

教宗略說

A Brief Introduction to the Teaching School

宣公上人 講 COMMENTARY BY THE VENERABLE MASTER HUA
比丘近巖 英譯 ENGLISH TRANSLATED BY BHIKSHU JIN YAN

教宗注重善巧方便，麗詞美句。名相熟練，分科判教；義海澎湃，法理幽深。攝聽者之重心，收觀聞之散念；如入三昧之室，若登六欲之天。重重深入，步步高陞；欲罷不能，難窺源底。天台四教，賢首五宗，唯識、法相，各有專長；雖未必入主出奴，然偶亦薄人厚己。明眼善知識每感痛心疾首，教綱之不振，人才之難求；故願以身示範，行頭陀行，修六度門。百折不撓，萬苦甘受；粉身碎骨，在所不辭。勇猛精進，誓願宏深。捨己為他，普度有緣；觀機逗教，應病予藥。不厭疲勞，頭目腦髓身心布施；無非欲令衆生返迷歸覺，蠲邪趨正，早證菩提，速圓聖果。是以權實互用，頓漸兼施；慈運無緣，悲懷同體。出廣長舌，苦口婆心；誨人不倦，律己精嚴。作法門龍象，為人天師表；長劫行菩薩道，而不休息。

「教宗」：就是講經說法，專門講佛教的道理。

Text:

The Teaching School emphasizes expedient means and employs beautiful and elegant literary style. Its teachers are versed in terminology and categorize and analyze the texts of the Buddhist teachings. The meanings and principles of the Teaching School are like ocean waves that keep surging and falling; the principles of Dharma are deep and profound. All these are meant to gather in the attention of the listeners and collect the scattered thoughts of those who see or listen to a focus. When this occurs, it as if one has entered the room of *samadhi* or ascended into the Six Desire Heavens.

The students penetrate the teaching deeper and deeper, layer upon layer, and they ascend higher and higher, step after step. They may want to stop their study, but find that they are so attracted to their study that they cannot; they try to fathom the source of the teaching, but they find that they themselves alone cannot. Within the Teaching School, there are: the Four Teachings of Tiantai, the Five Teachings of Xianshou, the Consciousness-only School, and the Dharma-mark School. Each has its own strength.

It may not be the case that the people in each school regard their school as superior and other schools as inferior, but there exist cases in which some may occasionally treat themselves exceedingly well and treat others with scorn. That is why this situation pains the hearts of “bright-eyed” good and wise teachers, causing them headaches to see that the school had become so dispirited, and that true talents are rare to be found.

Hence, these good teachers, with their own conduct or practice, set a good example for others. Perhaps they practice the Dhutanga Ascetic Practices, the Six Paramitas, or they exemplify perseverance -- they fall down a hundred times and then stand back up a hundred times. They may willingly undergo myriads of sufferings, even at the expense of shattering their bodies to pieces or pounding their bones to powder and do not cringe or shirk them off. They may keep urging themselves on courageously, or they may make vast and profound vows. They may forget about themselves and do good for others, so as to vastly cross over beings with whom they have an affinity.

They may observe the potentials and conditions of beings and then teach them accordingly by dispensing for them the right kinds of “Dharma medicine.” They never become fatigued in their teaching. They may give away their heads, eyes, brain, or bone marrow. All of these are for the sake of enabling beings to return from their being muddled to their original enlightened nature, to renounce the evil and tend towards good, to quickly realize Bodhi and to perfect the fruition of the sages. In their so doing, they may alter between or mix the provisional teachings and the actual

「注重善巧方便」：他所注重的，能用一個很好的、很巧妙的一種方便法門。「麗辭美句」：它所說出的話，辭句都很美麗，你聽得很願意聽的。

「名相熟練」：所有佛教的名相這些術語，他都很熟練、很明白的，記得很多。「分科判教」：分出來某一科，判某一個經典是屬於哪一個教。「義海澎湃」：這種的義理好像大海似的。澎湃，就好像水似的，那個力量很大的。

