

禪宗略說 (續)

A Brief Introduction to the Chan School (Continued)

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「講經則爭長論短」：講經的時候，說：「我講的最好，他們講的是什麼東西啊？簡直連字都不認識呢！講經胡說八道！」這就爭長論短；說人家都是短，他就是長，I'm first(我是第一的)，都是這樣的。你要是第一的話，你就不會知道你是第一；你若知道你是第一，你想你是第一，那就變成第二了！為什麼呢？還有人和你比，你還和人來回這麼比呢！沒有說我和人一個樣，人和我也一個樣；哪有第一，哪有第二？好和不好大家平均一下，不要盡說自己好。我對你們講，我是佛教裏最愚癡的一個人。但是最愚癡裏頭，或者就不愚癡了；要不是最愚癡呢？或者是最愚癡。所以這個法是活動的。

你不要講：「啊！我是第一！」你是第一又怎麼樣？你是第一，你就去做你的第一了；咱們這些第二都走了，到一邊去了！那你又變成了一個什麼第一呢？是不是啊？這沒有用的！

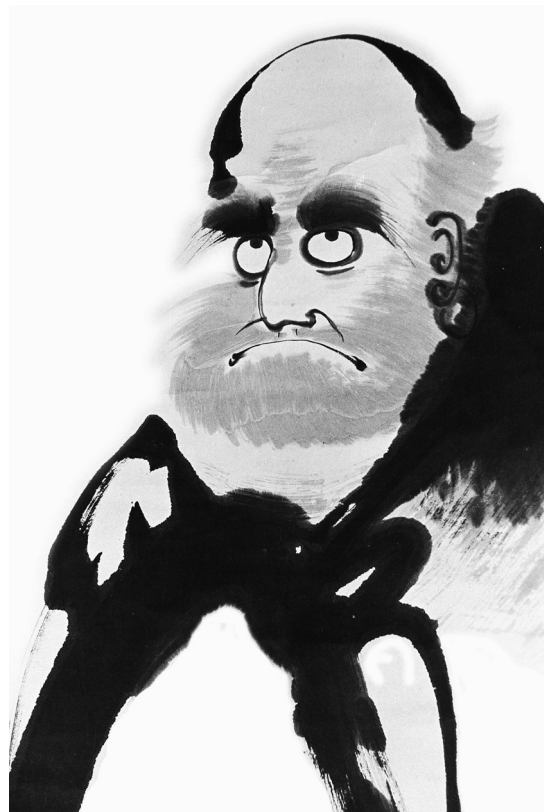
「說法則己是非人」：說法的時候，也就：「你知道嗎？我講這個是對的，他們講那個都講錯了，都講得不對呢！都是不懂得！」「各立門戶」：你就立一個天台宗，我就立一個地台宗，他就立一個人台宗；你又立一個五教，我又立一個四教，他又立一個三教，他又立一個二教。究竟

When lecturing sutras, they competed to be the best speaker. When lecturing sutras, they said, "I'm the best speaker." What kind of lectures did they give? They

were as if illiterate! They only talked nonsense! This is what arguing about strengths and weaknesses means—they said they are number one and others are lousy. If you are indeed number one, then you won't know it. If you know or think that you are number one, then you become number two! Why? Because you are still competing with others; you are not thinking that you are one with others and others are one with you. How can there be a number one and a number two? Let us all share the good and short points. Don't keep saying you are the best. I'll tell you that I am the stupidest person in Buddhism. However, the stupidest one may not be stupid at all, and the smartest ones may be the stupidest!

So, the Dharma is flexible. Don't say, "Ah! I am number one!" Yes, you are number one; so what? You are number one, so be number one. We, the number twos, will stay away from you. That way, we'll see what kind of number one you'll become! So it is useless to keep claiming to be number one!

