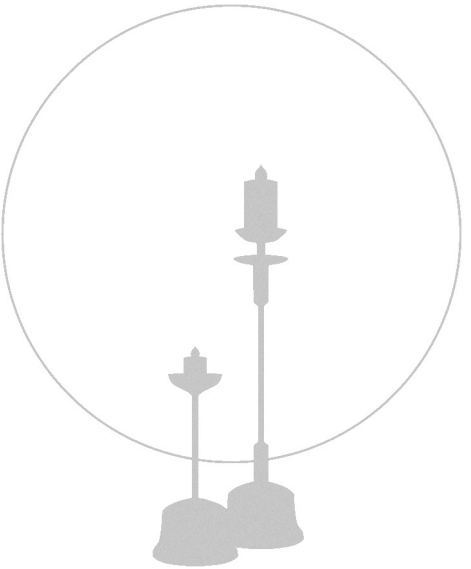
煮茶观心

Brewing Tea, Observing the Mind



济群法师
Master Jiqun 著

大千出版社



【静心学堂丛书】

文化篇

人生篇

社会篇

信仰篇

实践篇



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2023年夏中级茶课开示

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首先要随喜茶专项组的不懈努力。去年推出的初级茶课好评如潮，今天又为首届中级茶课静修营提供了丰富的课程内容。从中国禅茶到日本茶道，从茶叶选品到茶具选配，从禅茶空间到茶会仪轨，中级茶课对禅茶的表现形式和用心方法，都做了很好的提升。按照惯例，我的任务是给大家做个开示，那就讲几点吧。

一、何为禅

顿悟固然痛快
但想够得着禅的智慧
还需要通过次第修学打好基础
否则，即便在特殊因缘下见到本心
终究是修不好的
另一方面，次第修行并非遥遥无期
有禅的见地、顿悟的高度
就能有直了成佛的信心和决心

佛法所说的禅分为两种，一是禅定的禅，一是禅宗的禅。

1. 禅定的禅

禅定的禅，属于定的范畴，是通过止的修行，让心专注一处。止禅的九住心，就是描述从专注一境到最后得定的九个阶段。

佛典说，有国王想知道人的专注力到底有多强，就找来一个犯人，让他捧上满满一钵油，从街头走到街尾。如果能一滴不漏，就免去死刑。犯人端着油行走的途中，国王安排了各种歌舞、杂耍来诱惑他。等

他把油端到街尾，国王问他走路时看到了什么，他说，什么都没看到。

这就是禅定的修行，心无旁骛，专注一处。在观呼吸的修习中，以呼吸作为锚点，把心专注在呼吸上，就是修禅定的禅。

2. 禅宗的禅

茶课所讲的，是禅宗的禅，属于慧的范畴。

禅宗的禅，本质就是每个人内在觉醒的心。禅宗所做的，是开启觉醒的心；三藏十二部典籍所做的，也是认识觉醒的心。这是宗门和教下的共同目标，也是佛法修行的核心问题。

禅宗的特别之处，在于它“不立文字，教外别传，直指人心，见性成佛”。

“不立文字”，并不是说禅宗没有文字。相反，禅宗的典籍很多，仅《禅藏》就有一百册。可见禅宗不同于常规修行，不是通过闻思经教、树立正见，再依正见修习止观，而是走经教之外的理路。禅者的修行，

就在日常生活中，穿衣、吃饭、待人接物都是禅修。禅宗祖师们教导学人的方法也独具特色，不是讲道理，而是机锋棒喝，比如著名的德山棒、临济喝，就是在生活中观机逗教，直指本心。

为何不多讲道理？人的认识有两个层面，一是理性的层面，要分别思维；一是直觉的层面，不要分别思维。八步骤三种禅修的前四步属于前者，先通过分别思维改变认识。而禅宗属于后者，是直接打掉分别心，开启内心纯净的直觉。凡夫“起心即错，动念即乖”，面对总想讲道理的凡夫心，禅宗独辟蹊径，或者一声断喝，或者当头一棒，先打得人不明就里，思维中断。这种无法思维的状态，正是直接认识本心的绝佳时机。

禅宗采用种种独特的接引方式，“直指人心，教外别传”，是以至高至顿的见地为依据。禅宗认为，每个人都有佛性，都有自我拯救的能力，都能成佛。《涅槃经》《圆觉经》《楞伽经》《楞严经》《如来藏经》等一系列大乘经典，都在阐述一切众生具足佛性，佛与众生平等无二的见地。有此见地，禅宗才会提倡顿悟，

使用霹雳手段，教人直接体认佛性，毫不拐弯抹角。

禅，是最高的智慧；禅宗，是顿悟的法门。但是，顿悟需要满足两个条件：老师是明眼宗师，学人是上根利智。

佛教认为，人的根机有钝利之分。钝根是指心灵尘垢厚重，利根则是心灵尘垢极薄，内在智慧时时闪耀。就像五祖一见六祖，就知道“这獦獠根性大利”，不同寻常，稍加点拨，就能明心见性。就像天上云层很薄，轻轻一阵风就能吹开，光明自然显现。

顿悟固然痛快，但想够得着禅的智慧，还需要通过次第修学打好基础。否则，即便在特殊因缘下见到本心，终究是修不好的。另一方面，次第修行并非遥遥无期，有禅的见地、顿悟的高度，就能有直了成佛的信心和决心。

二、禅宗的历史

如何把心安放在清明的觉知上
禅宗的手法就是直指
从佛陀拈花、达摩东渡
到一花开五叶，形成五家七宗
禅宗的特点在于直指本心
这个本心就是觉性
它既是禅的本质
也是佛的本质

我们今天所学的佛法，诞生于印度。

印度文化自古就有探寻生死之道的传统。印度人普遍关心两大问题，一是轮回，一是解脱。佛陀成道后，在鹿野苑初转法轮，宣说四谛法门和十二缘起，标志着佛法出现于世。

四谛法门，即苦谛、集谛、灭谛和道谛，包含两重因果，是佛法修行的总纲。苦谛和集谛阐释了轮回的因果，灭谛和道谛揭示了解脱的因果。生命的意义，在于从轮回走向解脱，从迷惑走向觉醒。佛法的三藏十二部典籍、八万四千法门，都没有离开四谛法门这一总纲。

1. 佛陀拈花，达摩东渡

禅宗的起源，充满了诗意的浪漫。

尔时，世尊在灵山会上拈起一朵花，示于众人。大众不解其意，唯有迦叶尊者破颜微笑。大概迦叶尊者平时不苟言笑，这一笑，格外生动传神，所以用“破颜”二字描述。

佛陀拈花，为大众展示了真理的实相，是觉性的显现。迦叶微笑，是当下领略佛境，会悟佛心。于是佛陀说道：“我有正法眼藏，涅槃妙心，实相无相，付诸于汝。”将禅宗心印传给大迦叶。

佛陀未说一法，迦叶未答一语，一花一笑之间，开启了禅宗以心印心的传承。此后禅宗在印度代代相传，至菩提达摩祖师，为印度禅宗第二十八祖。

据禅宗典籍记载，“摩观中土有大乘气象”。达摩祖师看见中国有大乘气象，国人有大乘根机，就从海路来到广州，并去南京见到笃信佛教的梁武帝。梁武帝听闻达摩是印度来的高僧，很是高兴，两人展开了一番有趣的对谈。

梁武帝问："我即位以来，建寺院、写经文、度僧出家，有多大功德？"心想我这功德很大吧？

达摩祖师直言以对："并无功德。"

被泼了冷水。梁武帝追问："那什么才是真正的功德？"

达摩祖师就说："净智妙圆，体自空寂，如是功德，不以世求。"功德并非外在的事业，而是心性的修养，是体认内在心性的功夫。

心性修养与外在事业并不矛盾。如果不着相，做事也在成就功德。如果着相地做事，有我相、人相、众生相、寿者相，就会在乎自己的感觉，贪著所做的事业。心不清净，自然与功德无干。

梁武帝接着问："如何是圣谛第一义？"这次问个大的，要讨教佛法最高的真理。

达摩祖师回答："廓然无圣！"廓然，意思是空空的，什么也没有。一般人会着相，觉得真理总得是个什么样子才对。而佛法的最高真理是空，超越一切现象。当然，这个空和无，并不是断灭的空和无。

"对朕者谁？"梁武帝诘问道。你刚才说没有，那

你自己到底是谁?

达摩祖师回答：“不识。”

平常人执著外在形象，容易理所当然地回答“我是达摩”。但是圣人的回答，是从最高真理而来。“不识”，是说佛法的最高真理超越二元对立，没有所谓的你，也没有所谓的我。可惜梁武帝听不懂，达摩祖师一看因缘不契，就离开南京，到嵩山少林寺面壁去了。

2. 将心来，与汝安

在少林寺面壁九年，达摩祖师等来了二祖慧可。一如当年佛陀拈花、迦叶微笑的别开生面，达摩祖师接引二祖慧可的手法也非同一般。

二祖跪在雪地里求法。达摩祖师考验他的诚心，也不理他。见慧可连续跪了三天三夜，就问他要什么？二祖说自己为求法而来。

达摩祖师说：“诸佛无上妙道，旷劫精勤，难行能行，非忍而忍，岂以小德小智，轻心慢心，欲冀真乘？徒劳勤苦。”意思是过去诸佛为法舍身，你随随

便便说一句想要求法，就可以得到无上妙法了吗？

二祖是习武之人，挥刀砍下左臂，供养祖师，以表诚意。史称“断臂求法”。

慧可向达摩祖师祈请：“我心不安，乞师与安。”之所以在雪地跪了三天三夜，又砍下手臂，是因为心还不曾安住，所以求师父为自己安心。

达摩祖师就引导他：“将心来，与汝安！”把你的心拿来，我给你安！

安心，是佛法修行的大事，也是现代人的刚需。今天这个时代，人人都在寻找安心之道，但多数人都不懂得向生命内在去找寻，只会一味外求，追逐地位、财富、感情、家庭、事业等等，以为有了这些就能安心。然而，整个世界无常变幻，这些外在依赖无一不在变动之中，如何能给人安全感？

佛法告诉我们，每个生命内在都有一种深层的稳定，只要认识它，找到它，就能彻底安心。所以人们真正该做的，是看清那颗不安的心是什么，探寻生命的本来面目是什么，最终找回本心。

