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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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若諸末世。愚鈍衆生。未識禪那。不知說法。樂修三昧。汝恐同邪。一心勸令。持我佛頂陀羅尼咒。若未能誦。寫於禪堂。或帶身上。一切諸魔。所不能動。

「若諸末世」：假設這個世界在末法的時候，「愚鈍眾生」：這個眾生，你看他學好，你怎麼樣教他，他還往那個壞的路上走。你不教他學壞，但是他自己就向那個壞的路上走。學好，好像登天那麼難；學不好，就好像下山那麼容易。為什麼呢？就是習氣太重了，貪欲太多了，這一種的舊習氣、舊毛病、舊業障、宿世的冤孽債太多了，所以你想往上走，它就往下拉你。所以學好就像登天那麼難，學不好就像下山那麼容易，為什麼呢？眾生就是沒有智慧，就是愚鈍。

愚鈍的眾生，「未識禪那」：他不知道修道這種重要性，不知道靜慮是這樣子的需要。「不知說法」：他也不知道說法。「樂修三昧」：雖然他不曉說法，不知道怎麼修行用功打坐，不知道靜慮。可是他樂修三昧，他歡喜修定。歡喜修定必須要明白道、明白法。「汝恐同邪」：你如果恐怕這種人，入到邪知邪見去的話，「一心勸令」：那你沒有旁的辦法，你就勸他，勸令什麼呢？

Sutra:

If there are beings in the Dharma-ending Age who delight in cultivating samadhi, but who are stupid and dull, who fail to recognize the importance of *dhyana*, or who have not heard the Dharma spoken, you should be concerned lest they get caught up in deviant ways. You should single-mindedly exhort them to uphold the Dharani Mantra of the Buddha's Summit. If they cannot recite it from memory, they should have it written out and place it in the meditation hall or wear it on their person. Then none of the demons will be able to disturb them.

Commentary:

If there are beings in the Dharma-ending Age who delight in cultivating samadhi, but who are stupid and dull... No matter how much you teach living beings about being good, they still insist on going down the bad roads. You don't teach them how to be bad, but they go down the bad roads all by themselves. Learning to be good is as difficult as ascending to the heavens. Learning to be bad is as easy as sliding downhill. Why? The habits of living beings are very strong, and they have too much greed and desire. Those old habits, old problems, old karmic hindrances, and debts from offenses created in past lives are so numerous that they drag one down when one wants to go up. Learning to be good is as hard as climbing to the heavens, but learning to be bad is as easy as going downhill. Why? Because living beings have no wisdom and are dull-witted.

They are ones **who fail to recognize the importance of *dhyana***. They do not realize the importance of cultivating the Way. They do not know how necessary the practice of still contemplation is. Or they are those **who have not heard the Dharma spoken**. They don't know about the Dharma. Although they have not heard Dharma lectures and they don't know how to meditate and practice still contemplation, they nonetheless delight in cultivating samadhi. Those who wish to cultivate samadhi have to understand the Way and be clear about the Dharma. So **you should be concerned lest they get caught up in deviant ways**. If you fear that such people will come

「持我佛頂陀羅尼咒」：勸令他誦持〈佛頂尊勝陀羅尼咒〉，就是〈楞嚴咒〉，你就勸他念〈楞嚴咒〉。

「若未能誦」：假設這個〈楞嚴咒〉，他念來念去也背不出，總要拿著本子來念。你就教他「寫於禪堂」：寫到他坐禪的房子裏邊。怎麼呢？因為經典所在之處皆為有佛，何況這個咒呢？這個咒在什麼地方，這個地方就有金剛藏菩薩和他的眷屬及一切的護法善神。「或帶身上」：或者帶到身上。「一切諸魔，所不能動」：你若帶到身上，這一切的諸魔，他都沒有法子你。【註】

【註】上人於一九八三年一月補述：至於說著魔的人，若能念〈楞嚴咒〉，魔會不會走？你能念〈楞嚴咒〉，什麼魔都會走的，但是要專一其心來念。你若專一其心念，不打旁的妄想，沒有什麼貪心，什麼魔都會遠避的。只怕你一邊念咒，還一邊打妄想，這殺生的念也不斷，偷盜的念也不斷，邪淫的念也不斷，打妄語也不停止，喝酒呢，更是心裏總想著喝酒，這樣子，你就念什麼咒也都不會靈的。

汝當恭欽。十方如來。究竟修進。最後垂範。

釋迦牟尼佛悲心切切，殷勤咐囑，告訴阿難說，「汝當恭欽」：你對於楞嚴妙定，耳根圓通，返聞聞自性這個法門，和〈楞嚴神咒〉，這個〈佛頂尊勝陀羅尼〉總一切法，持無量義的法門，你應該恭敬而欽奉。「十方如來」：這是十方如來的心，十方如來的性，也就是十方如來的母親。「究竟修進」：這是最究竟、最徹底、最微妙的一個修進法門。「最後垂範」：也是十方如來最後的垂範，最後所開示的最要緊的法門。垂範，這是最要緊的一個模範，最要緊的一種法則，最要緊的一種開示，令你得佛知見的這條道路。

待續

to have wrong knowledge and understanding, then you must warn them.

You should single-mindedly exhort them to uphold the Dharani Mantra of the Buddha's Summit. Urge them to recite the most supreme *dharani*, the Shurangama Mantra.

If they cannot recite it from memory, they should have it written out and place it in the meditation hall. If they keep reciting the Mantra but cannot memorize it and have to look at the book, you can tell them to write it out and place it in the room where they sit in meditation. That's because, "Wherever the Sutra is kept, the Buddha is present." How much the more is this the case for the Mantra. Wherever this Mantra is found, there will be Vajra Treasury Bodhisattvas and their retinues, and all the Dharma-protecting good spirits. Or you can tell these cultivators to **wear it on their person. Then none of the demons will be able to disturb them.** If you wear the Mantra on your body, the demons cannot get to you.

[Additional comments by the Venerable Master in January 1983]

If a person who has been possessed by a demon recites the Shurangama Mantra, will the demon leave? If you recite the Shurangama Mantra, whatever demon you have will leave, provided you recite with single-minded concentration. If you recite with a concentrated mind, without any extraneous false thoughts or any greed, then the demon will go far away. It's only to be feared that you'll recite the mantra on the one hand, but entertain false thoughts on the other. You don't get rid of thoughts of killing, stealing, sexual misconduct, lying, and taking intoxicants. If that's the case, then no mantra that you recite will be efficacious.

Sutra:

You should revere with admiration this final paradigm of ultimate cultivation and progress of the Tathagatas of the ten directions.

Commentary:

With utmost sincerity and concern, Shakyamuni Buddha makes a final entreaty. He says to Ananda: **You should revere with admiration this final paradigm of ultimate cultivation and progress of the Tathagatas of the ten directions.** You should respect and honor the Wonderful Shurangama Samadhi, the Dharma-door of the "returning the hearing to listen to the inherent nature," as well as the Dharma-door of the Spiritual Shurangama Mantra—the Supreme Honored Dharani Mantra of the Buddha's Summit which unites all dharmas and holds limitless meanings. This is the mind and nature of all the Tathagatas of the ten directions. It is the mother of all Tathagatas. It is the most ultimate, most thorough, and most subtly wonderful Dharma-door of cultivation and progress. It is the final paradigm of all the Tathagatas of the ten directions. It is the most important Dharma-door, which has been explained at the very end. It is the most important paradigm, method, and instruction concerning the road you should take to attain the Buddhas' knowledge and understanding.

To be continued