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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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阿難即從座起。聞佛示誨。頂禮欽奉。憶持無失。於大眾中。重復白佛。如佛所言。五陰相中。五種虛妄。為本想心。我等平常。未蒙如來。微細開示。

「阿難」聽見釋迦牟尼佛這樣吩咐他，於是乎「即從座起」：從他那個座位就站起來。「聞佛示誨」：他聽見佛所開示這種的教誨，「頂禮欽奉」：就向佛叩頭。阿難這回可沒有哭，以前哭了那麼多次，這回不哭了，吃飽了。好像小孩子吃奶似的，吃飽了，他就不哭了。你看那個小孩要糖，有糖了，也就不哭了。這回阿難也是得到甜頭了，吃到甜東西了，所以也就不哭了。頂禮欽奉，頂禮恭恭敬敬地奉持這個楞嚴大定的法門。

「憶持無失」：憶持這個〈楞嚴神咒〉，一個字都不錯，一個字也都不漏，字字清楚，句句明白，口誦心惟。口裏在念，心裏就想這個咒，身上就不造惡業，身、口、意三業清淨誦持〈楞嚴神咒〉。「於大眾中」：他在大眾裏邊，「重復白佛」：可是大家不要誤會，阿難這個於大眾中重白佛言，並不是說想出風頭，想要叫大家看看他，不是的。是怎麼樣呢？他為眾生來求法，他不是為他自己，而是想到你我現在，他這些個同參道友。他說：「在美國將來有一個法會，有一個人講《楞嚴經》，那麼那些個人或者不太了解，我現在再

Sutra:

Ananda then arose from his seat. Having heard the Buddha's instruction, he bowed and respectfully upheld it, remembering every word and forgetting none. Then once more in the great assembly he spoke to the Buddha, "The Buddha has told us that in the manifestation of the five *skandhas*, there are five kinds of falseness that come from our own thinking minds. We have never before been blessed with such subtle and wonderful instructions as the Tathagata has now given."

Commentary:

Ananda then arose from his seat. Having heard the Buddha's instruction, he bowed and respectfully upheld it. Hearing Shakyamuni Buddha's teaching, Ananda bows to the Buddha, but this time he does not cry. He cried so many times in the past, but now he does not cry, because he has eaten his fill. He's been like a child drinking milk. Now that he's full, he doesn't cry anymore. Or again, he's like a child that wants candy; once he gets his fill of sweets, he stops crying. Ananda has also obtained some candy to eat, so he does not cry anymore. He prostrated himself and upheld the dharma door of the Great Shurangama Samadhi with extreme reverence.

Remembering every word and forgetting none. He had memorized the Spiritual Shurangama Mantra without getting a single syllable wrong or leaving any out, and every word and phrase was very clear. As he recited the mantra with his mouth, he contemplated it in his mind and did not create any evil karma with his body. Thus the three karmas of body, mouth, and mind were all pure as he recited the Spiritual Shurangama Mantra.

Then once more in the great assembly he spoke to the Buddha. People should not get the wrong idea here. When Ananda speaks out again in the assembly, it's certainly not the case that he is showing off. It's not that he wants everyone to notice him. What is he doing, then? He is seeking the Dharma on behalf of living beings. He is doing it not for his own sake, but for you and me—his fellow cultivators in the present time. He thinks, "Oh, in the future there will be a Dharma assembly in America. Someone will lecture on the *Shurangama Sutra* there, and those people may not have totally

給他們請一請法。」所以我們應該多謝阿難。

「如佛所言」：好像佛所說的「五陰相中，五種虛妄，為本想心」：在色、受、想、行、識這五陰的相裏邊，有五種的虛妄，那麼這個就是本來的妄想心。這五種的虛妄，每一種就有十種的魔。「我等平常」：我們現在大眾在平時日用中，「未蒙如來微細開示」：我們從來就沒有聽過佛講出來這麼微妙的道理，開示我們，令我們簡直是得未曾有，身心泰然，身心都安泰了。

又此五陰。為併銷除。為次第盡。如是五重。詣何為界。

「又此五陰，為併銷除，為次第盡」：色、受、想、行、識這五種的陰，是一起同時就可以銷除了，還是要一點一點地、有次第地，好像一重一重地銷除呢？「如是五重，詣何為界」：像這樣子這五陰，它們以什麼做它們的一個邊界呢？做它們的一個界限呢？

惟願如來。發宣大慈。為此大眾。清明心目。以為末世。一切眾生。作將來眼。

「惟願如來，發宣大慈」：我現在惟獨就願意如來，發揚而宣露出你這個大慈悲心。「為此大眾」：為這在會的大眾，「清明心目」：清，就是清理清淨了；明，就是明白了。清淨什麼呢？清淨心目。心若不明白，也不會修行；眼睛若看不清楚，要是有一些個染污在眼目裏頭，這也不會清淨的，所以要清淨大眾的心目。

不單清淨大眾的心目。「以為末世，一切眾生」：以做末世，就是現在你我這個時候。一切眾生；你看看，所以我說包括你、我、他都在內，這一切眾生嘛！你、我都在一切眾生之內，他也沒有跑到眾生之外去，所以你我他都在這個裏頭了。我說這個你我他，也就是你我他誰都有了；也就是一切眾生。你想跑到外邊去，也跑不了的。

☞待續

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那個鬼的面孔也改了，改一個慈悲的菩薩面容了。所以「是那個廟，不是那個神」了；以前是個鬼王，現在供上一尊菩薩了，換一個慈善的面孔。所以你們各位，要緊要緊啊！切記不要妒忌旁人！人家誰有道德、有學問、有修行，什麼都超過自己；自己應該隨喜讚歎，不應該對人有一種妒忌心！

understood it to this point, so I will ask for some more Dharma on their behalf.” We should really be grateful to Ananda.

He said, “**The Buddha has told us that in the manifestation of the five *skandhas* of form, feeling, thinking, formations, and consciousness, there are five kinds of falseness that come from our own thinking minds.**” Each of these five kinds of falseness further divides into ten kinds of demonic states. “**We have never before been blessed with such subtle and wonderful instructions as the Tathagata has now given.** Those of us in this great assembly have never before, in our ordinary, daily lives, heard the Buddha speak such wonderful doctrines. We have truly gained what we never had before, and we are peaceful and content in body and mind.”

Sutra:

Further, are these five *skandhas* destroyed all at the same time, or are they extinguished in sequence? What are the boundaries of these five layers?

Commentary:

Further, are these five *skandhas* of form, feeling, thinking, formations and consciousness destroyed all at the same time—can we get rid of them all at once—or are they extinguished in sequence? Do they go away little by little, in a certain order, one layer after another? **What are the boundaries of these five layers?** What are their limits?

Sutra:

We only hope the Tathagata, out of great compassion, will explain this in order to purify the eyes and illuminate the minds of those in the great assembly, and in order to serve as eyes for living beings of the future.

Commentary:

We only hope the Tathagata, out of great compassion, will explain this. Our only wish is that the Tathagata will let the great compassion issue forth from his heart and explain this for us, **in order to purify the eyes and illuminate the minds of those in the great assembly.** Clear up our eyes and minds.” If your mind does not understand, you will not cultivate. If your eyes are clouded by defilements, they will not be able to see clearly. So Ananda asks that the eyes and minds of those in the great assembly be purified. Not only does he want their eyes and minds to be purified, he also requests that the Buddha **serve as eyes for living beings of the future**—that is, for you, me, and all other living beings of the present. We are all included in the definition of living beings. You cannot exclude yourself even if you want to.

☞To be continued