

大佛頂首楞嚴經淺釋

THE SHURANGAMA SUTRA WITH COMMENTARY

【卷十】 ROLL TEN

宣化上人講 Commentary by the Venerable Master Hua
國際譯經學院記錄翻譯
Translated by the International Translation Institute
修訂版 Revised Version



能以一念。將此法門。於末劫中。開示末學。是人罪障。應念消滅。變其所受。地獄苦因。成安樂國。

「能以一念」：你能以一念這麼短暫的時間，「將此法門」：將楞嚴大定這個法門，「於末劫中」：在末法的時代，「開示末學」：開示沒有學過佛法這些個人。「是人罪障，應念消滅」：你能以一念這麼短的時間，將《楞嚴經》這個法門，開示那些沒有學過佛法的人，這個人的罪業，應你的念，就消滅了。也就是很短的時間，罪業就消滅了。「變其所受地獄苦因，成安樂國」：變他所受這個地獄的苦因，成安樂國了，不會再有痛苦了。

得福超越。前之施人。百倍千倍。千萬億倍。如是乃至。算數譬喻。所不能及。

「得福超越」：這個講《楞嚴經》的人，他所得的福報超越「前之施人」：就是前面用盡虛空、遍法界的七寶，來布施給微塵數的如來、諸佛，供養承事。可是你能講《楞嚴經》，能給不懂佛法的人說這種的法門，你所得的福報，就超越過這個人「百倍、千倍、千萬億

Sutra:

And yet, if he could explain this dharma-door for just the space of a thought to those in the Dharma-ending Age who have not yet studied it, his obstacles from offenses would be eradicated in response to that thought, and all the hells where he was to undergo suffering would become lands of peace and bliss.

Commentary:

And yet, if he could explain this dharma-door of the Great Shurangama Samadhi for just the space of a thought to those in the Dharma-ending Age who have not yet studied it, his obstacles from offenses would be eradicated in response to that thought. If in the Dharma-ending Age, for as short a time as the space of a single thought, this person could teach the Dharma-door of the *Shurangama Sutra* to people who have not yet studied the Buddhadharma, his offenses would swiftly be eradicated. **And all the hells where he was to undergo suffering would become lands of peace and bliss.** All the suffering he was due to undergo in the various hells would become peace and happiness that he gets to enjoy. He would not experience any suffering at all.

Sutra:

The blessings he would obtain would surpass those of the person previously mentioned by hundreds of thousands of millions of billions of times, indeed by so many times that no calculations or analogies could express it.

Commentary:

The blessings he would obtain would surpass those of the person previously mentioned. The blessings obtained by the person who explains the *Shurangama Sutra* surpass those gained by the person who fills empty

倍」，「如是乃至」：像這樣子，重重加起來，乃至「算數譬喻」：算數和這個譬喻「所不能及」：也算不出來究竟是多少，沒有法子算得出來。

阿難。若有衆生。能誦此經。能持此咒。如我廣說。窮劫不盡。依我教言。如教行道。直成菩提。無復魔業。

「阿難」，「若有眾生，能誦此經，能持此咒」：將來若有眾生，能讀誦這部《楞嚴經》，能持誦這〈楞嚴咒〉。「如我廣說，窮劫不盡」：假設我要是廣說，詳細地說，多少個大劫也說不完這種好處。「依我教言，如教行道，直成菩提，無復魔業」：你們各位要依照我所教誨你們的這個話，照著這個方法去修行，直接就可以成就無上的菩提覺果，不會再有一切的魔業。

佛說此經已。比丘。比丘尼。優婆塞。優婆夷。一切世間。天人阿修羅。及諸他方。菩薩二乘。聖仙童子。并初發心。大力鬼神。皆大歡喜。作禮而去。

「佛說此經已」：佛說完了這部經，這一切的大「比丘」，和一切的「比丘尼」，「優婆塞」：就是男居士。是梵語，翻譯過來是「近事男」，就是近事佛的男人。「優婆夷」：優婆夷就是近事女。所有「一切世間天人阿修羅」：天，天上的天人；人，人間的人；和阿修羅。阿修羅你們也都認識了，他是脾氣最大，好打架。