二祖向内观照，寻找自己不安的心在哪里、是

什么。向内寻找，观照自心，是禅宗的用心方式。我在带领大家禅修时，教大家学习审视自心，如《楞严经》中的七处征心，从各种视角来探究：心，有没有颜色？有没有形象？在身体之外？还是在身体之内……

我们的心，到底在哪里？

很多人每天活在念头和情绪中，却从未观察过念头和情绪到底是什么，心到底是什么。因为看不清，一个念头就能让人寻死觅活，稍不如意就会引起情绪爆发。而佛法告诉我们，每个人都是自己最好的心理治疗师，我们的心固然会因无明产生种种情绪，但它也有内在的观照力，能化解一切情绪。

二祖一番寻觅后，向达摩祖师报告："觅心了不可得。"当我们真正向内审视时，就会发现，所谓的"心"并非实有，所有的念头都会空掉，所以"觅心了不可得"。

达摩祖师给他印定："与汝安心竟！"

禅宗的手法，就是教人向内观照，从起心动念处体认心性。或是通过审视念头认识本心，或是看见

你执著什么就帮你打掉什么，直接破除执著。

3. 一花五叶，直指本心

在中国禅宗史上，从初祖达摩到二祖慧可、三祖僧璨、四祖道信、五祖弘忍，都是衣钵为证，一脉单传。直到六祖慧能座下，不再以衣钵为信，出了很多有名的弟子，如菏泽神秀、青原行思、南岳怀让等。此后禅宗又分出五家，即沩仰宗、临济宗、曹洞宗、云门宗、法眼宗，史称“一花开五叶”。其中，临济宗又分出杨歧派和黄龙派，总称“五家七宗”，禅宗法脉广布天下。

禅宗的分支，主要不是见地不同，而是禅风各异，所谓德山棒、临济喝、云门饼，还有大家熟悉的“赵州茶”。赵州和尚的“吃茶去”，就是在对学人说法。一般人吃茶，关注的无非是茶汤、茶色、茶器、茶品。禅师的“吃茶去”，是借喝茶让学人认识喝茶的心，在心不在茶。同样，云门祖师常让人“吃饼”，目的也不是吃饼，而是去认识吃饼的心。德山棒、临

济喝手段峻烈，是为了打掉对二元世界的执著，对能和所的执著，对自我感觉和现象世界的执著。

普通人脱不开对能所二元的执著，总在评善恶、辨美丑、分自他、论好坏。禅宗的种种特殊手段，都是为了直接超越二元，体认不二的心。禅修要处理的能所二元，一是念头，一是影像。每个人因为所受教育和人生经验不同，会形成自己的一套认知模式。透过这个模式看世界，生起的每一个念头背后，都隐含着各种观念、动机、体验；看到每个影像，都会赋予它种种判断，带动相应情绪，引发后续心念，如此念念相续，成团成片。所以，人们无法看到纯净的影像和念头。我们以为看见了“如实的世界”，其实都自带认知模式的烙印，并不能对世界作出如实呈现。

唯识宗认为：人在认识念头和影像时，心会面向两种选择。带着我执和法执去认识，生命就进入遍计所执，进入轮回；如实观照，才能超越对念头和影像的执著，证悟空性。禅修所要培养的，正是如实观照的觉知力，其关键是保持知道。我们要学会清清楚楚地了知当下，知道念头、影像的生灭，不对立，不

评判。让心像监控系统的摄像头一样，小偷来了，知道小偷来了；小偷走了，知道小偷走了。只保持纯净的了知，就能“认出念头，体妄即真”。做到只是单纯地觉知，心就能逐渐安住在空旷和清明中，念头来去就不再会造成伤害。就像小偷进了空房子，没什么可偷，只好逛一圈就走了。

如何把心安放在清明的觉知上？禅宗的手法就是直指。从佛陀拈花、达摩东渡，到一花开五叶，形成五家七宗，禅宗的特点在于直指本心。这个本心就是觉性，它既是禅的本质，也是佛的本质。

三、禅与茶的关系

山中禅林，环境清幽
禅者也不求器物精美
简朴空间、寻常茶器
就是中国禅茶最天然的模样
这种风格直接影响到
日本草庵茶、侘茶的出现
它不是为侘寂而侘寂
而是茶器和空间被时光浸润后
自然呈现的古旧之美、沉静之美

1. 禅宗丛林的修行生活

中国的寺院大体有几类。有的是讲寺，以讲经说法为主；有的是净宗寺院，以念佛求往生为主；有的是律宗道场，如苏州西园寺就是律寺，正式名称为戒幢律寺。戒律的两大功能，一是规范行为，二是提供管理制度，是个人修行和僧团共住的保障。所以在佛教传入中国早期，不少寺院都属于律宗。

禅宗形成之初，禅师们大多住在律宗道场。由于律寺的管理不易和禅宗修行相应，大家希望能有符合禅宗修行需求的道场，于是有了“马祖兴丛林，百丈立清规”。马祖道一禅师始建禅宗丛林，“不立大殿，唯树法堂”，一切以修行为要。禅寺最重要的三个地

方，即讲法的法堂、坐禅的禅堂、吃饭的斋堂。

既然以修行为要，方丈的人选就格外重要。唐宋时期的禅院，方丈必须由明眼宗师担当。他自己已经开悟，在指导修行上又很有经验，四方学子就会云集而来，向他学禅。禅师的任务就是指导大众修行，答疑解惑。求法者也非等闲之辈，所以，很多师徒间的精彩对话，被记录下来汇辑成书，如《景德传灯录》就记载了许多禅门祖师的机锋论辩，世称公案，代代传颂至今。

公案的发生场合，往往不在禅堂，而是在日常劳作和生活中。这与禅宗丛林必须自给自足有关。按照印度佛教的传统，出家人托钵乞食，不事劳作。历史上，很多宗教的修行人都是接受供养、专事修行的。今天的南传佛教依然保持了这个传统，能出家修行的人，在社会上备受尊重。但在中国人的世俗观念中，“馋当厨子懒出家”，不劳作就是偷懒，乞食更会受人轻贱。

由于乞食制度在中国行不通，所以马祖道一、百丈怀海就建立了禅宗的丛林制度，提倡“农禅并

重”“一日不作，一日不食”。禅寺建在山中，开荒耕种，养活自己。因此，日常劳作、喝茶对谈就成为祖师们的悟道因缘，这样的公案比比皆是。

禅者的生活简单，丛林的管理也简单。方丈是精神导师，只管领众修行，不管具体事务。另有四大班首作为方丈的助教，即首座、西堂、后堂、堂主，协助方丈指导大众修行。行政管理由八大执事各负其责，分管客堂、库房等事务，八大执事下又有各种“头”。如净头管清扫厕所，库头管库房，菜头管菜地，茶头管茶事等等。需要所有人一起干的活，就敲钟集众，叫作普请出坡。方丈也是头，叫堂头大和尚，是所有“头”中的头。

住宿也很简单。禅堂有广单，在大通铺上，一人挨着一人，没有私人空间。大家无我共住，同吃、同住、同劳动，过着简朴的生活。丛林中，每天除了劳作，就是禅坐。遇到问题，就向方丈或班首请法。方丈也会上堂说法，有疑问可以当场求教。

禅宗认为，穿衣吃饭、搬柴运水、行住坐卧、语默动静都是修行。禅师之间则以本分事相见。所谓

本分事，是立足于对觉性的体认，超越一切事相。一个真正的禅师，随时都在日常生活中指点学人，怎样认识并契入本心，然后安住于此，时时保任。这些生活中的点化，不需要很多道理，只要有好的方法，好的老师，就能让学人时时保持觉知。我们现在提倡的正念禅修，也是希望大家做每一件事，都带着专注和觉知。

禅的修行，就在日常生活中，超越宗教，超越道理。也许有人会说，那就不要学道理，赶快顿悟好了。要知道，体认心性的修行，并非人人触手可及。禅宗自明清以来一路衰落，就是因为不重视见地，不重视闻思，不重视基础，导致学人不知该怎么用心。即使禅法再好，也修不起来。

禅宗以无门为法门，没有固定的门路。遇到好的老师，可能给一巴掌就开悟了。比如《灯录》记载了云门祖师文偃的开悟因缘。文偃去参访他的老师睦州和尚，被老师从门里推出。不等文偃后脚跨出门槛，睦州和尚把门一关，把他的脚夹折了，而文偃也开悟了。在禅者心中，能悟道是天大的事，腿瘸不瘸不足

为虑。

可见，禅在生活中，生活就是禅，是中国禅宗的家风。过去的禅师随时能开悟，也得益于丛林简朴的生活。因为环境简单，生活简单，修起来就容易。今天的人环境复杂，生活复杂，人心更复杂，如果不能让生活简单下来，修行很难成就。

2. 丛林里的茶与禅

茶，在丛林中占据独特地位。

禅寺生活极为简单，除了出坡劳作，只剩下吃饭、喝茶、上厕所。而丛林的劳作，除了种粮、种菜，就是种茶。阅读历代《灯录》，会发现茶的身影随处可见。禅者们不是在种茶、采茶、制茶，就是在泡茶、喝茶，接引大众吃茶去。

在丛林生涯中，茶，既是重要的生活元素，也是重要的修行元素。在禅门要务中，茶，既是禅师的常客，也是入禅的常课。禅的关键是用心。今天的武夷山、云南，很多人在种茶、采茶、制茶，但因为没有

禅的用心，这些都不是禅修。只有带着正念种茶、采茶、制茶、喝茶，才会富有禅的智慧，触及禅的高度。

禅堂打七时，每天会喝好几次茶。喝茶本身就是禅修的一部分，同时也是打坐的重要助缘。过去很多禅堂通风不太好，光线也比较暗，加上坐禅时间长，或是因为劳累等身体原因，人容易昏沉，喝茶可以驱赶睡意，起到醒神的作用。如果是陈年老茶，还有安神和通畅气脉的功效，可以助力禅修。

禅师们日常喝茶，更是接引徒众的重要方式。就像我们知道的“吃茶去”，就是在教人体悟本心。《灯录》中的很多公案，就发生在师父借茶点化学人之时。

《五灯会元》记载，龙潭崇信禅师给天皇道悟禅师做了多年侍者。有一天，他向师父辞行说：“师父您从来不给我讲法，我要走了，去别的地方求法。”

师父说：“我怎么没给你讲法？”

