



The Preface to the New Edition of A Simple Explanation of the Shurangama Sutra

佛經翻譯委員會中文出版部 文

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《楞嚴經淺釋》新版序言

《楞嚴經》乃直指人心、見性成佛之經典。一九六八年，宣公上人於美國三藩市（舊金山）佛教講堂，開辦「暑假楞嚴講修班」，為期九十六天，對三十多位美國大學生講述整部《楞嚴經》，以為對西方人弘法之開端。研習內容包括：經前懸談、阿難示墮、三番破識、十番顯見、四科七大、從根解結、二十五聖圓通章、四種清淨明誨、楞嚴神咒、十二類生、歷位修證、七趣、五十陰魔……，教導我們從根本上入手，從自性上修自性，旨在銷除我們每一個人之顛倒妄想，以臻於破迷顯正，反迷歸覺。

此「楞嚴講修班」每天由早晨六點到晚間九點，每日講經一次，漸至兩次、三次，乃至四次；期中學生並實際修行禪坐。講經後，上人即與學生就經義做深入研討，對疑難處進行答問，並針對禪坐給予指導。這種解行並重，融合經典研討與實際禪修之教法，在西方世界乃為首創。

為令學生們專心學習，上人除每日講經三、四次外，寺內大小事務，乃至買菜、炊煮、清掃……，皆由上人一身承擔——這種為法忘軀之精神，感動當時之學生，甚至發心出家；今人聞之，亦敬佩不已。

The *Shurangama Sutra* is a scripture that points people directly to their minds so that they can see the Nature in order to realize Buddhahood. In 1968, the Venerable Master held a ninety-six day Summer Shurangama Study and Practice Session at the Buddhist Lecture Hall in San Francisco. He lectured the entire sutra for over thirty Americans, and this marked the incipience of the Dharma propagation in the West. The program included an overall introduction to the sutra, “Ananda Manifesting His Fall”, “Breaking Through the Concept of Consciousness in Threefold”, “Revealing the Seeing in Ten Ways”, “Four and Seven Elements”, “Untie the Knots from the Sense Faculties”, “The Perfect Penetration Chapter of the Twenty-five Sages”, “Four Unalterable Instructions on Purity”, “Shurangama Spiritual Mantra”, “Twelve Classes of Beings”, “Various Positions in Practices and Certification”, “The Seven Destinies”, and “Fifty Skandha Demons”. This sutra teaches us to apply efforts from the fundamentals and cultivate our inherent nature from what is intrinsic to us. The purpose is to distinguish our delusion and discursive thoughts in order to break through confusion and reveal the proper in addition to returning to enlightenment from confusion.

The schedule of the Shurangama Session was from 6 a.m. to 9 p.m. At the beginning, there was a lecture once a day. The frequency was increased to two, three or even four lectures a day at the end. During the retreat, students also practiced Chan meditation. After each lecture, Venerable Master would investigate and discuss the meanings of the sutra with students. He would answer questions on areas of difficulty as well as giving guidance in Chan meditation. This model of emphasizing both theory and practice, through combining sutra study with Chan practice, was unprecedented in the West.

In order to help students focus on their learning, the Venerable Master took care of all monastery chores including grocery shopping, cooking, cleaning, and so on, on top of lecturing three or four times a day. The Venerable Master did all of these by himself. Such spirit of forsaking the body for the Dharma really touched the students and some of them even resolved to enter the

鑒於聞法學生皆為初機之西方青年，中文非其母語，故上人一反歷來大德講經方式，改以淺白文句，逐句講譯；於教西方學子認識中文之際，從中剖析佛法精髓，正所謂「深入而淺出」。冀望中文讀者善自體會經義，勿以文字之淺白重複而廢義理之博洽精深；並盼能將其發揚光大，令《楞嚴經》廣為流傳，使後人學有所依，正法永住於世。

《楞嚴經淺釋》初次結集之發行版，因多處編輯不妥，以致失卻上人淺釋之原貌與所寓之深意。為修正該版之諸多缺失，上人囑咐重新編輯，遂有此第二度之結集。數年來，傾編輯部有限之人力，暨跨海分支道場之協助，攜手致力編修上人淺釋。自再恭聽當年上人講經錄音帶，繼而仔細謄錄，乃至審慎琢磨編訂上人之講解，無一不力求恢復原貌、保全精髓，方便今人閱讀。

此次新版，不唯將上人幾次補講融入原釋文，亦將「主觀智能推動力」並「五十陰魔研討、翻譯會」中之上人講評部分，分別析出，一併附錄，以免遺珠之憾。其或有重複者，將盡量融入原釋文中，同者去之、缺者補之；若有異解或別發揮者，則不予混合，另錄於各段之後，並一一標註以便參考。

又者，新版《楞嚴經淺釋》材料豐富，特分成數冊印行，以便讀者持閱；然此次出版係按其次第，循義分冊，而非依卷或依數量。譬如，〈二十五聖證圓通〉各佔部分之卷五、卷六，如賅為一單行本，豈不更便於研讀？又如〈五十陰魔〉乃自卷九之後半以迄卷十，若以〈五十陰魔〉都為一冊，讀者無須跨卷而能終始暢讀之，豈不快哉？是以，若有一冊而跨越兩卷者，編者在兩卷之間仍予註明，俾使無損經文之原貌與完整性。

最後謹依上人慈誨，於二次結集完畢，酌采圓瑛法師之科判析入經中。綱要及目錄，以圓瑛法師簡要科判為主，兼融他家，俾使脈絡分明、終始一貫、簡潔易懂。此次編修《楞嚴經淺釋》，

monastic life. People who hear about this nowadays cannot but admire the Venerable Master.

