

講經法師放光明

The Light Radiated by Dharma Masters

Who Expound the Sutras

摘錄宣化上人講述之《華嚴經》淺釋

An Excerpt from Ven. Master Hua's Commentary of the *Avatamsaka Sutra*

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DHARMA TALK DHARMA RAIN | 法語法雨

有的人說：「講經？不能講啊，如果講錯了，錯經如錯骨啊！」說講經若講錯了，就像把骨頭都錯開來似的。又有人說：「依文解義，三世佛冤。」說你照經文解釋其中的意思，這就和三世諸佛都有冤仇了。

你們想一想，類似的這些話都不是有智慧的人講的，都是那些個無知無識，也不懂得佛經是怎麼回事就亂講。佛說出經來，就是叫人造罪的嗎？說你不可以講，你一講就有罪的，依經解義，三世佛冤——佛都和你有仇了。那佛說經幹什麼？佛說經就為了增加眾生的罪業？眾生一講就有罪了？不是這樣的。

這是禪宗不立文字的話，是在破那個執著佛經的人的法執。譬如一個法師，趾高氣揚很驕傲地來到禪堂，覺得這些個睡覺鬼天天在這兒坐著，什麼也不幹！於是老禪師就大聲說：「依文解義，三世佛冤。」這一喊，他就戰戰兢兢說：「我再也不能講經了。」是這麼回事。並不是當時他說的這句話就是法律，就一定是這樣的。

你若真明白了，不錯，「掃一切法，離一切相」，什麼都沒有！但是要到你真明白的時候才算，你沒有明白，還是要照著經典來學。照經典來學，你不解它的文義，那麼你解什麼？你不依經解，看見經上講「無所修」，就說：「

Some people say, "You can't lecture on sutras. Because if you make a mistake, you will commit offenses." There is another saying, "To interpret the sutras incorrectly is like dismembering your bones." If you do not lecture the principles correctly, it's as dangerous as if your very bones were broken apart! Furthermore, others say, "Merely explaining the meanings from the sutra text, you wrong all the Buddhas in the three periods of time." That is even a more severe statement! It implies that if you explain the meanings from the sutra text, then you'll become the mortal enemy of the Buddhas of the three periods of time.

Think about it. You should understand that people who mouth those aphorisms are usually those who are ignorant and lack wisdom. They do not understand the Buddha's intent or the sutras at all. Could it be the case that the Buddha spoke the sutras just so that people could commit offenses by lecturing them? That is totally irrational! Saying that you aren't supposed to lecture sutras for fear that you'll make a mistake is taking much too harsh a view on things. Why did the Buddhas speak the sutras in the first place? Is it really the case that the Buddha did this to increase the offenses of living beings? Of course not!

The Ch'an School does not put much emphasis on speaking or writing. When someone from that school says "Do not rely on the text to explain the meaning," he is speaking in a particular context in order to break people's attachments. For instance, there was once an extremely arrogant Dharma Master who came to the Ch'an Hall. He was putting on airs and felt that investigating Ch'an had no meaning whatsoever. He said, "All of you sleepy ghosts are just sitting on your Ch'an benches like living dead people, doing nothing. What benefit is there in this?" When the old Ch'an Master heard this, he roared, "Merely explaining the meanings from the sutra text, you have wronged the Buddhas of the three periods of time!" Those words scared the haughty Dharma Master out of his wits, and he thought, "I cannot lecture on sutras anymore." You can see that this aphorism was spoken under special causes and conditions. It shouldn't be interpreted to mean that whatever the old Dharma Master spoke is the law and fixed.

Now of course, if you can truly understand, then there is nothing, absolutely nothing. Sweep away all dharmas; separate from all appearances. But before you have reached that level of understanding, you still have to cultivate and study according to the sutras. And if you are to cultivate and study according to the sutras, you need to understand

不要修了，不要修了，這無所修嘛！」這又錯了。

還有一句話說：「離經一字，便是魔說。」離開經典一個字，那就是魔王所說的。你到什麼時候才能不「冤」也不「魔」了呢？要到你斷欲的時候。欲念斷了，那你就怎麼說怎麼對；欲念若不斷的話，你怎麼說怎麼不對。所以他說他是聖人，你問問他淫欲心斷了沒斷？有淫欲心那就不是聖人，還是凡夫呢！