「法理幽深」：他講佛法，道理很幽深，一般人都不懂得。「攝聽者之重心」：因為你不懂，所以聽經的人就注目凝神。這個地方就是好注意，一點也不打妄想了，這叫攝聽者之重心。「收觀聞之散念」：在聽經的時候，注意聽經，什麼散念也沒有了。「如入三昧之室」：就好像到那個定力的房子裏頭似的。「若登六欲之天」：就好像又到六欲天上那麼快樂的那個樣子。

「重重深入」：一步一步，聽一句又想繼續聽，繼續深入。「步步高陞」：聽一個道理比一個道理高，一個道理比一個道理高。「欲罷不能」：想停止也不能停止了，明天講的一定要聽去。「難窺源底」：不知道有多深呢？那個源頭在什麼地方？那個海的底在什麼地方？不知道！就想：「不知道法師明天怎麼樣講？」

☞待續

teaching, or use both the gradual teaching and the sudden teaching. Their kindness even reaches those beings with whom they may not have affinity. Their compassion cherishes all as if being of one body. They produce “long and vast tongues” to teach beings with the patience of a mother who always kindly exhorts (her children). They teach with a tireless zeal and discipline themselves with rigor. They become “dragons and elephants” within the Dharma; and thus, become exemplary teachers for all humans and gods. They practice the Bodhisattva Path for eons after eons without ever resting.

Commentary:

The Teaching School refers to speaking the Dharma and lecturing on the Sutras -- this school specializes in expounding the Buddhist principles. **Emphasizes expedient means.** This school emphasizes using superior and wonderful expedient Dharma-doors. **And employs beautiful and elegant literary style.** The proponents of this school use beautiful words and elegant phrases, which are so pleasing to the ears that you always want to hear them.

Its teachers are versed in the terminology. The teacher is familiar with and understands all the Buddhist terminology well. He commits most of the terms to memory. **And categorizes and analyzes the texts of the Buddhist teaching.** He categorizes the texts into certain sections or chapters and judges which sutra belongs to which type of teaching. **The meanings and principles of the Teaching School are like ocean waves that keep surging and falling.** The meanings and doctrines of the teaching are like the water of the great ocean that keeps surging and falling. Surging and falling refers to the movement of the ocean waves, which have great power.

The principles of Dharmas are deep and profound. When a teacher speaks the Buddhadharmas, the doctrines he expounds are so deep and profound that ordinary beings won't be able to understand them. **All these are meant to gather in the attention of the listeners.** Because you do not understand, those who are in the lecture assembly have to gaze and listen attentively. This is a good method because you won't be indulging in the least bit of false thinking. This is called “collecting the scattered thoughts of those who see or listen to a focus.” **And collect the scattered thoughts of those who see or listen to a focus.** When you listen to the sutra lectures, you listen attentively, so you will have no scattered thoughts. **When this occurs, it as if one has entered the room of samadhi or ascended into the Six Desire Heavens.** It is like when you enter the room of *samadhi* power. It is also like when you ascend to the Six Desire Heavens and enjoys the bliss there.

The students penetrate the teaching deeper and deeper, layer upon layer. Upon having listened to one sentence, you immediately want to listen to the next one. Thus, you keep penetrating deeper and deeper. **And they ascend higher and higher, step after step.** The principles you hear keep becoming more mysterious, one after another. **They may want to stop their study, but find that they are so attracted to their study that they cannot.** You may want to take a break or stop, yet you cannot. You go again tomorrow and listen to the sutra lecture. **They try to fathom the source of the teaching but find that they themselves cannot.** You do not know how deep these principles are. Where is the source of the fountain? Where is the bottom of the ocean? Because you don't know, you then think, “I'm not sure how the Dharma Master will carry on the lecture tomorrow.”

☞To be continued