我的一個弟子說他的狗是阿修羅，或者他那個人也是個阿修羅。我相信聽過《楞嚴經》，就會變菩薩了，不會再有阿修羅的氣了。「及諸他方菩薩」：你看這菩薩就來了。他方的菩薩和「二乘、聖仙童子」：二乘，就是二乘的聖人，聲聞、緣覺；童子，就是童真入道的。「并初發心大力鬼神」：方才發心的這個最大力的鬼神，「皆大歡喜」：一起都高興了，「作禮而去」。

現在我們聽完了這部經，無論是誰，

space and the Dharma Realm with the seven precious things and offers them to as many Tathagatas as there are motes of dust, respectfully serving and making offerings to them. If you can explain the *Shurangama Sutra* for people who don't understand the Buddhadharma, the blessings you obtain surpass those of the other person **by hundreds of thousands of millions of billions of times, indeed by so many times that no calculations or analogies could express it.** Your reward of blessings is so much greater that there is no way to figure out just how great it is.

Sutra:

Ananda, if living beings are able to recite this sutra and uphold this mantra, I could not describe in endless eons how great the benefits will be. Rely on the teaching I have spoken. Cultivate in accord with it, and you will directly realize *bodhi* without encountering demonic karma.

Commentary:

Ananda, if living beings in the future are able to recite this sutra and uphold this mantra, I could not describe in endless eons how great the benefits will be. If I were to speak in detail about the benefits of reading and reciting the *Shurangama Sutra* and reciting the Shurangama Mantra, I still wouldn't finish no matter how many great eons had passed.

All of you should **rely on the teaching I have spoken. Cultivate in accord with it, and you will directly realize *bodhi* without encountering any demonic karma.** Follow this method to cultivate, and you will straightaway be able to accomplish the Unsurpassed Fruition of *bodhi*, without undergoing any further demonic karma.

Sutra:

When the Buddha finished speaking this sutra, the Bhikshus, Bhikshunis, Upasakas, Upasikas, and all the gods, humans, and *asuras* in this world, as well as all the Bodhisattvas, those of the Two Vehicles, sages, immortals, and pure youths in other directions, and the mighty ghosts and spirits of initial resolve all felt elated, made obeisance, and withdrew.

Commentary:

When the Buddha finished speaking this sutra, all the great Bhikshus; all the Bhikshunis; Upasakas, a Sanskrit word that means "men who serve closely," that is, laymen who draw near to and serve the Buddha; Upasikas, women who serve closely; and all the gods; humans; and *asuras* in this world (By now you all know what asuras are; they have the biggest tempers and they love to fight. One of my disciples says his dog is an asura. Well, maybe he himself is an asura as well! But I believe that after you all have heard the *Shurangama Sutra*, you will become Bodhisattvas, and no longer have the temper of *asuras*); **as well as all the Bodhisattvas of other lands; those of the Two Vehicles, the Hearers and Those Enlightened by Conditions; sages; immortals; and pure youths, who enter the Path of cultivation in their youthful innocence, in other directions; and the mighty ghosts and spirits of initial resolve all felt elated, made obeisance, and withdrew.**

是天上的人、人間的人、是阿修羅、是地獄、餓鬼、畜生，無論哪一類的眾生，都要發菩薩心，都要行菩薩道了，都要做一個菩薩。不要再去做那些其他因的眾生，要種佛因，種菩薩因，結菩薩果，結佛果，將來是成佛的。我們所有一切眾生，釋迦牟尼佛早就給我們授記了，說是「一稱南無佛，皆共成佛道」，你不要說念多了，就說「南無佛」，將來可不知道在什麼時候，一定會成佛的。