崇信禅师不解地问：“您几时讲给我了？”

师父说：“你奉茶来，我接过你的茶；你端饭来，我接过你的饭；你来行礼，我接受你行礼。我哪一处不是在给你讲法？”禅师的引导比较无相，一般人可

能看不懂。

除了应机设教，茶的妙用还被写入丛林清规，是常规活动、礼仪轨则中不可或缺的内容，是禅院生活的经典要素，蕴含中国禅独有的精神内涵。清规中，对禅修时该怎么喝茶，重要庆典中该怎么喝茶，执事请职任职时该怎么喝茶，寺院普请喝茶时该怎么喝茶，都有详细的规范。昨晚茶会的仪轨，就是茶专项组借鉴历代清规的茶会礼仪，做了别院版的呈现。用茶礼摄心，能更好地帮助学人静心、安心，乃至体认本心。

总之，丛林生活中的茶，与禅密不可分。有禅的智慧，喝茶也是修行；不了解禅的内涵，喝茶就只是喝茶。现在社会上的很多茶空间，外在形式也能做得像模像样，但因为缺少禅的精神内涵，不知道什么是真正的禅，不懂得如何通过喝茶契入禅的境界，环境营造得再好，也只能让人静静心，作用十分有限。

3. 中国禅茶与日本茶道

唐宋时期，日本人仰慕中国文化，派出一批又一批僧人、学士、官员来中国学习。随着大唐高僧鉴真东渡，日本遣唐僧人最澄、空海、荣西、圆尔辩圆、南浦照明等学成归国，禅茶连同佛经、禅法、清规、茶种、茶会、茶礼等陆续被带到日本。大家今天熟知的日本茶道，就源自唐宋禅林的禅茶。

茶进入日本后，前后经历了两次风格演变。

早期的中国茶，主要进入日本宫廷贵族阶层，茶风奢靡华贵，重视茶器的尊贵精致，追求礼仪的典雅繁复。后来，日本高僧一休宗纯及门下的村田珠光、武野绍鸥等，极力倡导中国禅茶的自然朴素之风。以日本茶道之祖村田珠光首倡的草庵茶为代表，紧小空间、陈旧器物、拙朴茶风逐渐成为日本茶道的主流。被称为日本茶圣的千利休，是武野绍鸥的弟子，他将拙朴茶风、侘茶之美发挥到极致，并通过严格的认证制度传承至今，使日本茶道在全球独领风骚。

4. 重建中国禅茶精神

唐宋时代，禅者们大多喜欢在山林修行，在湖南、江西、福建一带的山区，禅寺多，好茶也多，出了很多著名的禅宗祖师，如前面提到的南岳怀让、马祖道一、百丈怀海、石头希迁等。直到今天，禅宗寺院的禅茶，还保持着最初的拙朴之风。我早年住过闽侯雪峰寺，是唐朝雪峰义存祖师的道场，当时都是这样喝茶。

山中禅林，环境清幽，禅者也不求器物精美。简朴空间、寻常茶器，就是中国禅茶最天然的模样。这种风格直接影响到日本草庵茶、侘茶的出现。侘茶提倡的侘寂之美，与现代时尚的侘寂之美，从源头到内涵都有本质区别。它不是为侘寂而侘寂，而是茶器和空间被时光浸润后自然呈现的古旧之美、沉静之美。

今天的人，普遍不知道精神追求为何物。无论是以侘寂为时尚，还是以奢糜为骄傲，在意的都是外在形式。这种没有精神内涵的物质生活，一无灵魂，

二无营养，既不能安顿身心，更谈不上滋养生命。

中国禅的风范，通过茶和茶道传遍整个日本，上至王公贵族、下至平民百姓，从禅诗俳句，到茶器茶服，影响遍及日本文化的方方面面。我们借鉴今天的日本茶道，首先要知道，其源头是中国禅茶，同时也要为今天的茶文化重新赋予禅的内涵，将茶生活带入禅的境界。

中国是茶的源头。千百年来，喝茶早已融入国人的日常生活，家家都有，人人都会。朴素的空间、简单的茶器，只要融入禅的智慧，就能安顿身心。以茶为媒介，承载禅的智慧，走进千家万户，帮助人们安顿身心，是大众的需要，也是利益更多人的大方便。

四、煮好一壶茶

煮茶观心环节
对心性的要求也更高
等待煮茶时间很长
只能无事可做地坐着
很多人会感到无聊
其实，无聊是修行的好机会
因为它意味着心没有一个所缘可粘
是能所对立最弱
最容易被突破的时候

1. 初级茶课，普惠大众

静心空间、静心茶器、静心茶礼，初级静茶七式从静到动，把泡茶、喝茶带入静心禅修，一经推出便广受欢迎。很多人喝茶几十年，第一次发现喝茶还能有这么好的体验。所以，尽管大家这次来学的是中级茶课，但我们服务社会的重点还是初级茶课。

初级茶课采用大众化的呈现方式，仪式感很足，更容易让人安心。从感恩有礼、静心备器，到煮水听茗、温器传香，再到泡茶醒心、平等分茶，最后带着觉知，专注地吃茶。还有静场七事中的本来空，整个过程招式流畅，一气呵成。同时，进入静场七事营造的禅意空间，容易收摄身心，语音提示也能有效引导

专注和觉知的训练。借助这些善巧的设置，每个人都能学会带着正念泡好一杯茶，喝好一杯茶，把禅的智慧融入茶中。

现代人的心很散乱，没有特定的氛围、环境、仪式感，很难静下心来。借助强大的禅意氛围令心安静，学会正念的用心方式，培养专注力和觉知力，是推广初级静茶七式的重点。

2. 煮茶观心，无念安禅

中级静茶七式各环节的名称，与初级茶课大体一致。主要区别是煮茶观心这一式，技术要求比较高。

首先，煮茶本身涉及很多技术要领，前行准备必须做足。无论是选茶、备茶、择水、备器，还是起炭、煮水、布席等，每一项都需要学习专门知识，还要反复练习才能熟练自如。

其次，相比初级茶课的大众化，中级静茶七式更细腻，更讲究，更适合禅院生活，环境要更禅意，器物要更拙朴，空间要更纯净。

环境的营造很重要。现代人忙碌不堪，必须有一个很有摄受力的场，才能让人一进入就静下心来。这两天，大家要学习的内容很丰富，如何淘茶、存茶，如何选茶具、茶席、茶炉，如何布置茶室、营造茶空间，都有专门讲解。之所以如此讲究，是因为它们会影响场的气韵、心的安住。就像很多人来到别院，感到所有建筑与自然景观完全融为一体，没有任何对立和冲突。在其中走走、看看，人也舒服，心也安静。这就是场的力量。

同时，煮茶观心环节对心性的要求也更高。等待煮茶时间很长，只能无事可做地坐着，很多人会感到无聊。其实，无聊是修行的好机会。因为它意味着心没有一个所缘可粘，是能所对立最弱、最容易被突破的时候。

过去的人，每天总会有些时间跟自己待在一起，晒晒太阳，赏赏月。如果是个修行人，这样的无聊正好用来认识本心。但现代人不能忍受无聊，要一刻不停地抓取什么才行。要么拼命做事，要么看电视、打游戏，能和所紧密连结，让心掉入其中，似乎不再无

聊。有了手机，更没法让心闲着，睡不着了，半夜三更都要爬起来刷手机。

从不让心和自己待在一起，就没条件审视自己的心，不知道抓取的心是什么状态，没着落的心是什么感觉，既不懂得给自己留点无聊时刻，能无聊的时候也不知该如何享受。享受无聊，就要学会无念的禅修。等待煮茶、静心喝茶的时候，学会带着正念，对周围一切保持清清明明；不喝茶了，就悠闲地待着，什么都不做。

这种什么都不做的能力，正是在学无为。有人说，什么都不做地待着，我就会打妄想。那不是什么都不做，那是在打妄想。所谓什么都不做，是指不主动做任何事。一般人因为做不到什么都不做，总要打妄想。这时就要学会不去搭理妄想，只是单纯地知道自己“正在打妄想”，不支持，不跟随。能这样做，即使打了妄想，也是什么都不做。

事实上，只有学会什么都不做，才能开始练习两种能力：一是想做就做，做就做好的能力；一是不想做就不做，让心安静的能力。比如，想不生气就能不

生气，想不跟着欲望跑就能不跟，只是安安静静地坐在念头的河岸上，看念头来来去去，产生、消失，产生、消失……想做就做的本事，人们多少都会有；想不做就不做，只安静地待着，还能不陷入我执和法执，会的人恐怕不多。

煮茶的时候，一个人，或一群人，老老实实坐着，不做任何事，不玩手机，也不跟着念头跑，让茶在炭炉上煮着，煮多久就坐多久……这就是在训练不做任何事的能力，就是在学无念禅修。这个能力，现代人特别需要，也特别不容易修成。

在去年的丁香茶会上，我开示了如何从正念到无念，从有修到无修，从有作到无作，就是为了帮助大家获得无念、无为的能力。这是学习“煮好一壶茶”需要具备的认识。

五、打造安心茶室
落实禅意生活

安心茶室
可以是学习、禅修的空间
有这样一方静心地
三五亲人、十余好友一起喝喝茶
学学初级或中级茶课
聊聊断舍离等环保生活方式
当书香和分享成为常态
家庭的氛围、企业的人际关系
马上就会不一样

末法时代，修行如一人与万人敌，特别需要相应的环境，来帮助抵挡众多的诱惑、强大的串习。

1. 传统文化，安顿身心

这几天，我看见有些父母为了图省事，自己做定课就给孩子个手机，结果孩子玩手机比父母做定课还认真。养成玩手机的串习，孩子就可能毁了。这是现代家庭的普遍现象。在家修行为什么难？因为今天的家庭是我执的天地，串习的堡垒，放逸和懈怠的温床。想真正把修行融入生活，首先要从改变家庭的生态环境开始。

过去，很多人家里有佛堂。我小时候家里也有佛堂，全家人早上一起做功课。不过，那时学佛被斥为迷信，念完经还要把佛像藏到阁楼。相比之下，现在学佛幸福多了。有些家庭未必合适设置佛堂，但布置一间安心茶室，还是容易做到的。企业也可以设一间安心茶室。现代人看重利益，如果没有企业文化，企业就是一个纯利益的群体，管理起来会困难重重。

