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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷十】ROLL TEN

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

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「或欲盡滅」：或者是在四禪天的初禪天，他欲盡滅。初禪天是離生喜樂地，離這個眾生的染污，而生出一種喜樂，這叫離生喜樂地。「或苦盡滅」：或者在二禪天，他苦盡滅。二禪天叫定生喜樂地，這時候有一種定力了，生出一種歡喜。

「或極樂滅」：他計度或者三禪天這種極樂的境界也會滅的。那麼三禪天就叫離喜妙樂地，離開歡喜，而生出一種妙的快樂，這是三禪天。他計度這三禪天也會滅的。「或極捨滅」：或者他計度四禪天這個捨念清淨地，也會滅的，他生出這種計度。

光陰是過得非常快的，在不知不覺把暑假的時間就過去了。在中國，孔子說過，這個人生就好像流水似的，川流不息，過去的時光就不會再回來了。又有的人說：「一寸光陰一寸金，寸金難買寸光陰。」說這一寸的光陰，就好像一寸黃金那麼樣寶貴。可是這黃金，你若丟了，還可以想法子再把它找回來；這光陰過去了，就沒有法子再把它找回來了。由這樣看來，這光陰比黃金更貴重。所以在佛教裏說：「一寸時光就是一寸的命光。」這個時光已經過去了，這個命光也就少一點。所以才說：「時光滅處命光微。」時光減少了，命光也就少一點了。所以我們對這時間一定要看重了，不要把它隨隨便便地就放過去了。

在我們這個暑假的時間，由早晨六點鐘就開始，或者打坐，或者研究佛經。那麼由早晨到晚間九點鐘這段時間，每一個人都很認真地

Or he may surmise **that when desire has ended**— beyond the Desire Realm, in the heavens of the First Dhyana (of the Four Dhyanas), known as the Ground of the Happiness of Leaving Birth—**there is cessation of existence**. In the First Dhyana, you separate from the defilements of living beings and experience joy. **Or that after suffering has ended**, in the heavens of the Second Dhyana, known as the Ground of the Joy of Developing Samadhi, **there is cessation of existence**. At this point, you feel joy because you have attained samadhi.

Or that when bliss reaches an ultimate point, there is cessation of existence. He may speculate that the state of ultimate bliss in the heavens of the Third Dhyana will also come to an end. The Third Dhyana is called the Ground of the Wonderful Bliss of Leaving Joy, because one transcends happiness and experiences a subtle bliss. He surmises that the Third Dhyana heavens will also cease to be. **Or** he judges **that when renunciation reaches an ultimate point**— in the heavens of the Fourth Dhyana, known as the Ground of the Purity of Renouncing Thought—**there is cessation of existence**. He surmises that the heavens of the Four Stations of Emptiness, in which there is no hindrance of form, will also cease to be.

The time passes by very quickly. Without our realizing it, the summer is already over. In China, Confucius compared life to a ceaselessly flowing stream. Time that has gone by can never return. Someone also said, “An inch of time is worth an ounce of gold, but an ounce of gold can hardly buy back an inch of time.” An inch of time is as valuable as an ounce of gold. If you lose gold, it’s possible to recover it. Once time has gone by, however, there is no way to get it back. Therefore, time is even more valuable than gold. Thus, in Buddhism we say, “An inch of time is an inch of life.” When time grows short, one’s life is also shorter. We must certainly cherish our time and not casually let it go by in vain.

去用功修行，我相信在這個期間，比這個黃金更貴重，比鑽石也更有價值，所以大家能以在一起聞薰聞修。在我們每個人生命裏頭，這段時間可以說是最寶貴、最有價值的一個時間；可惜這個時間不太長，那麼轉眼之間就過去了。過去了，可是我們每一個人所學的佛法，在每一個人的腦筋裏頭，在每一個人的八識田裏邊，都種下去一個寶貴的金剛種子。那麼這個種子種下去了，等到將來一定會結金剛不壞的果。金剛不壞的果就是佛果，就是成佛。

