

# 大佛頂首楞嚴經淺釋

## THE SHURANGAMA SUTRA WITH COMMENTARY

### 【卷十】 ROLL TEN

宣化上人講 Commentary by the Venerable Master Hua

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「如演若達多，迷頭認影」：好像這個演若達多，迷頭狂走一樣。他一早起，一照鏡子，看著鏡子裏邊這個人，有鼻子、有眼睛、有耳朵，又有嘴巴。他說：「噢！我怎麼沒有頭呢？鏡子裏這個人有頭，我怎麼沒有頭呢？」所以就怖頭狂走，各處去跑，找他的頭。你說他這個頭丟了沒丟？

演若達多以前講過了，你們還記得嗎？不記得就去想一想，若記得就講出來，演若達多倒是怎麼個樣子，倒是怎麼樣一個人？他是個聰明人，是個愚癡人？是個有頭的人，是沒有頭的人？如果你說那是沒有頭的人，你看見會不會認為他是個怪物？你想一想！

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今天是我們在座這些人新生命的開始，既然是新生命的開始，我們必須要洗滌身心，把以前那些個不清淨的東西都放下。以後拿起來的東西，都要清淨。所謂清淨，就是沒有貪、瞋、癡、慢、疑這五鈍使。你若能把這五鈍使沒有了，這就是清淨了。

那麼今天受這個戒，這是在美國這國家，在美國人裏頭，可以說是第一次，空前未有的，所以你們都是一些佛教的先進者。先進的人，沒有什麼好處，要吃苦的。為什麼呢？因為在你以前沒有，因此你也不知道怎麼樣去做，有時候就矇頭轉向的，東西南北都不知道了，做了錯事，自己也不知道。為什麼呢？根本就不明白，也沒有地方去學。

日本的佛法，雖然傳到美國來很久了，可是日

**I**t is just as Yajnadatta became confused about his head when he saw his own reflection. One morning he got up, looked in the mirror, and saw that the person in the mirror had eyes, ears, lips, and a nose, and he exclaimed, "Why don't I have a head like that? That person in the mirror has one, why don't I?" He went running all over the place trying to find his head. Do you think his head was actually lost, though?

Do you remember that I mentioned Yajnadatta earlier? If not, try to think back. What kind of person was Yajnadatta? Was he an intelligent person or a foolish one? Did he have a head, or was he headless? If you reply that he had no head, would you think he was a freak if you saw him? Think about it.

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Today is the beginning of a new life for all of us here, so we must wash our bodies and minds clean. Put aside all the unclean things you were involved with in the past, and be sure that from now on the things you pick up are clean. By "clean" we mean being free of the Five Dull Servants: greed, hatred, delusion, pride, and doubt.

Today's precept transmission was the first of its kind in America, and so you are the first initiates into Buddhism in this country. But you should know that there aren't any advantages for the people who come first. You will have to endure bitterness. Why is that? Because there is no model to follow. There are no precedents, and so you don't know how to go about what you have to do. Sometimes you'll get disoriented. You'll make mistakes without even realizing they are mistakes. Why? Because you basically don't understand what you're going, and there is nowhere you can go to learn.

Although Japanese Buddhism has been in America for a long time, it is a very synthetic Buddhadharma. By that I mean it tends to be abstract and lacking in substance. You may call what they practice the Buddhadharma, but it really isn't like the Buddhadharma. But if you

本的佛法是一種化學的佛法，非常的化學。所謂化學是什麼意思呢？就是虛無飄渺的，他們所行的，你說是佛法嘛，又不像佛法；你說是世間法嘛，他又說他是佛法。所以簡直地認不清它是個什麼？換一句話說，它可以說是四不像，似驢非驢、似馬非馬、似牛非牛、似羊非羊，不知道是個什麼！這是為什麼呢？因為他們根本也就沒有什麼根據。

好像現在一個高麗的和尚，說他是曹溪派，你說你高麗怎麼能生拉硬拽，把這個曹溪派拉到你高麗去了呢？這簡直不是盡掛羊頭賣狗肉嗎？掛著曹溪水的招牌，賣他高麗那個地方的沙和泥土，一點水都沒有。一點水都沒有，這你怎麼能叫個曹溪？我並不是想要說這種的話，我看這一切的人太可憐了，以盲引盲，他說他是曹溪的，這些個聰明的美國人也跟著變成曹溪了。究竟曹溪怎麼個來源？他都不知道。曹溪是在什麼地方？那個地方怎麼個樣子？不知道！這真是硬貼狗皮膏藥。啊！硬往這個身上貼狗皮膏藥，真是可笑。貼膏藥這個話，美國人恐怕不懂。