好的家庭，要有家庭文化；好的企业，要有企业文化。中国传统文化中，儒家讲究修身齐家，提倡学以成人。对于人际关系，儒家讲五伦，佛教讲六伦，都认为人与人之间要有共同的道德规范，相互的责任义务。一个家庭，如果每个人都遵从行为准则，处好各种关系，就能父慈子孝，兄友弟恭。所以，以前的家庭即使人口众多，也能和睦相处。

家庭没有规矩，问题就越来越多。有的小家庭，不要老人，不要孩子，两个人还处不好。还有很多家庭面临孩子叛逆、夫妻不忠、父母养老、生死归宿等问题。很多人活着不知道该怎么好好活，临终不知道该怎么好好死。信仰缺失、精神匮乏，成了社会常态。

中国现在最大的问题，就是丢掉了优秀的传统文化，以至家不像家、人不像人，真正健康的人并不多。每个人都有家庭伦理、身心健康、安身立命、精神追求等问题，而现代教育在这方面几乎是一片空白。今天的人，物质上追求极致体验，制造一个普通产品都要精心设计，对于生命这么重要的产品，怎么可以不教不学，不闻不问，让它野蛮生长？

面对这种现状，如何继承中华优秀传统文化，已经迫在眉睫。习主席最近的讲话中，也讲到如何立足于中华五千年文明，立足于优秀传统文化，建设中国特色的社会主义。当中国逐步强盛起来，这一点显得尤为重要。

儒释道的文化人格虽不尽相同，却都是培养优秀品质的生命教育。儒家讲修身养性，教人从修身、做人到成为有德的君子，乃至成贤成圣。佛法讲明心见性，教人通过证悟心性，成为圆满智慧、慈悲的觉者。道家讲无为的智慧，逍遥的人生，教人不为物役，返璞归真，成为至人、神人、圣人。这些理想人格，千百年来一直指引国人做人做事、定国安邦，对今天

的人更有着特殊的价值。

通过学习和传承优秀传统文化，每个人都可以在修身、齐家、治国、平天下的方向得到良性成长。以修身为本，造就美好的自己。有了健全的人格、高尚的品质，就能更好地服务社会。中华民族的伟大复兴，离不开每个国民的身心健康。如果只有功利的教育，技术的教育，没有做人的教育，培养的都是“精致的利己主义者”，缺乏健康的身心、仁爱的精神、健全的人格，随着科技发展越来越快，社会和心理问题只会越来越多。

2. 安心茶室，禅意生活

希望安心茶室走进各个家庭和企业，成为人们喝茶、读书、探讨静心慢生活的静心之地。

大家坐在茶室，一起喝喝茶，学学中医养生按导，读读《大学》《中庸》《论语》《老子》。有了佛法智慧的统摄，懂得因果原理和空性智慧，儒家很多做人的美德，如仁义礼智信、温良恭俭让，就不再被当成单

纯的道德教条，而能在家庭、企业、社会生活中得到自觉落实。

安心茶室也可以是学习、禅修的空间。有这样一方静心地，三五亲人、十余好友一起喝喝茶，学学初级或中级茶课，聊聊断舍离等环保生活方式。当书香和分享成为常态，家庭的氛围、企业的人际关系马上就会不一样。

现在的家庭中，两个人待着，还在各玩各的手机。身体住在同一个屋檐下，心却活在各自的手机世界和自我感觉中。要改变这种冷漠、无感的氛围，让心从手机回归现实世界，必须学习并传承儒释道文化，重建国人共同的信念、文化和精神追求。

我们推广安心茶室，正是为了让优秀传统文化走进千家万户。在此学习传统文化，让自己的家先暖起来，自然能给身边人良好的示范。亲朋好友来拜访，感觉家中有个安心茶室确实很好，也会回家布置起来，带着家人喝喝茶、读读书、学学传统文化。有了良好氛围，传统文化就能真正融入家庭关系，融入企业文化。

立足于安心茶室，可以进一步打造禅意空间，落实禅意生活。禅意生活崇尚的不是奢侈，而是简朴；不是没有精神内涵的物质生活，而是富有禅的智慧的简朴生活。生活成本会更低，生命智慧却会更高。

有了禅意生活环境，就可以把更多传统文化的生活形态带进家庭。未来我们的静心慢生活课程，除了禅茶、养生、素食、断舍离，还会有禅诗读诵，《大学》《中庸》等经典选读。我们会把有益于当代人修身养性的课程整理出来，送进更多的家庭、企业乃至寺院，更好地服务社会。

这样去做，就会为弘扬传统文化构建良性的生态环境。在这样的环境中，每个人都能健康成长，还能帮助更多人健康成长，变得道德高尚、富有爱心，真正实现自利利他、自觉觉他。只有这样，我们的世界才会更加祥和、安宁。

今天的世界，人与人休戚与共，国与国祸福相依，人类确实走进了命运共同体的时代。如果别人都过不好，走在路上，不知道身边谁是精神病人，我们能过得好吗？所以，大家一定要发菩提心，创造更多的善

因缘，用安心茶室传递东方智慧，传递禅的精神，让世界走向觉醒。





Brewing Tea, Observing the Mind

Master Jiqun

Translated by MPI Translation Center

Lecture on the Intermediate Tea Course in the Summer of 2023

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First, I'd like to rejoice in the unwavering efforts of the tea team. Last year, the Beginner's Tea Course was introduced and received great feedback. Today, you have once again delivered a rich curriculum for the first meditation retreat of the Intermediate Tea Course. This Intermediate Tea Course has further refined the forms of presentation and the mindful approaches of Chan tea, covering everything from Chinese Chan Tea to the Japanese Tea Ceremony, from selecting tea leaves to pairing tea sets, and from designing Chan tea spaces to conducting tea ceremonies. As always, my task is to offer some insights, so let me share a few thoughts with you.

I

What Is Chan

In Buddhism, "Chan" has two meanings: one refers to meditative concentration, and the other to Chan Buddhism.

1. Chan as Meditative Concentration

"Chan," as meditative concentration, is a form of samatha practice. It is cultivated by training the mind to stay focused on a single point. "The nine stages of samatha meditation" outline the progression from initially focusing the mind on a single point to ultimately attaining samadhi.

According to Buddhist texts, a king once wanted to test the power of concentration. He summoned a criminal and ordered him to carry a brimming bowl of oil from one end of the street to the other. If he succeeded without spilling a drop, he would be spared the death sentence. As the criminal made his way, the king arranged various songs, dances, and acrobatics to tempt him. When he reached the end of the street with the oil still intact, the king asked what he had seen along the way. He replied, "I saw nothing at all."

This exemplifies the meditative concentration, where the mind remains undistracted and focused on a single point. Often, this point is the breath, which serves as an anchor for the mind. Focusing your mind on the breath in this way is practicing meditative concentration.

2. Chan in Chan Buddhism

The "Chan" in the tea course refers to Chan Buddhism and falls under wisdom.

In Chan Buddhism, "Chan" refers to the awakened mind inherent in every individual. Chan Buddhism aims to unlock this awakened mind, just as the Tripitaka and the twelve divisions of Buddhist texts guide people to realize it. This is the shared goal of both Chan Buddhism and other Buddhist teachings; it is also the core of Buddhist practice. What makes Chan Buddhism unique is its emphasis on "not relying on texts, but transmitting beyond texts; directly pointing to the true mind, and realizing Buddhahood by seeing one's true nature."

"Not relying on texts" does not imply that Chan Buddhism lacks textual guidance. On the contrary, Chan Buddhism has an extensive collection of texts—the *Chan Collection* alone consists of one hundred volumes. Rather, it means that Chan Buddhism differs from conventional practices. It does not rely on the traditional approach of hearing and contemplating teachings, establishing right views, and practicing samatha and vipassana meditations. Instead, it adopts an approach that goes beyond texts. For Chan practitioners, daily activities—dressing,

eating, and interacting with others—are all forms of meditation. Chan masters use unique methods to guide their students—not through reasoning, but through sharp retorts and forceful actions. For instance, the famous "stick blows of Deshan" and the "shouts of Linji" were instant responses to students' faculties, guiding them through everyday life and directly pointing to the true mind.

Why not rely on rational thinking? It's because we perceive everything on two levels: one is the rational level, which involves discriminative thinking; the other is the intuitive level, which transcends discriminative thinking. For instance, the first four steps of Eight Steps and Three Types of Meditation belong to the former, aiming to change our views through discriminative thinking. However, Chan Buddhism belongs to the latter—it directly eliminates the discriminative mind and unlocks pure intuition. Just as the saying goes, "The moment a thought arises, it deviates from the true mind." As ordinary beings, we are used to relying on rational thinking. However, Chan Buddhism takes a unique approach—whether

through a sudden shout or sharp blow, it leaves one utterly confused, cutting off their thought. This is the perfect opportunity to directly realize one's true mind.

Chan Buddhism employs unique methods of guidance, aiming to "directly point to one's true mind and transmit beyond texts." This is grounded in the highest and most immediate insight. Chan Buddhism holds that everyone possesses Buddha-nature, the ability of self-salvation, and the potential to achieve Buddhahood. This is exemplified in Mahayana sutras, such as the *Nirvana Sutra*, the *Sutra of Perfect Enlightenment*, the *Lankavatara Sutra*, the *Shurangama Sutra*, and the *Tathagatagarbha Sutra*. They all expound that all sentient beings inherently possess Buddha-nature, and that buddhas and sentient beings are intrinsically equal. With this perspective, Chan Buddhism advocates sudden enlightenment and encourages individuals to realize their Buddha-nature through direct and vigorous methods, without any detours.

Chan is the highest form of wisdom, and Chan Buddhism

is the path of sudden enlightenment. However, sudden enlightenment entails two conditions: the teacher must be an enlightened master, and the student must possess sharp faculty and keen wisdom.

Buddhism believes that individuals have different faculties—some dull, some sharp. A dull faculty refers to a mind heavily burdened with impurities, while a sharp faculty indicates a mind with minimal impurities, allowing inner wisdom to shine constantly. Just as the Fifth Patriarch, upon meeting the Sixth Patriarch, instantly recognized his extraordinary potential, saying, "This *Geliao*[1] has exceptional faculty." It was clear that he could realize the true nature of his mind with just a little guidance. It is like thin clouds in the sky—when a gentle breeze blows, they disperse effortlessly, revealing the light naturally.

