



[註：布魯克斯·亨撒得，年輕美國人，聖城長住義工，負責男眾義工的申請和接引。此篇講稿是他對佛法的體驗。]

楞嚴經與 持戒的重要

The Importance for Holding Precepts and the *Shurangama Sutra*

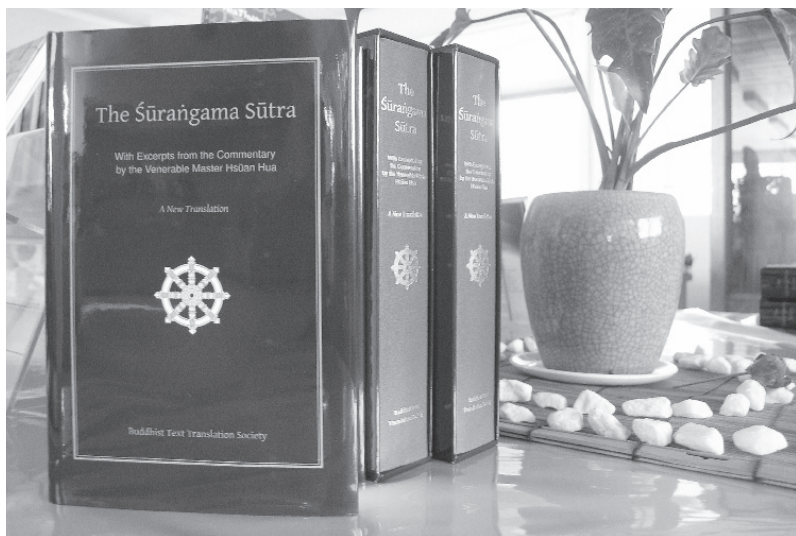
[Notes: Brooks is a young Westerner and resident of the City of Ten Thousand Buddhas who serves as the volunteer coordinator for the men. This talk is about his experiences in Buddhism.]

I was recently having a discussion with a volunteer about the *Shurangama Sutra*. I told him that the reason I am at CTTB now is due to the *Shurangama Sutra*. In 2003, I dedicated lots of my time to reading the sutras. I read all of the major Mahayana sutras that are available in English and many of the sutras in the Pali Canon also. Eventually, I came across the *Shurangama Sutra*, that Dr. Epstein has made available on the Internet.

Reading the sutra changed how I viewed the Dharma and the Path. First of all, it exposed deviant teachers and deviant teachings. Before reading the *Shurangama Sutra*, I didn't know that there was such a distinction between Proper Dharma and Improper Dharma. I gained the Dharma-selecting Eye after reading the *Shurangama Sutra* and for that I am very fortunate. The fact that the Venerable Master first taught the *Shurangama Sutra* when instructing his first Western disciples reveals his wisdom and insight. The *Shurangama Sutra* exposes the greatest weaknesses that have arisen in modern Buddhism, especially in the Mahayana tradition.

I was telling my friend the reasons why I think the *Shurangama Sutra* is so vital to the future prosperity of Dharma in the world. One important reason is because it focuses on the moral precepts. Before coming across the *Shurangama Sutra*, although I was aware that precepts were a part of the Path, I didn't know that they played such a vital role. I didn't realize that precepts are the very foundation of the entire Path, and that without precepts, you aren't truly making progress towards bodhi. You can certainly make progress on a path without upholding precepts, but such a path won't lead to bodhi, it will lead to something else much less desirable.

In the West's modern discourse on Dharma, there is no discussion about precepts. You simply won't hear it anywhere. You'll hear lots of Zen talk and Prajna prattle. You'll hear discussions about no-self, compassion, and emptiness; but you won't hear anything about becoming a better person, about developing virtue and goodness, about purifying one's mind of all unwholesome thoughts, and purifying one's body of all unwholesome deeds. Such a conversation simply doesn't exist right now in the West.



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A talk given by Brooks Hansard on July 3, 2011, in the Buddha Hall at CTTB

最近，跟一位義工談起《楞嚴經》，我來聖城的主因，是《楞嚴經》。二〇〇三年，我花了很多時間讀經，讀了所有主要的英譯大乘經，以及很多巴利文經典。後來，易象乾教授把英文版《楞嚴經》放在網上，我看到了《楞嚴經》。

讀《楞嚴經》真的改變了我對佛法和修道的看法。《楞嚴經》揭露離經叛道的邪師邪法。以前，並不知道正法邪法差別，讀後，有了擇法眼，為此感到自己很幸運。上人最初就是講《楞嚴經》，度化最早的西方弟子，可見其智慧和洞察力。《楞嚴經》也揭露現代佛教的最大弱點——尤其是大乘佛教。

我告訴朋友，《楞嚴經》住世攸關佛法興衰。《楞嚴經》重視戒律，是個重要原因。之前，雖然瞭解戒律是修道的一部分，但不知道是如此重要。我根本沒想到戒為無上菩提本。沒戒，菩提道上就沒進展，當然不會通往無上菩提，只能到下劣處。