When giving Dharma talks, they criticized others and praised themselves. When giving Dharma talks, they said, "Do you know that what I spoke was correct and what they said was all wrong? They understand nothing at all!" **They established their own sects.** You establish a Heaven Platform School, I'll establish an Earth Platform School, and he'll establish a People Platform School. You establish Five Teachings, I'll establish Four Teachings, he'll establish Three Teachings, and yet another one will



有沒有呢？不管他，我們就這麼講嘛！不管有沒有二教、一教，我立個無教，什麼教都沒有！我是果寧派，我是果乾派，我是果先派，各立一派，這叫各立門戶。

「舌戰紛紜」：互相就用舌頭來作戰，你說你那個道理，我就說你那個不對；你說你那個有道理，我說你那個根本就拿不出的，不行的，這叫舌戰紛云。你說我不對，我就要說你不對；我若說你不對，你又要說我不對。紛云，就是搞亂了，亂七八糟的。

「獨樹異幟」：有的人看他們爭爭吵吵的沒有什麼意思；就：「我不和他們爭，我也不和他們吵，我這兒立起一個大旗來，我這是和他們完全不同的！」做出一個特別的樣子。

「巧辯無礙」：很會說的，說得很巧妙的、很不可思議的；沒有道理，他也講出個道理。本來不是佛說的，他說這是佛說的；本來是佛說的，他又說不是佛說的。你說，這弄得亂七八糟的，就因為他會說；所以他又可以說是，又可以說不是。本來人家說「如是我聞」，這是佛說的；他說：「那我作一部經，也可以放上『如是我聞』，那也是佛說的。」你看！你一聽：「不錯，可以的！我也可以用『如是我聞』嘛！」他講得就很有道理，這叫「巧辯無礙」。

「著書立說」：所以就 make a book，寫一本書，立上一個學說；我這個是什麼學說，他那是什麼學說。「抑人揚己」：總是把別人壓倒了，把自己提起來。

「捨本逐末」：把根本他不要了，找那個末稍去。

「教理縱橫」：佛教這個理論，這麼講一下子，那麼講一下子，橫豎這麼講。縱橫怎麼叫縱橫呢？這縱橫這是耶穌教，把佛教變成耶穌教。

☞待續

establish Two Teachings. Does it exist at all? Never mind! Don't worry if there are two teachings or one teaching, I'll establish a No Teachings – not a single teaching at all! I'm Guo Ning Sect, I'm Guo Qian Sect, or I'm Guo Xian Sect – everyone established his own sects, and this is what “they established their own sects” mean.

And engaged in verbal war. They fight with each other using their tongues. You argue your point, and I'll tear it apart and say it is wrong. You say that your point makes sense; I'll argue that it makes no sense at all. If you say that I'm wrong, then I'll fight back and say you are the one who is wrong. If I say you are wrong, then you'll say it is I who is wrong.

They raised their special flags. Upon seeing the fight, some may lose interest in it and say, “I'm not going to argue or fight with them. I'm going to raise a big flag here to let people know that I'm different,” i.e., they show that they are special.

And were highly skillful and had no obstructions in debate. One is especially eloquent, an excellent and inconceivable speaker. Even if something makes no sense, he can make it sound sensible. It was not spoken by the Buddha, and yet he said it was. It was spoken by the Buddha, and yet he said it wasn't. See, he messes things up. With his eloquence, he can make things up as he wishes. While ‘thus I have heard’ denotes something spoken by the Buddha, he'll argue, “I could simply add ‘thus I have heard’ at the beginning of my writing, then it would become a sutra spoken by the Buddha.” Upon hearing this, you say, “Good idea! I can also use ‘thus I have heard’ the same way!” His argument sounds convincing and this is what “and were highly skillful and had no obstructions in debate” means.

They authored books and proposed new schools of thought. They said, “Mine is this kind of school of thought and his is another school of thought.”

To put down others and praise themselves. They always criticized others and praised themselves highly.

They renounced the fundamental and went after the superficial instead. They ignored the important and went after the trivial instead. **They misinterpreted the doctrines of Buddhism.** They interpreted Buddhist doctrines this way and that way arbitrarily.

What does misinterpretation mean? It means, for example, that they made Buddhism sound like Christianity.

☞To be continued