我在越南的時候，有一天晚間講法，我講完一段，他們越南人也不知聽得懂、聽不懂就鼓掌。完了他們又翻譯，翻譯完了，他們也不知聽得懂、聽不懂又鼓掌。我以為他們懂中國話，後來問他們，他們說不知道我說的是什麼，但是他們鼓掌。你說這事奇怪不奇怪！

講到這兒，我講一點微妙不可思議的境界給你們聽一聽。好像講經的法師，有的是諸佛來護這位法師講經，有的是菩薩來護法，有的是阿羅漢、聲聞、緣覺來護法，有的是天人，有的是一些個阿修羅來護法，有的只是一般人來護持這個道場，護持這個講經說法的法師。有的法師又是鬼來護持他講經說法。

我所見到的講經說法的法師，多數是天人來擁護。有的也不是天人，是天上的一種小鳥來擁護這個法師說法，於是他就能辯才無礙，發出的音聲和小鳥差不多。這怎麼能知道呢？你得到天眼通，就會知道這位講經的法師是十法界裏邊哪一界的聖賢來擁護他。

有的講經法師的道場常常大放光明，遍照法會裏的眾生，不在法會的眾生也都得到利益，消除業障。有的法師講法的時候也有一點光明，可是這光就好像那個煙霧似的，只有一點點的白光，或者黃光、紅光、紫光。為什麼呢？就因為這位法師的菩提心沒有發大。講經的法師心量有多大，法會的光明就有多大。心量小，光明就小；心量大，光明就大。所以說一切唯心造。❀

the meanings of the text. If you are lecturing on the sutras and you don't explain the meanings, what are you trying to explain after all? Just now in the sutra text it said, "Perhaps it is called nothing to be cultivated." If you insist that this means "don't cultivate, don't cultivate!" because the sutra says there is nothing to be cultivated, then you have made a mistake.

There is another saying that goes, "Deviate from the sutras by just a single character, and it is the same as the demons talking." Here it says if you depart from the Sutras by just a single word, it's as if the demon king were speaking. How can we reach a state in which we are not wronging the Buddhas, and yet not speaking for the demon king? When you have completely cut off your love and desire, regardless of what you say, it will be correct. Conversely, before you cut off your desires, whatever you say is always incorrect. To put it in a nutshell, those who have sexual desire are ordinary people; those who cut off their sexual desire are sages.

When I was in Vietnam, I spoke Dharma one night. After finishing lecturing a section, the audience applauded and I was not sure if they understood what I said or not. After the translation, they applauded again. I thought the audience understood Chinese and I asked them about it. They replied that they didn't understand what I just said but they applauded anyway. Don't you think that was strange?

Having spoken to this point, I'll tell you about some wonderful and inconceivable states. For instance, when some Dharma Masters deliver sutra lectures, the Buddhas come and protect the Dharma as the speakers lecture the sutras. For some Dharma Masters, it's Bodhisattvas who come to protect their Dharma as they speak Dharma and lecture on the sutras. In some cases, Arhats—Hearers and Those Enlightened to Conditions—come to protect, and in other cases, gods arrive to protect and support. Sometimes it's *asuras* who guard and uphold the sutra-lecturing Dharma Master's speaking of Dharma. In other instances, there are only people protecting and supporting the Way-place and the Dharma Master, whereas some Dharma Masters are with the protection and support of ghosts.

Most Dharma Masters whom I know and have seen are protected by gods when they lecture on sutras and speak the Dharma. However, in some cases it's not a god, but rather a kind of bird from the heavens. When that happens, the Dharma Master has unimpeded eloquence, and the sound of his voice resembles that of a bird. How can you tell? When you obtain the spiritual power of the Heavenly Eye, you will know from which of the ten Dharma Realms the sages and worthies have come to support the Dharma Master who is lecturing on a sutra.

When some Dharma Masters lecture on sutras, they cause the monasteries to shine resplendently, illuminating all the sentient beings in that Dharma assembly, as well as sentient beings that are not present, so all of them receive benefits and have their karmic obstacles eradicated. When other Dharma Masters lecture on sutras, at that moment, there is also some light. However, that light is as if obscured by smoke or fog—there is only a small amount. It may be just a trace of white light, yellow light, red light, or purple light. Why is that? It's because the Dharma Master's *bodhi* resolve is not great. A Dharma assembly will have light in direct proportion to the magnitude of the Dharma Master's mind. If he is small-minded, there will only be a little light; but if his mindset is great, the light will also be great. That's why it's said that everything is made from the mind alone. ❀