

教宗略說 (續)

A Brief Introduction to the Teaching School (Continued)

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「天臺四教」：在教宗裏邊，有天臺教，又叫天臺宗，它就是講的藏、通、別、圓這四教；又有的時候把它分開來，加上頓、漸、秘密、不定這四種，這八種的教。天臺講《妙法蓮華經》，以《妙法蓮華經》做教的根本。

「賢首五宗」：賢首教以《華嚴經》做教的根本，有小、始、終、頓、圓這五種的教。「唯識、法相」：唯識宗專講萬法唯識的，法相宗專門研究法相。「各有專長」：每一宗裏頭都有它的好處，都有它的道理。

「雖未必入主出奴」：雖然不一定他學什麼教，就說這是最好的，其他的宗派就都是好像奴隸似的，不是真的。雖然不一定這樣子，「然偶亦薄人厚己」：然而偶然也有說人家是不對的，對自己就好，對人家不好。

所以「明眼善知識每感痛心疾首」：因此有些得五眼六通的善知識，看見這種情形，認為很痛心，把眉頭皺起來，就好像頭痛似的。疾首，就頭痛；好像頭有毛病。「教綱之不振」：什麼叫綱呢？好像綱有一條大繩，那叫綱；提綱挈領，就是用一條大繩子，把綱拿起

The Four Teachings of Tiantai. Within the Teaching School, there is one school of thought called the Tiantai School, which specializes in the Four Teachings: the Storehouse Teaching, the Interconnected Teaching, the Specific Teaching, and the Perfect Teaching. Sometimes in addition to these four, there are four more teachings: the Sudden, the Gradual, the Esoteric, and the Unfixed -- altogether they make up the Eight Teachings. The Tiantai School specifically explains the *Wonderful Dharma Lotus Flower Sutra*, taking this sutra as the basis for its fundamental teaching doctrines.

The Five Teachings of Xianshou. The Xianshou School takes the *Flower Adornment Sutra* as its fundamental teaching doctrine. It has Five Teachings: the Small, the Initial, the Final, the Sudden, and the Perfect. **The Consciousness-only School and the Dharma-mark School.** The Consciousness-only School specializes in expounding on how all the myriad dharmas arise solely from the consciousnesses, while the Dharma-mark School particularly studies and investigates the marks or attributes of all dharmas. **Each has its own strength.** Each school has its own good points and its well-established principles.

It may not be the case that the people in each school regard their school as superior and other schools as inferior. It may not be the case that when people study in a certain school, they say their school is the best, and that all the other schools are inferior. That may not necessarily be the case. **But they may still occasionally think highly of themselves and scorn others.** Still they will occasionally say that others are wrong and treat themselves well and treat others badly.

That is why this situation pains the heart of 'bright-eyed' good and wise teachers, causing them headaches. Often there are some good and wise teachers who have opened their Five Eyes and have attained the Six Spiritual Powers, who, upon seeing this situation, feel pain in their hearts and get headaches. When they feel the pain, they frown as if having a headache. The Chinese word "ji shou" means headache or ailment in the head. **To see that the school has become so dispirited (the chord of the teaching-net has not been taken up).** What is meant by "chord"? The chord refers to that of a net. The Chinese idiom "ti gang qi ling" means that by taking up the chord at one end, one will be able to pull in the whole net, and by grasping the collar, one will be

來。他歎息說這個教的教綱不振，不能發揚光大。「人才之難求」：真正明白佛法的人才是很難求的。也就是沒有自私心的人才是很難求的，不自私的人才是不容易得到的。「故願以身示範」：所以這些善知識，願意以身作則，以身來做大家的一個榜樣。