Attaining sudden enlightenment is certainly liberating, but to truly attain the wisdom of Chan, one must first lay

1. Geliao refers to an ancient ethnic group from the southern regions of China.

a solid foundation through gradual study and practice. Otherwise, even if they catch a glimpse of their true mind under special circumstances, they will ultimately fail to cultivate it properly. On the other hand, gradual practice is not an endless journey—when one embraces the right view of Chan and the insight of sudden enlightenment, they can develop the confidence and resolve to realize Buddhahood directly.

II

History of Chan Buddhism

The Dharma we study today comes from India. Since ancient times, Indian culture has upheld a tradition of seeking the path to liberation from birth and death. The Indian people have long been concerned with two major questions: samsara and liberation. After the Buddha attained enlightenment, he gave his first teaching at Deer Park, expounding the Four Noble Truths and the Twelve Links of Dependent Origination. This marked the Dharma's emergence in the world.

The Four Noble Truths—suffering, the cause of suffering, the cessation of suffering, and the path—contain

two layers of causality, which serve as the fundamental framework of Buddhist practice. Among them, suffering and its cause explain the causality of samsara, while the cessation of suffering and the path reveal the causality of liberation. Therefore, the significance of life lies in moving from samsara to liberation, and from delusion to awakening. This framework underlies the Tripitaka, its twelve divisions of Buddhist texts, and the 84,000 Dharma methods.

1. Buddha's Flower-Sermon; Bodhidharma's Journey to the East

The origin of Chan Buddhism is filled with poetic charm.

At that time, during the assembly on Vulture Peak, the World-Honored One held up a flower and showed it to his disciples, but no one grasped its meaning. Only the venerable Mahakashyapa broke into a smile. It is said that Mahakashyapa rarely smiled, making this smile especially vivid and expressive. So, it's called "breaking into a smile."

The Buddha, holding up a flower, revealed the truth to the assembly as a manifestation of the awakened nature. Mahakashyapa smiled, instantly grasping the Buddha's state of mind and realizing his awakened insight. Then, the Buddha said, "I possess the treasury of the true Dharma eye, the marvelous mind of nirvana. The reality of forms is no-form; I now transmit it to you." Thus, the Buddha transmitted the mind-to-mind seal in Chan Buddhism to Mahakashyapa.

The Buddha spoke no words, and Mahakashyapa gave no reply. Instead, a single flower and a smile sparked the mind-to-mind transmission of Chan Buddhism. From then on, Chan Buddhism was handed down through generations in India until Bodhidharma, the twenty-eighth patriarch of Indian Chan Buddhism.

According to Chan Buddhist texts, "Bodhidharma observed the great potential for Mahayana in China." Seeing that China was ripe with Mahayana Buddhism and its people had the spiritual faculties for the teachings, he

traveled by sea to Guangzhou. Later, he went to Nanjing to meet Emperor Wu of Liang, a devout Buddhist. Emperor Wu was delighted to meet him as he was a renowned monk from India. So, they engaged in an insightful conversation as follows.

Emperor Wu asked, "Since I ascended the throne, I have built so many monasteries, transcribed countless sutras, and helped many renounce worldly life. How much merit have I accumulated?" He thought his merits must be great.

Bodhidharma replied directly, "No merit at all." This response poured cold water on the Emperor's expectations. Disheartened, he pressed further, "Then what is true merit?"

Bodhidharma explained, "True merit arises from pure wisdom—wondrous and perfect, with an inherently empty and tranquil essence. Such merit cannot be sought through worldly endeavors." Merit is not about external

achievements, but about cultivating one's mind, or realizing the true mind.

In reality, cultivating our mind does not conflict with our worldly endeavors. If we are free from attachment to forms, even engaging in worldly activities can also help us accumulate merit. However, if we attach to the forms of self, others, sentient beings, and longevity, we will become overly concerned with our feelings and cling to the work itself. When the mind is not pure, it naturally has nothing to do with the true merit.

Emperor Wu then asked, "What is the ultimate truth?" This time, he sought to grasp the highest truth of the Dharma.

Bodhidharma replied, "Vast emptiness, no sages!" Here, "Vast emptiness" means it's completely empty in nature, with nothing at all. Ordinary people often cling to forms, believing that the truth must take a specific form. Yet, the highest truth is emptiness, transcending all phenomena.

Of course, this emptiness is not a nihilistic void or mere nothingness.

"Then who is facing me?" Emperor Wu pressed further. If you say there is nothing, then who exactly are you?

Bodhidharma replied, "Not knowing."

Ordinary people cling to external identities and would naturally respond, "I am Bodhidharma." However, a sage's answer comes from the highest truth. "Not knowing" means that the ultimate truth transcends duality—there is no such thing as you or me. Unfortunately, Emperor Wu could not understand this. Seeing that it was not the right timing, Bodhidharma left Nanjing and went to Shaolin Temple on Mount Song, where he meditated in seclusion, facing a wall.

2. Bring Me Your Mind, I'll Set It at Peace

After nine years of wall-facing meditation at Shaolin

Monastery, Patriarch Bodhidharma finally met his successor, Huike. Just as the Buddha once held up a flower and Mahakasyapa responded with a smile, Bodhidharma's way of guiding Huike was equally extraordinary.

Huike knelt in the snow, seeking the Dharma. To test his sincerity, Bodhidharma intentionally ignored him. After three days and nights of kneeling, Bodhidharma finally asked, "What do you want?" Huike replied, "I seek the Dharma."

Bodhidharma said, "The supreme wondrous path of all buddhas entails immense diligence over countless eons. They endure what is the most difficult to endure and practice what is most difficult to practice. How can anyone hope to attain the true path to enlightenment with minor virtues, little wisdom, and a careless, disrespectful mind? Such efforts will only be in vain." This implied that the buddhas of the past sacrificed their very lives for the Dharma—how could you truly expect to receive the supreme and wondrous teaching by casually saying you

want to seek it?

Huike, a practitioner of martial arts, took a blade and severed his left arm as an offering to Bodhidharma, expressing his utmost sincerity. This act is known in history as the "Severed the Arm to Seek the Dharma."

Huike pleaded with Bodhidharma, "My mind is not at peace. I plead with you, Master, to help me find peace." He knelt in the snow for three days and nights and even severed his arm because his mind had not yet settled. Thus, he sought his master's guidance for peace.

Bodhidharma responded by guiding him, "Bring me your mind, and I will set it at peace!"

Finding peace of mind is a vital aspect of Buddhist practice and a pressing need for modern people. In today's world, everyone seeks the path to inner peace, yet most fail to seek within. Instead, they focus solely on external pursuits—chasing status, wealth, relationships, family,

career, and more—believing that these will settle their mind. However, the world is ever-changing, and all these external dependencies are in constant flux. How can they possibly offer true peace of mind?

Buddhism teaches that each life has a deep inner stability. Once we recognize and find it, we can attain true peace. Therefore, what we truly need to do is to see clearly what this restless mind is, explore its true nature, and ultimately rediscover our original mind.

Huike reflected deeply to find where his restless mind was and what it truly was. This is the approach of Chan Buddhism—to reflect within and observe the mind. When leading meditation sessions, I teach you to observe your own mind in this way, just as described in the *Shurangama Sutra* through "Searching the True Mind from Seven Locations." We explore the mind with such questions as: Does the mind have a color? Does it have a form? Is it outside the body? Or is it within the body?

Where, exactly, is our mind?

Many people are immersed in their thoughts and emotions every day, without ever observing what they truly are or what the mind truly is. Because they cannot see it clearly, a single thought can lead them to despair, and the slightest displeasure can trigger emotional outbursts. However, Buddhism teaches that we are our own best therapists. While our mind may give rise to various emotions due to ignorance, it also possesses an innate ability of observation—a power that can dissolve all emotions.

After a period of seeking, Huike reported to Bodhidharma, "I sought my mind, but found it unattainable." When we truly turn inward and observe the mind, we realize that the mind has no inherent existence. All thoughts eventually dissolve into emptiness, which is why the mind is unattainable.

Bodhidharma affirmed his realization, saying, "Now your mind is at peace!"

Therefore, Chan Buddhism guides people to turn inward and observe their mind, allowing them to realize the nature of their mind at the very moment a thought arises. This realization can occur by observing thoughts to uncover the true mind, or by breaking free from attachment, and directly dissolving it at its root.

3. One Flower Blooms with Five Petals, Directly Pointing to the True Mind

In the history of Chinese Chan Buddhism, from the First Patriarch Bodhidharma to the Second Patriarch Huike, the Third Patriarch Sengcan, the Fourth Patriarch Daoxin, and the Fifth Patriarch Hongren, the lineage was passed down through the symbolic transmission of the robe and bowl, signifying a singular lineage. It was not until the time of the Sixth Patriarch Huineng that the robe and bowl were no longer used as proof of transmission. Under Huineng's guidance, many renowned disciples emerged, such as Heze Shenxiu, Qingyuan Xingsi, and Nanyue Huairang.

Subsequently, Chan Buddhism branched into five schools: the Weiyang School, the Linji School, the Caodong School, the Yunmen School, and the Fayan School—historically known as "One Flower Blooms with Five Petals." Among them, the Linji School was later divided into the Yangqi and Huanglong branches. Therefore, they are collectively known as the "Five Schools, Seven Branches." The Chan lineage thus spread far and wide.

The branches of Chan Buddhism diverge primarily not in views but in the varied expressions of Chan practice. For example, there are the Deshan stick, the Linji shout, the Yunmen cake, and the well-known Zhaozhou tea. When Master Zhaozhou said, "Go drink tea," he was guiding his students. Most people focus on the tea itself—the infusion, color, tea set, and quality of tea. But for a Chan master, "Go drink tea" is a way to help students realize the true mind behind the act of drinking—it's about the mind, not the tea. Similarly, masters of Yunmen School often asked people to "have a cake," not merely to eat it, but to help them realize the true mind behind the act of

eating. As for Deshan stick and Linji shout, these severe approaches aim to break attachments to the dualistic world—the subject and object, to self-perception, and to the phenomenal world.

Ordinary people cannot break free from their attachment to the duality of subject and object. They constantly judge good and evil, distinguish beauty and ugliness, separate the self from others, and debate right and wrong. The various unique approaches in Chan Buddhism all aim to directly transcend duality and realize the non-dual mind.