那麼在什麼時候成呢？這就看我們每一個人自己的耕耘灌溉。這個種子種下去了，但是好像種田似的，必須要給它灌一點水，除一除草，把這個地耕得掀騰起來。怎麼樣叫除這個草呢？就我們每一個人要時時刻刻防微杜漸。防就是防備，防備著這個很微細的念頭生起來；杜漸就是杜絕，杜絕這一切的妄想，這個妄想把它沒有了。

這是每一天這樣地用功，每一天這樣去修行，栽培灌溉。就好像種田，我灌一點水，我再把這個地收拾得沒有草，那麼一天一天的，你這個金剛種子種到地裏去，就生這個菩提的芽。你菩提樹生出來了，這就是菩提芽生出來了；菩提芽生出來，將來就結菩提果。可是你要保護這個菩提芽，保護這個菩提果，你不要也不管它了，也不灌水，也不去栽培它，那麼它就會枯槁了，會乾了。

你能以灌溉，怎麼叫灌溉呢？你就天天學習佛法，用佛法的法水來灌溉這個菩提芽，那麼這樣呢，久而久之，你這個金剛的果也就會成就了。如果你過去了這個時間，就不繼續地理它，這個金剛的種子種下去了是種下去了，它也不容易生出來的。你必須要好好地保護著你這個金剛的種子，不要再做以前所歡喜做的事情，就是要守規矩——循規蹈矩，不要再像以前那麼樣子不守規矩，做一個不守規矩的事情。那麼你守規矩，這就合佛法，不守規矩就不合佛法，所以我們做人一定要循規蹈矩，要依照規矩去做去，不要太放逸了，不要太散漫了，這是我對每一個人的期望都是這樣子。

在這個暑假的期間，講這《楞嚴經》，這一定是所謂「一歷耳根，永為道種。」經耳朵一聽這個經典的道理，永遠在你八識田裏邊，有這種菩提的種子。

During this summer, we have begun our days at six o'clock in the morning, either meditating or studying the Sutras. From early in the morning until nine o'clock at night, every person has applied himself or herself diligently to cultivation. I believe that this period has been more precious than gold, more valuable than diamonds. Everyone has been together, being permeated and influenced by what we have heard and cultivated. This is a most precious and valuable time in our lives. It's a pity that the time has passed by in the twinkling of an eye. Although it is nearly over, the Buddhadharma that each of us has learned has planted a precious Vajra seed in our mind, in the field of our eighth consciousness. In the future it will certainly bear the indestructible fruit of Vajra, which is also the Buddha-fruit—we will become Buddhas.

When will we become Buddhas? It depends on how diligently we till and irrigate the fields. The seed has been planted in the ground, but, just as in farming, we have to water it, pull the weeds, and till the soil, making it soft so that the seed can sprout. How do we pull the weeds out? Weeding means that at all times, we must guard against the arising of very subtle thoughts and get rid of all false thoughts.

Every day we must apply effort in our cultivation in this way, just as farmers tend and irrigate their fields. Give it some water and pull out the weeds, day by day, and the Vajra seed you have planted in the ground will produce a Bodhi sprout. After your Bodhi sprout comes up and grows into a Bodhi tree, it will bear the Bodhi fruit. But you have to protect that Bodhi sprout. If you neglect to water it and tend to it, then it will wither away. What is meant by watering? If you study the Buddhadharma every day, you are irrigating your Bodhi sprout with the water of the Dharma, and in time, your Vajra fruit will ripen. If you don't continue to care for this Vajra seed after the session is over, then it will not be easy for it to sprout. You must protect your Vajra seed well. Don't go back to doing the things you used to like doing. Follow the rules and behave yourselves. Don't be as wild and reckless as you used to be. If you follow the rules, then you are in accord with the Buddhadharma. If you don't, then you are not. We should certainly abide by the rules and regulations. Don't be so lax and unrestrained. This is my hope for each one of you.

During this summer session of lectures on the *Shurangama Sutra*, it has surely been the case that, "Once it enters your ears, it is forever a seed of the Way." As soon as the principles of this Sutra pass through your ears, they remain forever in the field of your eighth consciousness as seeds of Bodhi.