「行頭陀行」：修行苦行的頭陀行——日中一食，樹下一宿。頭陀是梵語，華云抖擻；打起精神來修行。

「修六度門」：他修行佈施、忍辱、持戒、精進、禪定、智慧這六度法門。「百折不撓」：無論遇到什麼的困苦艱難，也不會好像這麼一條節，你一折它就彎了。百折不撓，怎麼樣折他也不彎，還是這麼直的。「萬苦甘受」：什麼樣苦惱的事情，他也願意受。不是說：「喔！我修行兩天半就夠了！」我修行也沒有開悟，你修兩天半、三天都不會開悟的，何況兩天半？「粉身碎骨，在所不辭」：就是把這個身體磨成粉，像微塵那麼個樣子，把骨頭也都碎了，我也不推辭。不說：「這個我不做了，我怕了！」也都不怕的。

「勇猛精進」：你看他自己時時刻刻都勇猛精進的，「誓願宏深」：為什麼勇猛精進呢？因為他發的誓、發的願太大了，太深了，所以始終都是跟著他這個願力去做去，什麼也不怕的。他也是受苦覺得苦啊！不是說不苦的；也一樣苦，但是苦他也受！



able to straighten one's clothes. So, the teachers sigh because there is no one to take up the "chord of the teaching-net" — the teaching is not able to spread and be honored. **And true talents are so rare to be found.** Those who truly understand Buddhadharma are very few and difficult to find. This also means that those who are truly selfless are difficult to find — unselfish people are extremely difficult to come by. **Hence, these good teachers, with their own conduct or practice, set a good example for others.** Hence, these good and wise teachers use their own exemplary conduct to set a standard for others — they lead by setting a good example with their own conduct.

Perhaps they practice the ascetic *dhutanga* practices. They practice *dhutanga* by eating only one meal a day before noon or sleeping underneath a tree. *Dhutanga* is a Sanskrit word which means mustering one's vigor and spirit. One strikes up the spirit to cultivate. **Or the Six *Paramitas*.** They may practice the Six *Paramitas* of giving, patience, upholding precepts, vigor, *dhyana-samadhi*, and wisdom. **Or they exemplify perseverance — they fall down a hundred times, then they stand back up a hundred times.** No matter what kind of difficulty or hardship they encounter, they always keep their back straight. Someone may make one hundred attempts to break his back but will not be able to even bend him over — he will remain as straight as ever. **Or they willingly undergo myriad sufferings.** Whatever makes people suffer or become afflicted, they are also willing to undergo. It is not the case that they say: "Oh, I have been cultivating for two and a half days and that is enough!" I have not been enlightened yet, so as for you, you have just practiced for three days and you do not get enlightened, how much more that is for the case of two and a half days. **Even at the expense of shattering their bodies to pieces or pounding their bones to powder — they will not cringe or shun them.** Even if they have to endure their bodies being ground to pieces as tiny as dust particles, they will not shirk their hardships out of fear. They won't say, "I won't do this because I am scared!" They won't have fear like this.

They may keep urging themselves on courageously. You can see that they are as vigorous as ever — moment after moment, they press on with courage. **Or they may make vast and profound vows.** Why are they courageous and vigorous? Because the resolves and vows they make are exceptionally great and profound. They are able to follow their vow power and do things without cringing. When they undergo suffering, they suffer the same as others; it does not mean that they do not feel the pain or suffer. Even if it is the same suffering, they still endure it willingly! A good and wise teacher has to be this way; therefore, it is not easy to be a good and wise teacher. That is the reason why they are extremely rare! Extremely rare!

Or they may forget about themselves and do good for others. No matter what they do, they never think of doing anything for personal gain. They can let go of themselves — they give their lives away to practice the Bodhisattva Path for the sake of others. **So as to vastly cross over beings with whom they have affinities.** They universally cross over beings with whom they have affinities. What about beings with whom they have no affinities? They cross them

這善知識是這樣樣子的。善知識是不太容易做，所以善知識是很少很少的！

「捨己爲他」：無論什麼事情，不爲自己著想；把自己不要了，佈施了它，爲他人來行菩薩道。「普度有緣」：普遍來度脫一切有緣眾生。沒緣的他度不度？沒有緣也一樣度，不過是有緣就包括沒有緣的。「觀機逗教」：他看這個機緣，來逗引這種教理。應該給他說大乘的法，就給他說大乘法；應該說小乘就說小乘法；應該說四諦，就說四諦；應該說十二因緣，就說十二因緣；應該說六度，就說六度。「應病予藥」：因爲這個人有什麼病，就給他什麼藥吃。