Meditation addresses the duality of subject and object by focusing on two aspects: thoughts and mental images. Each person, shaped by their education and life experiences, develops a unique cognitive pattern. Through this pattern, they perceive the world. Every arising thought carries underlying concepts, motivations, and experiences. Similarly, with every mental image, they project various judgments onto it, causing emotions to arise and leading to new thoughts. In this way, one thought leads

to another in an endless stream, making it difficult for people to perceive pure images and thoughts. What we believe to be the "real world" is imprinted with the marks of our cognitive pattern, preventing us from seeing the world as it truly is.

The Consciousness-Only School teaches that when we perceive thoughts and mental images, our mind faces two choices. First, if guided by self-attachment and attachment to phenomena, life falls into the realm of all-pervasive discrimination, leading to samsara. Second, by observing thoughts and mental images as they truly are, we can transcend attachment to them and realize their inherent emptiness.

Meditation aims to cultivate the awareness of observing reality as it is. The key lies in maintaining awareness. We must learn to be fully aware of the present moment, seeing the arising and passing of thoughts and mental images, without opposing or judging them. Let the mind act like a surveillance camera—if a thief enters, the camera

sees the thief enter; when the thief leaves, the camera sees the thief leave. By maintaining pure awareness, we can "see the nature of thoughts and realize their emptiness." When we simply maintain awareness, the mind gradually abides in a pure and clear emptiness. So, we are no longer affected by the coming and going of thoughts. It's like a thief entering an empty house—finding nothing to steal, they simply wander around and leave.

How can we anchor the mind in pure and clear awareness? The approach of Chan Buddhism is directly pointing to the original mind. From the Buddha's flower-sermon to Bodhidharma's journey to the East, and from "One Flower Blooms with Five Petals" to the "Five Schools and Seven Branches," Chan Buddhism has always emphasized directly pointing to the original mind. This original mind is the nature of wakening—it is the essence of both Chan and Buddhahood.

III

Chan and Tea

1. Practice in Chan Monastery

In China, there are several types of monasteries. Some are teaching monasteries, focusing on teaching sutras and delivering Dharma talks; some are Pure Land monasteries, focusing on chanting the Amitabha Buddha's name to seek rebirth in the Pure Land; and some are Vinaya monasteries, such as Suzhou West Garden Monastery of Vinaya School. The Vinaya serves two major functions: regulating behavior and providing a management system, ensuring both individual practice and harmonious

living within the monastic community. Therefore, in the early spread of Buddhism in China, many monasteries belonged to the Vinaya School.

When Chan Buddhism first began to take shape, most Chan masters lived in Vinaya monasteries. However, because the management style of Vinaya monasteries did not align well with the practice of Chan Buddhism, it was essential to establish monasteries tailored to Chan Buddhism. Just as the saying goes, "Mazu builds the monasteries, and Baizhang sets the rules." Master Mazu Daoyi was the first to create a Chan monastery, emphasizing practice above all. He built no grand halls, focusing only on establishing a Dharma hall for teaching. In a Chan monastery, the three most essential spaces are the Dharma hall for teachings, the Chan hall for seated meditation, and the dining hall for meals.

Since practice is of utmost importance, selecting the abbot is crucial. During the Tang and Song dynasties, the abbot of a Chan monastery must be an enlightened

master. Such a master had already attained enlightenment and possessed extensive experience in guiding practice. This naturally attracted students from far and wide to study Chan under his guidance. The primary role of a Chan master was to guide the learners in their practice and resolve their doubts.

Furthermore, those seeking the Dharma were also exceptional individuals, and many remarkable dialogues between masters and disciples were recorded and compiled into books. For instance, the *Jingde Record of the Transmission of the Lamp* preserves numerous exchanges of incisive Chan wisdom between the great masters. These are known as *gongan*(koans), which have been passed down through generations to this day.

Koans often arise not in the meditation hall but during daily labor and life. This is closely tied to the self-sufficient nature of Chan monasteries. According to the Indian Buddhist tradition, monastics would rely on alms-begging for food and did not engage in labor.

Historically, many religious practitioners relied solely on offerings and devoted themselves entirely to practice. Even today, Theravada Buddhism preserves this tradition, where those who ordain and practice are highly respected in society. However, in the secular views of Chinese society, there is a saying: "The glutton becomes a cook, and the lazy one becomes a monastic." This reflects the belief that not working is seen as laziness, and begging for food is looked down upon.

As relying on alms was not feasible in China, Masters Mazu Daoyi and Baizhang Huaihai established the monastic system of Chan Buddhism, advocating the idea of "integrating farming with Chan practice" and the motto, "A day without work is a day without food." Chan monasteries were built in the mountains, where monastics cultivated the land to sustain themselves. Therefore, daily labor and tea conversations became opportunities for the masters to realize enlightenment. Such koans are plentiful.

The life of a Chan practitioner is simple, so is the management of a Chan monastery. The abbot is the spiritual mentor, responsible only for leading the monastic community in practice and not involved in daily affairs. And the abbot is assisted by four head monastics: the Chief Seat Monastic, the West Hall Monastic, the Rear Hall Monastic, and the Hall Chief Monastic. They help guide the community in practice.

The Eight Officers manage administrative duties, each responsible for specific areas such as Guest Hall, Storerooms, etc. Under the eight officers are various "heads." For instance, the Cleaning Head manages restroom cleaning, the Storage Head oversees the storeroom, the Vegetable Head takes care of the vegetable garden, and the Tea Head handles tea-related matters. When everyone must engage in the same task, strike a bell to gather the community—a practice known as "universal labor" or "outdoor labor." Even the abbot is considered a "head," referred to as the "Head of the Monastery," or simply the head of all the other "heads."

Accommodation is also very simple. In the meditation hall, there are wide sleeping areas where everyone sleeps side by side, with no private space. Everyone lives a simple life together with a mind of "no-self"—sharing meals, lodging, and labor—embracing a simple and plain life. In the monastery, besides labor, the main daily activity is practicing seated meditation. When facing problems, one can seek guidance from the abbot or the chief monastic. The abbot also delivers teachings in the hall, where anyone with questions can ask for direct guidance.

Chan Buddhism teaches that everything in life—dressing, eating, carrying firewood, fetching water, walking, standing, sitting, sleeping, speaking, and being silent—all are forms of practice. Among Chan masters, interactions often focus on the "original mind," which is the realization of the awakened mind, transcending all phenomena.

A true Chan master guides students at any moment in daily life, helping them understand and connect with their true mind. Once they realize it, the master helps

them abide in it and maintain this awareness at all times. This guidance in daily life does not require many teachings. What's needed are effective methods and a good teacher to help students maintain awareness at all times. The mindfulness meditation we promote today also aligns with this approach, encouraging everyone to engage in every task with focus and awareness.

The practice of Chan lies in daily life—it transcends religion and goes beyond teachings. Some may say, "Then why bother with teachings? Just achieve sudden enlightenment right away!" But it's important to understand that realizing the mind's nature is not easy for everyone. Since the Ming and Qing dynasties, Chan Buddhism has declined precisely because it did not emphasize the right view, study, and contemplation of the teachings. Without a solid foundation, practitioners lacked clear guidance on how to use their minds. Without these basics, no matter how excellent Chan's methods may be, true practice can not take root.

Chan Buddhism takes "no gate" as its Dharma gate, with no fixed path. With a good teacher, one may achieve enlightenment with a single slap. For instance, the *Records of the Lamp* tells us a story of Master Wenyan, the Patriarch of the Yunmen school.

Wenyan once visited his teacher, Master Muzhou, who unexpectedly pushed him out of the door. Before his trailing foot could clear the threshold, Muzhou slammed the door, breaking his leg. At that very moment, Wenyan attained enlightenment. For Chan practitioners, attaining enlightenment is of utmost importance—whether the leg is broken or not is of no concern.

This illustrates that Chan is embodied in everyday life, and life itself is Chan—this has been the tradition of Chinese Chan Buddhism. In the past, Chan masters could attain enlightenment at any moment, partly because of their simple monastic life. With a simple environment and lifestyle, it is easy to practice. Today, however, people lead busy lives with restless minds in complicated

surroundings. Without a simple life, it becomes very difficult to succeed in practice.

2. Chan and Tea in Monasteries

Tea holds a unique place in monasteries.

Life in a Chan monastery is extremely simple—it mainly consists of outdoor labor, eating, drinking tea, and going to the restroom. This labor includes growing crops, vegetables, and tea. If we read the *Records of the Lamp* from various dynasties, we will find tea present everywhere. Chan practitioners engage in various tea-related activities—growing, picking, processing, brewing, and drinking tea—as well as inviting others to "go drink tea."

In monastic life, tea is both an essential part of daily life and a vital element of spiritual practice. Among the important practices in Chan Buddhism, tea is not only a frequent companion of Chan masters but also a common method for entering Chan. The essence of Chan lies in

how one engages the mind. Today, many people grow, pick, and process tea in places like Wuyi Mountain and Yunnan. However, without the essence of Chan, these activities are not meditation. Only by growing, picking, processing, and drinking tea with mindfulness can one embody the wisdom of Chan and touch its true depths.

During a seven-day meditation retreat, tea is served several times a day. Drinking tea is not only an integral part of the meditation, but also an important support for seated meditation. In the past, many meditation halls had poor ventilation and dim lighting, making practitioners drowsy due to prolonged sitting or physical fatigue. Drinking tea helps dispel drowsiness and refreshes the mind. Moreover, aged teas are particularly valued for their calming effects and the ability to enhance energy flow, providing further support for meditation.

For Chan masters, drinking tea was more than a daily activity—it was an important way to guide their students. As we know, "Go drink tea" helps people realize their

original minds. This realization often occurs when Chan masters use tea to enlighten their students as stated in the *Records of the Lamp*.

The Compendium of the Five Lamps records that Chan Master Longtan Chongxin served as an attendant to Chan Master Tianhuang Daowu for many years. One day, he bid farewell to his teacher, saying, "Master, you have never taught me the Dharma. I am leaving to seek teachings elsewhere."

The master said, "When have I not taught you the Dharma?"

Confused, Chongxin further asked, "When have you ever taught me?"

The master replied, "When you bring me tea, I receive your tea. When you serve me food, I accept your food. When you bow to me, I accept your bow. At what moment am I not teaching you the Dharma?" As a Chan

master's guidance is often formless, ordinary people may find it difficult to grasp.