我們現在聽了這部《楞嚴經》，你明白了很多的佛法，這個功德不可思議，所以說你就用滿十方虛空的七寶來供養佛，都沒有你講《楞嚴經》這個功德大。所以我們這次把這部《楞嚴經》也講完了，你們苦也都了了，我的苦也沒有了。為什麼呢？不必這麼辛苦了。那麼將來去行菩薩道，或者那時候還有苦；不過那時你自己願意受了，不是人家勉強叫你受的。那時候你自己就願意去接受這種的問題了。

所以要發發菩薩心，行行菩薩道，我希望我們聽過這《楞嚴經》之後，每一個人都發菩薩心。現在我再說一遍，無論是什麼，是天上的人，人間的人，是阿修羅和地獄、餓鬼、畜生，都要發這覺悟的心，不要再迷了。覺者就是佛，迷者就是眾生，我們現在都希望快一點覺悟。

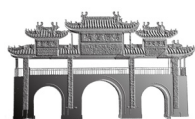
全文完

Now that we have finished hearing this sutra, no matter what kind of beings we are, whether we are gods, humans, asuras, hell-beings, hungry ghosts, or animals, we must bring forth the Bodhi resolve. We must all practice the Bodhisattva Path. We must all be Bodhisattvas. Do not continue to create the causes for becoming other kinds of beings. We must create the causes for becoming Buddhas and Bodhisattvas, and we must realize the fruitions of Bodhisattvahood and Buddhahood. Shakyamuni Buddha made predictions for us and for all living beings long ago. It is said, "People who recite 'Namo Buddha' just once will all accomplish Buddhahood." Not to mention reciting it many times, if we simply say "Namo Buddha" once, in the future we will definitely become Buddhas, although we do not know when.

By listening to the *Shurangama Sutra*, we have come to understand a great deal of Buddhadharma. There is inconceivable merit and virtue in this. That's why it was said that the merit and virtue of filling the space of the ten directions with the seven precious things and making an offering of them to the Buddhas is not as great as that of explaining the *Shurangama Sutra*. Now that we have finished explaining the *Shurangama Sutra*, your suffering has come to an end and my toil has also ended. Why? Because we don't have to work so hard. In the future when you practice the Bodhisattva Path, there may be more suffering, but you will endure it willingly; it will not be forced upon you by others. You yourself are willing to accept those troubles.

Therefore, we should make the Bodhisattva resolve and practice the Bodhisattva Path. I hope that everyone who has heard the *Shurangama Sutra* lectured will make a Bodhisattva resolve. I'll say it again: no matter whether you are a god, a human being, an *asura*, a hell-being, a hungry ghost, or an animal, you must all resolve to become enlightened. Don't be confused anymore. One who is enlightened is a Buddha, and one who is confused is a living being. Now we all hope to become enlightened a little sooner.

The end



新佛城 金剛菩提海
VAJRA BODHI SEA

訂閱萬佛城月刊〈金剛菩提海雜誌〉

附上支票乙紙，抬頭：D.R.B.A.

I am enclosing a check made to D.R.B.A. for a subscription to VAJRA BODHI SEA for:

- ☐ 一年美金四十五元 US\$45.00 / 1 year
- ☐ 二年美金八十五元 US\$85.00 / 2 years
- ☐ 三年美金一百一十元 US\$110.00 / 3 years

歡迎投稿 We welcome articles.

歐美地區 In America & Europe, please send to:
Gold Mountain Monastery
800 Sacramento Street, San Francisco, CA 94108
Tel: (415) 421-6117 Fax: (415) 788-6001

亞澳地區 In Asia & Australia, please send to:
Prajna Guan Yin Sagely Monastery
Batu 5 1/2, Jalan Sungai Besi, Salak Selatan
57100 Kuala Lumpur, Malaysia
Tel: (03) 7982-6560 Fax: (03) 7980-1272
Email: pgysm1@gmail.com

臺灣 In Taiwan 請寄法界佛教印經會
臺北市忠孝東路六段八十五號十一樓
電話：(02) 2786-3002 傳真：(02) 2786-2674

訂閱單 Subscription Form

姓名 Name: _____

地址 Address: _____

電話 Tel. No.: _____