「不厭疲勞」：想盡方法來教化眾生，怎麼樣的疲倦，怎麼樣勞苦，他不討厭的。「頭目腦髓身心佈施」：或者他佈施頭，或者佈施眼睛，或者佈施這個腦，或者佈施骨髓，或者佈施整個身心。「無非欲令眾生返迷歸覺」：爲什麼這樣子呢？他無非就是想要眾生，返這個迷，歸到這個覺悟上。「蠲邪趨正」：蠲除那個邪思想，往正的道路上跑，走到正的道路上。幹什麼呢？「早證菩提」：早一點證得覺果。「速圓聖果」：很快就圓成佛果了。

「是以權實互用」：因爲這個，所以或者用權巧方便的法，或者用實教的法，互相運用。「頓漸兼施」：或者用頓教，叫你突然間明白了；或用漸教，慢慢來教化你，令你明白。兼施，用這兩種的方法。「慈運無緣」：他運用大慈的心，就是和他沒有緣的人，他也要度他。「悲懷同體」：他這個大悲心和一切眾生都是同體，沒有彼此的分別；因爲沒有彼此分別，所以他就是願意把一切眾生都救度成佛。

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over too. They are included along with the beings with whom they have affinities.

Or they may observe the potentials and conditions of beings and then teach them accordingly.

They observe the potentials and conditions of beings so as to “extract” the right kind of teaching principles. When it is time for them to speak the Mahayana, they speak the Mahayana;

when it is right to speak the Lesser Vehicle, they speak the Lesser Vehicle. When it is right to speak the Four Noble Truths, they speak the Four Noble Truths. When it is right to speak the Twelve Links of Dependent Origination, they speak the Twelve Links of Dependent Origination. When it is right to speak the Six *Paramitas*, they speak the Six *Paramitas*. **By dispensing for them the right kinds of Dharma-medicine.** Whatever medicine benefits the patient, they dispense accordingly.

Or they never feel weary or fatigued in their teaching. They exhaust all kinds of methods to teach and transform living beings; and no matter how tiresome or burdensome or distressing it may be, they never feel weariness or aversion. **Or they may give away their heads, eyes, brain, or bone marrow.** They give away their heads, their eyes, their brains, their bone marrow, or even their entire bodies. **All of these are for the sake of enabling beings to return from confusion to their original enlightened nature.** Why are they this way? **To renounce evil and tend towards good, to quickly realize Bodhi and perfect the fruition of the sages.** Beings whom they teach cast off their wrong thoughts, tend towards the right path, and walk the right road. Why? So they can realize sagehood sooner and quickly realize Buddhahood.

In doing so, they may alternate between or mix the Provisional Teachings and the Actual Teaching. Because of this, they may either employ the dharmas of expedient means or use the dharmas of the Actual Teaching, each mutually supporting the other. **Or use both the Gradual Teaching and the Sudden Teaching.** They may use the Sudden Teaching to cause you to suddenly awaken, or use the Gradual Teaching to slowly enable you to understand. Both methods are used. **Their kindness covers even those beings with whom they do not have affinities.** Regardless of what beings do, with hearts of kindness, they cherish even those with whom they do not have affinities. **Their compassion cherishes all beings as being of one substance.** His mind regards all beings with great compassion as if they are one body, with no difference between self and others. Free from discrimination, they are willing to help all beings to become Buddhas.

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「北方羯磨滿覺道」：
北方是羯磨部，滿足一切發願
的眾生，走上覺悟之道。

「南無頂首楞嚴經」：
闡明楞嚴咒就是楞嚴經。因為
有楞嚴經的說明，我們才懂得
楞嚴咒，所以要感謝楞嚴經，
要皈命敬投大佛頂首楞嚴經這
部無上法寶。

“Instructs those who are confused” means that I use the wisdom of enlightenment to make those unenlightened beings become awakened. “Those who are confused” refers to living beings who do not yet understand.