Tea, as a skillful means of teaching, has also been incorporated into monastic rules, making it an integral part of regular activities and ceremonies. It is also a classic element of Chan monastic life, embodying the unique spiritual essence of Chinese Chan. The monastic rules provide guidelines on tea: how to drink it during meditation sessions, at major celebrations, when officers take or leave their posts, and during communal tea breaks. The tea ceremony we experienced last night was adapted by the tea project team from traditional monastic tea rituals, and customized for the retreat center. This tea ritual aims to settle the mind, so it can help practitioners cultivate tranquility, abide in inner peace, and even realize their original mind.

In summary, tea in monastic life is closely linked with Chan. With the wisdom of Chan, drinking tea becomes a form of practice; without grasping its essence, it remains

just drinking tea. Today, many tea spaces may imitate the external forms of Chan but lack its spiritual essence. As a result, they fail to grasp the true meaning of Chan or connect with Chan through tea. No matter how well the space is designed, it can only help people calm their minds to a limited extent.

3. Chinese Chan Tea and Japanese Tea Ceremony

During the Tang and Song dynasties, the Japanese greatly admired Chinese culture and dispatched successive groups of monks, scholars, and officials to study in China. Following the journey of the eminent monk Jianzhen from the Tang Dynasty to Japan, many Japanese monks, including Saicho, Kukai, Eisai, Enni Ben'en, and Nampo Shomyo, returned home after completing their studies in China. Chan tea, along with Buddhist sutras, Chan teachings, monastic rules, tea seeds, tea ceremonies, and tea etiquette, was gradually brought to Japan. The Japanese tea ceremony we are familiar with today also originated from the Chan tea traditions of Tang and

Song monasteries.

After tea was introduced to Japan, it went through two major shifts in style.

Initially, Chinese tea made its way into the Japanese imperial court and aristocracy. Its style was extravagant and luxurious, as it focused on the noble intricacy of tea utensils and pursued elegant and elaborate rituals. Later, Japanese master Ikkyu Sojun, along with his disciples Murata Juko and Takeno Joo, strongly advocated the natural and simple style of Chinese Chan tea.

Murata Juko, regarded as the founder of the Japanese tea ceremony, pioneered the "Thatched Hut Tea (soan-cha)" style, characterized by compact spaces, aged utensils, and a rustic style. This style gradually became the mainstream of Japanese tea culture. Sen no Rikyu, honored as the "Tea Saint" of Japan, was a disciple of Takeno Joo. He elevated tea style and wabi-sabi aesthetics to their peak. Through a rigorous certification system, his teachings

have been passed down to this day, allowing the Japanese tea ceremony to take the global lead.

4. Reviving the Spirit of Chinese Chan Tea

During the Tang and Song dynasties, Chan practitioners often preferred cultivating in the mountains and forests. The mountainous regions of Hunan, Jiangxi, and Fujian were home to numerous Chan monasteries, and abundant high-quality tea. These regions were also home to many renowned Chan patriarchs, such as Nanyue Huairang, Mazu Daoyi, Baizhang Huaihai, and Shitou Xiqian, whom we mentioned earlier. Even today, Chan tea in Chan monasteries retains its original simplicity and rustic charm. In my early years, I lived at Xuefeng Monastery in Minhou, where the great master Xuefeng Yicun practiced during the Tang Dynasty. At that time, tea was still enjoyed in the same humble way as it always had been.

In the mountain monasteries, where tranquility prevails, Chan practitioners do not seek refined or exquisite

utensils. Simple spaces and ordinary tea utensils embody the most natural essence of Chinese Chan tea. This style directly influenced the Japanese Thatched Hut Tea and Wabi Tea. The wabi tea advocates wabi-sabi aesthetics, which fundamentally differ from modern fashionable interpretations, both in origin and essence. It does not pursue wabi-sabi for its own sake. Instead, it embraces the aged, time-worn serenity and natural beauty that emerge as tea utensils and spaces are imbued with time.

Today, people often don't know what spiritual pursuit truly means. Whether embracing wabi-sabi as a fashion or taking pride in luxury, they merely focus on external forms. Such a materialistic life, devoid of spiritual essence, lacks both soul and nourishment. It neither settles the body and mind nor nourishes one's life.

The style of Chinese Chan, through tea and its ceremony, spread throughout Japan, influencing all levels of society—from royalty and nobility to common people. Its impact extended across Japanese culture,

from Chan-inspired poetry and haiku to tea utensils and tea attire. When drawing inspiration from today's Japanese tea ceremony, we must first recognize its roots in Chinese Chan tea. At the same time, we should restore the spiritual essence of Chan to modern tea culture, elevating the practice of tea into the realm of Chan.

China is the birthplace of tea. For thousands of years, tea drinking has been deeply integrated into the daily lives of the Chinese people—present in every home and practiced by everyone. Even in a simple space with plain tea utensils, when infused with the wisdom of Chan, tea can bring peace to the body and mind. As a medium carrying Chan wisdom, tea will enter countless homes and offer a path to settle the body and mind. This is not only a shared need for the public, but also a skillful means to benefit even more individuals.

IV

Brew a Pot of Good Tea

1. Beginner's Tea Course for Everyone

The beginner's tea course, "Seven Steps to Mindful Tea," incorporates space, tea utensils, and tea ceremonies. It transitions from stillness to movement, integrating tea brewing and drinking into meditation practice. Since its launch, it has been widely embraced. Many people, who have been drinking tea for decades, have experienced for the first time how wonderful it can be. So, while you are here to learn the intermediate tea course, our primary focus in serving society remains on the

beginner's tea course.

The beginner's tea course adopts a format accessible to the public, enriched with a strong sense of ceremony, making it easier for participants to feel at ease. This process includes seven steps, namely, Greeting, Preparing the Tea Set, Listening to the Boiling Water and Observing the Mind, Warming the Tea Set and Passing Around the Fragrance, Making Tea and Awakening the Mind, Distributing Tea Evenly, and Drinking Tea with focus and awareness.

Moreover, there is also the Seven Steps to Mindful Space, including the concept of "Original Emptiness." The entire process flows smoothly in one seamless sequence. Additionally, entering the Chan-inspired space through the Seven Steps to Mindful Space naturally helps participants settle their bodies and minds. The audio prompts effectively guide the training of focus and awareness. Through these thoughtful arrangements, everyone can learn to mindfully brew and enjoy a cup of tea, integrating

the wisdom of Chan into the tea-drinking experience.

Nowadays, people's minds are often restless. Without a specific atmosphere, environment, or sense of ceremony, it is difficult to calm the mind. Therefore, by creating a strong Chan-inspired ambiance, we can bring the mind to peace, practice mindfulness and cultivate focus and awareness. These are the key aspects in promoting the beginner's course of Seven Steps to Mindful Tea.

2. Brewing Tea, Observing the Mind, Abiding in No-Thought Meditation

For the Seven Steps to Mindful Tea, the intermediate course is largely similar to the beginner's course. The main difference lies in the step "Brewing the Tea and Observing the Mind," which has higher technical requirements at the intermediate level.

First, brewing tea itself involves many technical skills, making full preparation essential. Whether it is selecting

the tea, preparing the tea, choosing the water, arranging the utensils, igniting the charcoal, boiling the water, or arranging the mats, each step requires specialized knowledge and repeated practice to achieve proficiency.

Second, the beginner's tea course is designed for the public, while the intermediate tea course is more delicate and meticulous, making it better suited for monastic life. Additionally, its environment is more Chan-inspired, the utensils more rustic, and the space purer.

Creating a Chan-inspired space is crucial. Modern people, overwhelmed by busy lives, need a space that immediately draws them in, allowing them to find peace upon entering. Over the next two days, you will learn extensively about selecting and storing tea, choosing tea utensils, arranging tea seating and furnaces, setting up a tea room, and creating tea spaces—all of which will be thoroughly explained. Such meticulous attention is essential because these elements shape the ambiance of the space and the tranquility of the mind. Just as many people enter the

Amrita Retreat Center, they instantly feel the architecture and natural landscapes blend seamlessly, free from any opposition or conflict. Simply walking around brings comfort and inner peace. This is the power of the Amrita Retreat Center.

Furthermore, the step of "Brewing Tea, Observing the Mind" places greater demands on one's mental cultivation. The long waiting time during tea brewing makes one have nothing to do but sit idly or feel bored. However, boredom is actually an excellent opportunity for practice, as it means that the mind has nothing to cling to. At such moments, the subject-object duality is weakest, making it the best time to break through.

In the past, people always had some time to be with themselves alone every day—basking in the sun or admiring the moon. For practitioners, such moments of boredom were perfect for realizing their true nature. Nowadays, people find boredom unbearable; they are constantly seeking distractions without pause. They either immerse

themselves in work or turn to TV and video games, keeping their minds (the subject) tightly engaged in these activities (the object) as if to escape boredom. With smartphones, it's even harder to let the mind rest; if they can't sleep, they might even get up in the middle of the night just to scroll through their phones.

If we never take time to be with ourselves, we miss the opportunity to examine our own minds. We remain unaware of a grasping mind or an unsettled mind. We don't know how to allow ourselves moments of boredom, nor how to enjoy it when it arises. To truly embrace boredom, we must learn to practice the no-thought meditation. While waiting for tea to brew or mindfully savoring it, we can cultivate mindfulness and maintain a clear awareness of everything around us. When not drinking tea, we simply relax, doing nothing at all.

The ability to do nothing is precisely practicing emptiness meditation. Some may say, "If I sit there doing nothing, I will start getting lost in wandering thoughts."

But that's not truly doing nothing—it's indulging in wandering thoughts. "Doing nothing" means not actively engaging in anything. Since most people find this difficult, we are always engaged in wandering thoughts. In such moments, we must learn not to engage with them but simply be aware that we are "having wandering thoughts," without supporting or following them. By doing so, even if wandering thoughts arise, we can still do nothing.

In fact, only by learning to do nothing can we begin to cultivate two abilities: the ability to do what we want and do it well, and the ability not to do what we don't want, thereby calming the mind. For example, if you don't want to get angry, you can remain calm; if you don't want to chase after desires, you can simply not follow them. Just sit quietly on the riverbank of thoughts, watching them come and go, arise and disappear... If we choose to do something we want, most people can do it. But if we choose not to do something, simply refraining from it while staying peaceful with ourselves—without falling

into self-attachment or attachment to phenomena—is something few can truly achieve.