你們現在受到正宗佛教的戒律，正宗的佛法，不是那種旁門左道，藉道騙財，說我傳給你個法，你給我六十五塊錢！不是的。我現在傳給你一個衣，你給的錢，不是給我的，是給你那個衣的錢。那個衣是要買的，是不是啊？

現在你搭著這個衣，以後每逢任何的法會，都應該搭著這個衣。搭這個衣表示恭敬佛、恭敬法、恭敬僧。那麼現在我們這個法會，明天就圓滿了，以後有什麼法會，搭衣的人要在前面站；沒有搭衣的人，就單單穿著袍的人，要在後邊站。那麼受戒年頭多的人，也是站到前邊；初受戒的人，站到後邊，這是佛教的一個次序。

今天恭喜你們各位，在這三個多月的期間，已經圓滿你們的學業。學業圓滿了，可是你們的工作要開始了，什麼工作呢？要去把世界整個人類的痛苦解除了。因為人類的痛苦，必須要有人幫忙，然後才能解除。人類的痛苦，不是單單某一個國家有，是整個世界的人類都有痛苦。那麼必須要有大智慧的人，來提醒每一個人這種痛苦，然後他才能知道尋求一種真正的快樂。

人類最大的痛苦是什麼呢？就是人類有一種貪心。有貪心，這是最苦惱的；有瞋心，也是最苦惱的一件事；有癡心，也是最苦惱的一件事。貪瞋癡這是三種毒藥；這三種的毒藥，每一個人人都認為它是最好的朋友，所以和它就不脫離關係。為什麼他不脫離關係？就因為他沒有明白。若明白了，那麼人類的痛苦就沒有了。

☸待續

say it's worldly dharma, they will tell you it's the Buddhadharma. It's impossible to tell what it really is. It doesn't fit the mold. Why not? Because it doesn't have a genuine foundation.

For instance, there's a Korean monk now who claims to be of the Cao Creek Sect. It's hard to figure out how Cao Creek got to Korea. It is a case of "Hanging out a sheep's head, but selling dog's meat" (false advertising). He hangs out a sign that says "the waters of Cao Creek," but what he sells is the mud and silt of Korea. There's no water in it, so how can it be Cao Creek? I really don't like to talk this way, but I see that these kinds of people are simply too pitiful. It's a case of the blind leading the blind. He claims to be of the Cao Creek Sect, and a lot of intelligent Americans follow him and become part of the Cao Creek Sect, too, but just exactly what is the origin of Cao Creek? They don't know. Where is Cao Creek located? What does that place look like? They don't know. This is truly a ridiculous sham.

Now you have received the precepts of orthodox Buddhism. This is the proper Buddhadharma, and it's different from those heretical sects that cheat people of their money in the name of the Way. For example, they say, "Give me sixty-five dollars, and I will transmit the Dharma to you." This isn't that. Now you have been given a precept sash. The money you paid does not come to me. It is used to purchase your sash.

Whenever you attend a Dharma Assembly, you should wear the sash. It shows reverence for the Buddha, the Dharma, and the Sangha. This Dharma Assembly will conclude tomorrow. From now on, whenever there is a Dharma Assembly, the people wearing sashes should stand in the front, and those wearing only the robe, but not the sash, should stand in the back. Also, those who have held the precepts for a longer time should stand in front, and those who have newly received the precepts should stand in the back. This is the order we follow in Buddhism.

Today I congratulate you all for completing your three-month course of study. Although your study has concluded, your work is just starting. What is your work? You must help all human beings in the world to end their suffering. Their suffering can be ended only if someone lends a helping hand. The suffering of humanity is not limited to a single country. Throughout the whole world, humanity is suffering. Therefore, people of great wisdom are needed to remind humanity of its suffering. Only then will human beings know to seek for true happiness.

What is the greatest suffering? The greatest source of suffering is our greed. Greed is one of the greatest afflictions. Anger is also one of the biggest afflictions. And delusion is also one of the greatest afflictions. Greed, anger, and delusion are the three poisons. Yet people feel that these three are their best friends, and so they are reluctant to part with them. Due to their lack of understanding, people don't renounce these poisons. If they understood, the suffering of humanity would come to an end.

☸To be continued