The Karma Division in the north perfects the path of enlightenment. The host of the Northern Karma Division is Accomplishment Buddha. He fulfills all the vows that living beings make and helps them to perfect the path of enlightenment.

Homage to the supreme summit of the *Shurangama Sutra*. Now we recite the Shurangama Mantra. The *Shurangama Sutra* is the sutra that explains the Shurangama Mantra. Because of the explanation in the Sutra, we come to understand the mantra. In other words, we should appreciate the *Shurangama Sutra*, which enables us to comprehend the meaning of the mantra. Thus we should pay homage to and take refuge in the Dharma Jewel of the Foremost *Shurangama Sutra* of Great Buddha's summit.



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「出廣長舌」：他出廣長舌相，遍覆三千大千世界——像《阿彌陀經》上所講的。「苦口婆心」：他開你或者是教你，所說的這個話令你不得不聽，但是他心裏可是婆心。婆心，就像媽媽對兒子那種心。你看那母親對小孩子，有的時候是罵他；但是她為什麼罵他呢？就因為愛護他。「良藥苦口利於病，忠言逆耳利於行」。這苦口是良藥，你吃那個藥是苦的，那是好的藥；你吃到口裏覺得是好吃的，那不一定管病的。這婆心切切，非常慈悲。「誨人不倦」：他教化人不懶惰，只要有人聽他教化，他就怎麼樣辛苦，怎麼樣子沒有時間，他也來教他，不疲倦的。「律己精嚴」：他管著自己很精嚴的，一點也不懈怠、不放逸的；不是隨隨便便，不是儘要不守規矩。律己精嚴，律就是管著自己，給自己個法律來管著，不要讓自己隨便了，願意亂講也亂講，願意亂說也亂說，不可以的。這叫精嚴，非常的精嚴。

「作法門龍象」：做佛教裏頭一個龍象。龍象，這是一個譬喻，是一個善知識。「為人天師表」：為人間師表，為天上師表。「長劫行菩薩道而不休息」：從無量劫以來，生生世世、時時刻刻，他都行菩薩道，不停止地行菩薩道。

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They produce ‘long and vast tongues’ to teach beings, with the patience of a mother who always kindly exhorts her children.

They may scold you or teach you, yet you don't like to hear what they say; nevertheless, they teach with the heart of a mother as mentioned in Chinese “po xin”, which means how a mother regards her children. She may scold them at times. Why? Because she cherishes them and cares for them, just as the saying goes: “The medicine that cures tastes bitter; the advice conducive to one's conduct sounds displeasing.” What is bitter usually can cure -- the medicine you take usually tastes bitter and yet it is a good one; the one that tastes sweet does not necessarily cure. A mother remonstrates earnestly and kindly because she is kind and compassionate. **They teach with a tireless zeal and discipline themselves with rigor.** They do not become lazy when teaching others -- as long as there is someone who listens, they will teach him untiringly without considering how difficult it may be or how busy they are. With respect to themselves, they are very rigorous and strict, without the least bit of laxness or casualness. When it comes to discipline, they direct it towards themselves, using the rules to govern themselves, so they do not become free-and-easy, especially in their speech. That would *not* be permissible. This is called being rigorous in discipline -- very rigorous.

They become ‘the dragons or the elephants’ within the Dharma. To become “a dragon or an elephant” in Buddhism is a figure of speech. Both “the dragon” and “the elephant” refer to being a good and wise teacher. **And hence become exemplary teachers for all humans and gods.** They become model teachers, not only in the human realm, but also in the heavens. **They practice the Bodhisattva Path for eons after eons without ever resting.** From limitless eons ago, they have practiced the Bodhisattva Path unceasingly--moment after moment, and life after life.