When brewing tea, whether alone or with others, we just sit quietly and properly—doing nothing, not using their phones or chasing after thoughts. Just let the tea brew on the charcoal stove for as long as it takes...This is training the ability to do nothing and practicing no-thought meditation. This ability is especially needed by modern people, yet it is particularly difficult to cultivate.

At last year's Lilac Tea Ceremony, I gave a lecture on how to transition from mindfulness to no-thought, from contrived practice to uncontrived practice, and from doing to non-doing. This aims to help everyone attain the ability of no-thought and realize emptiness. This is essential for mastering the art of "Brewing a Pot of Good Tea."

V

Creating a Dhyana Tea Room: Embracing a Chan-Inspired Lifestyle

In the declining age of the Dharma, cultivation is like one person battling ten thousand foes. Therefore, a supportive environment is needed to withstand countless temptations and deeply ingrained habits.

1. Traditional Culture for Settling the Body and Mind

In recent days, I've noticed some parents, for the sake of

convenience, simply handing their children a smartphone while they do their daily practice. As a result, the children become more absorbed in their phones than their parents are in their daily practice. Once the habit of phone addiction takes root, it could ruin the child's future. This is now common in modern families. Why is it so difficult to practice at home? Because today's families have become a realm of self-attachment, a fortress of ingrained habits, and a breeding ground for indulgence and laziness. If we truly want to integrate practice into our daily lives, we must first start to transform the family environment.

In the past, many families had a Buddha hall at home. When I was a child, my family also had one, and we would do our morning practice together. However, back then, studying Buddhism was often dismissed as superstition. After reciting the sutras, we even had to hide the Buddha statue in the attic. However, it is much easier and more fulfilling to learn and practice Buddhism today. While some families may not find it suitable to set up a Buddha hall, creating a Dhyana Tea Room is much more

achievable. Even companies can establish a Dhyana Tea Room as well. Nowadays, people place great importance on profit, but without a good company culture, a company becomes purely a profit-driven entity, making management much more challenging.

A good family requires a family culture, just as a good company needs a company culture. In traditional Chinese culture, Confucianism emphasizes cultivating oneself, bringing harmony to the family, and advocating learning as a path to becoming a virtuous person. When it comes to interpersonal relationships, Confucianism teaches the Five Relationships, while Buddhism teaches the Six Relationships—both emphasize shared moral standards, and mutual responsibilities and obligations. In a family, if everyone follows proper behavioral norms and maintains good relationships, parents will be loving, children filial, and siblings will treat each other with kindness and respect. This is why, in the past, even large families with many members could still live together in harmony.

A family without rules will inevitably face increasing problems. Some small families neither care for the elderly nor have children, yet even the couple struggles to get along. Many families struggle with issues such as rebellious children, marital infidelity, caring for aging parents, and end-of-life matters. Many people don't know how to live well while they are alive, nor how to leave peacefully when the time comes. Therefore, the lack of faith and spiritual emptiness is widespread in society.

The biggest problem in China today is the loss of its excellent traditional culture. As a result, families are no longer what they should be, and people no longer live as they should—truly healthy individuals are rare. Everyone faces issues with family ethics, physical and mental well-being, settling the body, finding meaning of life, and pursuing spiritual growth, yet modern education is almost completely absent on these matters. People today relentlessly pursue the material experience. They meticulously design even ordinary products. But when it comes to life itself—such a vital "product"—how can we neither

teach nor learn about it, ignore it, and let it grow unchecked like a wild plant?

In such a situation, it's urgent to inherit China's outstanding traditional culture. In a recent address, President Xi Jinping emphasized the importance of grounding ourselves in China's 5,000-year-old civilization and its excellent traditional culture to build socialism with Chinese characteristics. As China grows stronger, this becomes increasingly crucial.

While Confucianism, Buddhism, and Daoism embody distinct cultural identities, they all serve as a form of life education aimed at cultivating virtuous qualities. Confucianism emphasizes self-cultivation and moral refinement, guiding individuals from refining their character and ethical conduct to becoming virtuous gentlemen and, ultimately, sages. Buddhism teaches illuminating the mind and realizing one's true nature, thereby becoming an enlightened being with perfect wisdom and compassion. Taoism advocates the wisdom of non-action and

a carefree life, encouraging people to transcend material attachments, return to simplicity, and become "perfected beings," "divine beings," or sages. These ideal personalities have guided the Chinese for centuries in how to conduct themselves, manage affairs, and bring peace and stability to the country. For people today, they hold even greater value.

Through learning and carrying forward Chinese excellent traditional culture, everyone can achieve positive growth through cultivating themselves, harmonizing their families, governing the country, and promoting global peace. By focusing on self-cultivation, one shapes a better self. With a well-rounded character and noble qualities, they can better serve society.

The great rejuvenation of the Chinese nation depends on the physical and mental well-being of every citizen. If education prioritizes only practicality and technical skills without cultivating moral character, it will only produce "refined egoists." They lack a healthy body and mind, a

spirit of compassion, and a well-rounded personality. As technology advances at an ever-increasing pace, social and psychological problems are bound to increase.

2. Creating a Dhyana Tea Room for a Chan-Inspired Lifestyle

We hope the Dhyana Tea Room can become part of every family and every company, offering a peaceful space for people to enjoy tea, read books, and explore the mindful, slow-paced way of life.

Everyone gathers in the tea room to enjoy tea, learn traditional Chinese acupoint, or read classics such as the *Great Learning*, the *Doctrine of the Mean*, the *Analects*, and *Tao Te Ching*. With Buddhist wisdom as a guiding framework, we gain insight into causality and the wisdom of emptiness. Therefore, many Confucian virtues—such as benevolence, righteousness, propriety, wisdom, and trustworthiness, along with qualities like gentleness, kindness, respect, frugality, and humility—are no longer

seen as mere moral rules. Instead, they are naturally integrated into family, company, and social life.

Dhyana Tea Room can also serve as a space for learning and meditation. In such a serene space, family members or a few friends can gather to enjoy tea, learn beginner's or intermediate tea courses, and discuss eco-friendly lifestyles such as decluttering. When reading and sharing become part of daily life, the atmosphere at home and the interpersonal relationships at company will naturally transform.

In today's families, even when two people are together, they are each absorbed in their own phones. Their bodies may share the same roof, but their hearts dwell in their phones and feelings. To change this cold and disconnected atmosphere and bring the mind back from the phone to the real world, we must learn and pass on the teachings of Confucianism, Buddhism, and Daoism, rebuild our shared beliefs, culture, and spiritual pursuits.

We promote the Dhyana Tea Room to bring excellent traditional culture into every family. By learning traditional culture in this space, you first bring warmth to your own home, naturally setting a positive example for those around you. When your relatives and friends visit, they'll see how wonderful it is to have a Dhyana Tea Room at home and may be inspired to create one themselves. Together, they can enjoy tea, read books, and learn traditional cultures with their families. With the right atmosphere, traditional culture will truly integrate into family relationships and company culture.

Starting with the Dhyana Tea Room, we can further create a Chan-inspired space, bringing the Chan lifestyle into practice. This lifestyle values simplicity over luxury; it's not about a materialistic life devoid of spiritual meaning, but a simple life enriched with the wisdom of Chan. In this way, the cost of living may be lower, but the wisdom of life will be much greater.

With a Chan-inspired living space, we can bring more

traditional cultural lifestyles into families. In the future, our learning courses for mindful, slow-paced courses will include not only Chan tea, wellness, vegetarian diet, and decluttering, but also Chan poetry recitation and selected readings from classics such as the *Great Learning* and the *Doctrine of the Mean*. We will compile courses that help individuals cultivate themselves and nurture their character, bringing them into more families, companies, and even monasteries—thus helping to better serve society.

By doing this, we will cultivate a positive environment for promoting traditional culture. In this environment, everyone can grow in good health while helping others to do the same. Moreover, they become morally upright, compassionate, and truly able to benefit themselves and others. Only in this way can our world become more peaceful and harmonious.

In today's world, people are closely interconnected, and nations share both fortunes and misfortunes. Humanity has truly entered an era of a shared destiny. For instance,

if we walk down the street, and we are not sure who around us may be struggling with mental illness, how can we truly live well ourselves if others are not? Therefore, we must all cultivate the Bodhi mind, create more wholesome causes and conditions, and use the Dhyana Tea Room to spread Eastern wisdom and the spirit of Chan, guiding the world toward awakening.


喫茶去





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国际静心协会、静心学堂简介

国际静心协会（简称 MPI）是 2021 年成立于瑞士苏黎世的非盈利组织，旨在向全球传播佛法智慧和禅意生活。

静心学堂为“国际静心协会”旗下的核心公益品牌，致力于传承生命觉醒教育，为现代人提供安顿身心、安身立命之道。我们推广的静心学堂课程体系，为汉传佛教济群长老以四十年修学所证，对当代佛教教育作出的探索，包括禅意生活、智慧人生和觉醒之道。同时，我们将在世界各地营造具有禅意的空间、彼此增上的氛围，为大众修学保驾护航。

“静心学堂丛书”呈现了禅意生活、智慧人生的部分课程。我们衷心希望，更多人由此了解生命觉醒的教育，共享东方智慧给人类带来的福祉。

Mindful Peace International & Mindful Peace Academy

Mindful Peace International (MPI), established in 2021 in Zurich, Switzerland, is a non-profit organization dedicated to spreading Buddhist wisdom and promoting a Chan-inspired life globally.

The Mindful Peace Academy serves as the core public welfare brand under Mindful Peace International. We are dedicated to passing on education about life awakening and offering modern individuals ways towards physical and mental well-being, thereby helping them ground themselves and discover their life's mission. The curriculum we promote at the Mindful Peace Academy has been authenticated through forty years of study and practice by Master Jiqun, an eminent elder of Han Buddhism. It represents an exploration of contemporary Buddhist education, encompassing teachings on the Chan-inspired Life, the Wisdom for Living, and the Path to Awakening. Moreover, we are committed to creating Chan-inspired spaces and fostering mutually enriching environments worldwide to safeguard the public's learning journey.

The ***Mindful Peace Academy Collection*** showcases a selection of courses on the Chan-inspired Life and the Wisdom for Living. We sincerely hope that through these courses, more individuals will engage with life awakening education and share in the blessings that Eastern wisdom brings to humanity.

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