現代西方佛法，根本不講戒律——哪裡都聽不到！你會聽到很多口頭禪，空談般若。你會聽到「無我」、「慈悲」、「空」，但聽不到如何做個更好的人，如何培德植福，如何自淨其意，如何淨化惡行。目前西方根本沒有這樣的對話。

朋友告訴我，禪修中心一放參，參禪者就跑進樹林吸毒，放參結束再回來打坐。在我看來，這一切最根本的問題，是沒能認識到無明的起因。我想初機根本不知無明和破戒有何關聯，如果知道持戒對破除無明和解除痛苦的重要，就會自自然然持戒。

初機對這問題感到困惑，不是初機的錯，錯的是教初機者，不根據佛法解釋無明。例如，今日佛教中有個錯誤的教法，認為無明僅是執



My friend told me how at meditation centers, during the breaks, the participants go into the woods and take drugs, and then after the break ends they come back to meditate. In my opinion, the underlying

著於二元性的問題——你心超出二元，並且沒有執著，那本身就是菩提。這意味你可以諸惡皆作，但只要沒有執著，超出二元，就沒造惡業，不為生死輪迴種下惡種。這難道不是當年魔法嗎？可是大家都被誤導，以為這是佛的般若智慧。對般若智慧有這種認知的人，當然會認為戒律是不重要的！

因此，為初機講法，我認為讓初機清楚明白學佛目的，躬行實踐佛法，非常重要。舉例來說，並非要廣作無慚無恥惡行，而心無所執、不受約束，正相反，我們努力去清淨其心，毫無染污。自我約束與慚恥並不妨礙我們解脫，而是身、口、意所造惡業，一直使我們輪迴，頭出頭沒。不清淨才使我們陷於無明，受諸痛苦。一旦明白痛苦是緣於自性被不清淨遮蓋住，就可清楚知道，犯戒本身就是將來受苦與無明的因。一旦明白佛與眾生唯一的區別，就在於佛性是清淨的，而眾生性是不清淨的，就可清楚知道嚴持戒律是何等重要了。

我常常問人，「開悟」是什麼。得到的答案，諸如：具有不可思議的神通力，或是達到無所不知的境界，或是能照入自我的空相。魔都可以體驗到無我，可以有無所不知的妄想，可以有不可思議的神力。如果這就是「開悟」，那麼自然會認為不須持戒。雖然佛經確實說佛有這些能力，如果「開悟」是這樣的話，就會使我們忽略要努力達到的目標。

佛教我們去除覆蓋本有佛性的染污。佛說開悟是「終止有漏」，終止染污。佛要我們去除自性根本染污，貪、瞋、癡。這才是修道要努力的。我們怎麼自稱走在清淨的道路上，而同時又認為不必持戒來清淨自性？因此，我覺得主要的問題，是沒有對初機解釋學佛最終目的是什麼。連學佛目的都不知道，

problem with all this is a failure to see what the cause of ignorance is. I don't think newcomers to Buddhism are able to make a connection between ignorance and the breaking of precepts. I think if they could make that connection, they would quite naturally want to uphold precepts because they would see their importance for overcoming ignorance and suffering.

The reason for their confusion isn't their fault. It's the fault of those who are teaching them Buddhism. A major reason why they can't make the connection between breaking precepts and ignorance is because those who are teaching them Buddhism aren't explaining ignorance according to the way that the Buddha explained it. For instance, there is one false teaching that exists in Buddhism, which claims that ignorance is simply a matter of being attached to duality. If your mind can be free of all dualities and completely unattached, then that itself is bodhi. Such a teaching implies that you can engage in all sorts of evil deeds, and yet because you are unattached and beyond duality, you are not creating karma and thus not planting seeds for future samsaric existence. Has this not been Mara's teaching from time immemorial? Yet, people have been tricked into believing that this is the Buddha's Prajna. It makes perfect sense that someone with such a notion of Prajna would think that precepts are unimportant.

Therefore, at the beginning of any discourse about Buddhism with a newcomer, I believe it's important that we first create for them a clear understanding of what it is the Buddha intends for us to accomplish by practicing Buddhism. For instance, we aren't trying to accomplish an unattached, unfettered mind that engages in actions free from all restraint and shame. Rather, we are trying to accomplish a mind that is free from all defilements and impurity.

Self-restraint and shame are not what is holding us back from liberation. It is unwholesome actions of body, mouth, and mind that are keeping us revolving in samsara. Impurity is what is keeping us ignorant and causing us to suffer. Once we can understand that suffering is due to our nature being covered over by impurities, then we can clearly see that breaking precepts is itself the cause of future suffering and ignorance. Once we can understand that the only difference between a Buddha and a worldly being is that a Buddha's nature is pure, while a worldly being's nature is impure, then we can clearly see the importance of precepts.