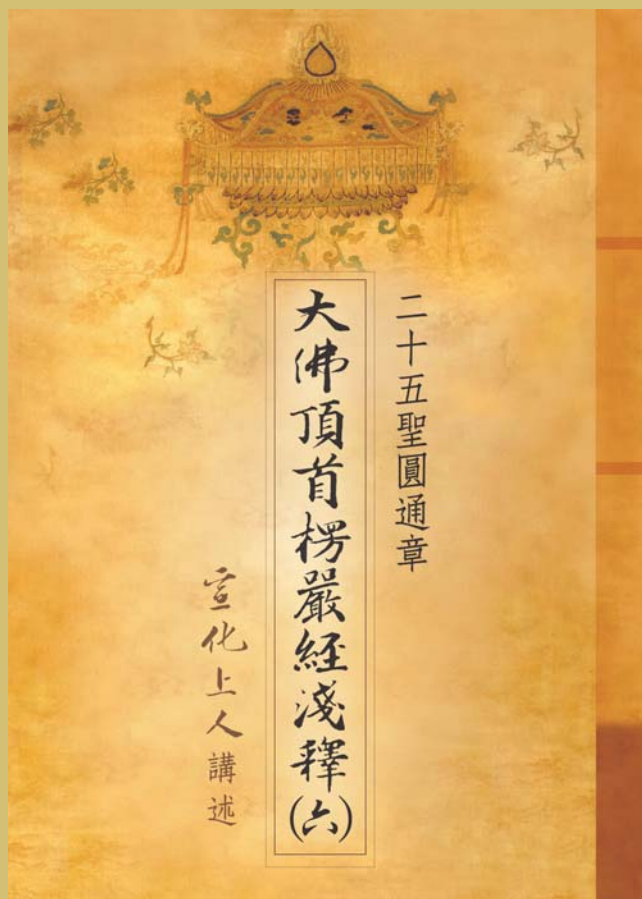
Since his Western students were beginners in Buddhism whose first language was not Chinese, the Venerable Master reversed the lecturing methodology used by ancient masters. He used simple words and sentences to explain every line of the sutra. In addition to teaching Westerners Chinese, he would also analyze the meaning and the essence of the Buddhadharma for them, explaining profound principles using simple terms. We hope that Chinese readers will be skillful in understanding the meaning of the sutra. Do not think that the words are simple and repetitive and ignore the actual vast and profound meanings within the sutra. We also hope that people will promote the *Shurangama Sutra* widely so that later generations can rely upon it and the orthodox Dharma will remain in the world eternally.

In the first Chinese edition of *A Simple Explanation of the Shurangama Sutra*, there were many poorly edited passages that caused the original meanings of Venerable Master's profound explanation to be lost. In order to correct these flaws, Venerable Master asked that the commentary be re-edited. Therefore, the second edition came about. During these years, because of the limited man power, the editorial department utilized people in the branch monastery overseas, using a team approach in the revising the commentary. We have relistened to the audio lectures, carefully retranscribed the content, and prudently re-edited Venerable Master's explanation. Our intention is to stay faithful to the Venerable Master's original words and keep the sutra essence for today's readers to access.

With this new edition, not only were later lectures combined into the original commentary, the following appendices were also included: "Developing Inherent Wisdom", "Seminar on the Translation on the Fifty Skandha Demons". If some of the additional material overlapped with the original commentary, we omitted duplications but used it to make up for missing passages when necessary. If the overlapping section had different explanations or views than the original, we did not mix them but noted them at the end of each paragraph for people's reference.

Moreover, since the new *Simple Explanation of the Shurangama Sutra* includes abundant material, it will be published in multiple volumes for ease of reading. The volumes are divided by the meanings, not by roll number or page numbers. For example, "The Chapter on the Perfect Penetration of the the Twenty-five Sages" occupies Roll 5 and Roll 6 in the original Chinese. However, we have put them in one volume for the ease of reading. Another example is making "The Fifty Skandha Demons" one volume, while in the original Chinese, this topic goes from the middle of Roll 9 to Roll 10. Consequently, readers do not need to change books in order to finish this topic. If one volume includes two separate rolls of sutra and commentary, the editors have also noted it in order to keep the original integrity of the sutra text and meaning.

Finally, following the Venerable Master's compassionate instructions to include Dharma Master Yuan Yin's analysis in second edition, we have mainly used Dharma Master Yuan Yin's outline and analysis, and have also incorporated other Masters' commentaries for clarification so that it



〈上圖〉精裝《楞嚴經淺釋》，一套九冊，定於2009年4月出版印出。

(above) The nine-volume, hardcover set of *A Simple Explanation of the Shurangama Sutra* in Chinese published in April 2009.

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(left) In order to help students focus on their learning, the Venerable Master took care of all monastery chores including grocery shopping, cooking, and so on, on top of lecturing three or four times a day. The Venerable Master did all of these by himself. Such spirit of forsaking the body for the Dharma really touched the students and some of them even resolved to enter the monastic life. People who hear about this admire the Venerable Master.

費時數年，然舛誤之處，仍恐難免，尚請讀者諒之；或有未盡詳確處，敬祈各方大德垂教，是所至盼至禱。

is concise and easy to understand. Although it took a few years to recompile and re-edit this commentary, there are still areas for improvement. We apologize to our readers if they come across unclear areas. We sincerely hope that all the great virtuous ones will provide us with your suggestions.