I often ask people what they think enlightenment is. I get answers such as: it's having inconceivable spiritual powers, or it's the attainment of omniscience, or it's seeing into the emptiness of self. Any demon can experience no-self, can have delusions of omniscience, and can have inconceivable spiritual powers. If this is how we define enlightenment, then of course we won't see any need for the precepts. Although the Sutras do teach that the Buddha possesses the above qualities, such definitions of enlightenment lose sight of what we are trying to accomplish.

According to the Buddha, we are trying to get rid of the impurities that cover over our intrinsic nature. The Buddha taught us that enlightenment is the ending of outflows—or klesha. The root kleshas he taught us to extinguish from our nature are greed, anger, and delusion. This is what we are trying to accomplish when we cultivate the Way. How can we claim to be on a path of purification such as this, and yet simultaneously not appreciate the need to purify our natures through maintaining precepts? Therefore, I think a major problem is that newcomers to Buddhism aren't being explained what the end goal of Buddhism is. How can we work towards the goal of liberation if we don't even know what it is? How can we appreciate the importance of virtue and purity if we don't even see how it relates to enlightenment?

Newcomers to Buddhism need to be able to equate impurity with suffering. They need to be shown that the Three Poisons—greed, anger, and delusion—are impurities in themselves and that such impurities are the root cause of suffering. They need to be shown how impurity is the cause of suffering and how upholding the precepts ends suffering by purifying one's nature. By understanding what exactly enlightenment is when they are being introduced to the Dharma, they can then see how precepts are indispensable.

The *Shurangama Sutra* stresses the importance of precepts. Such a teaching is the antidote to the sickness that the Dharma is suffering in today's society. There is another way in which the *Shurangama Sutra* is vital to the Dharma today, and that is how it teaches about the skandha states. I have come across many people who have had "spiritual experiences" and therefore think that they have become enlightened. This is another problem that arises because people don't know what enlightenment is. They think enlightenment consists of having a profound, spiritual experience.

One way in which the *Shurangama Sutra* shows the unimportance of these spiritual experiences is by changing the language. What people today call spiritual experiences, the *Shurangama Sutra* calls *skandha* states. Labeling these experiences as states puts them into their proper perspective. No one can get excited and go up to someone and say, "Oh, I had the most amazing state!" Just the word "state" in itself reveals that the spiritual experience has no real value or importance and is just one of many other fleeting states.

Within another Mahayana Buddhist tradition, *skandha* states are used as a measure to determine how advanced a yogi is. It teaches that as you advance through the stages in your practice, you will experience different states, and it describes the different experiences one will have as one progresses through the yogic stages. Based on this, it's no wonder people have gotten so confused about what they are trying to accomplish in Buddhism. In that tradition, they actually try to attain *skandha* states, thinking that these are indicators of success, rather than maintaining the teaching that "the ordinary mind is the Way."

The *Shurangama Sutra* cuts through this delusion, and in this way, it is the most valuable sutra that exists in the world today, in my own opinion. It can turn people away from the improper and towards the good. It can remind people of what bodhi truly is and teach the Path that takes one to that destination.

怎能邁向解脫的目標？不瞭解學佛最終目的與開悟的關係，怎能體會到德行與清淨的重要？

初機，應把不清淨與痛苦劃上等號。要明白貪、瞋、癡三毒本是不淨，而這些不淨即是苦的根源。要明白不清淨如何引來痛苦，以及持戒如何清淨自性來終結痛苦。給初機講法，使其了解真正開悟是什麼，就知戒律是必不可少的了。

《楞嚴經》強調戒律的重要性。這樣的教導正好可以對治當今社會認為「佛法是苦」的這種弊病。另一方面《楞嚴經》強調戒律的重要。正好可以對治當今社會認為「佛法是苦」的弊病。另外，《楞嚴經》所講五陰魔境，就今日佛法講，是非常重要的。我遇到過許多有過「心靈體驗」的人，自認已經開悟了。並不確知「開悟」是什麼，就有這個問題，認為開悟就是深刻的心靈體驗。《楞嚴經》在這方面用不同的措辭來表明，這些心靈體驗是不重要的。今天所謂的「心靈體驗」，在《楞嚴經》中講的，卻是五陰魔境。把這些不同的體驗稱作境界並分門歸類，就不會有人興奮跑去跟旁人說：「哦，我今天有不可思議的境界！」單是「境界」這個詞本身，就揭示了這種心靈體驗並沒有真正的價值，只不過是眾多其他短暫的境界而已。

有個大乘佛教的宗派，以五陰魔境為標準，衡量瑜珈行者的修行。你通過某個階段，就會體驗到另外不同的境界，而且詳述每個瑜珈境界種種的不同體驗。也難怪有很多人覺得很迷惘，到底佛法要達到什麼結果？在那個宗派，他們實際上試圖想要達到五陰魔境，認為這些是成功的指標，而不是保持「平常心是道」。《楞嚴經》把這種愚癡斬斷，因此個人認為《楞嚴經》是今世現存的最寶貴佛經。《楞嚴經》令人改邪歸正，明白什麼是真正菩提，並且指出邁向菩提之道。