



王日休 (續)

Rixiu Wang (continued)

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所以佛法住世最先滅的是《楞嚴經》，《楞嚴經》滅了以後，其它的經典也跟著滅了，最後剩阿彌陀經。我們在娑婆世界無論是東方、西方人與阿彌陀佛都有最深的大因緣，所以法滅了，人還信《阿彌陀經》。在最後一百年，《阿彌陀經》也沒有了，但是人還是信佛，還是念「南無阿彌陀佛」。「南無阿彌陀佛」又在世界停留一百年。以後這六字洪名，祇剩「阿彌陀佛」了，等這「阿彌陀佛」四個字都沒有時，法就滅盡了。因此在萬佛聖城提倡住在萬佛聖城的人，都要學《楞嚴經》。有一個人懂得《楞嚴經》，正法就住世。兩個人懂得，力量就更大一點。三個人能背《楞嚴經》，正法就放光了。四個人五個人六個人，我們萬佛聖城幾十個人甚至幾百個人都要能背得出、會講楞嚴經，正法就會大放光明。這不是用口講，要以行動來表現，所以這是

While the Buddhadharma dwells in this world, the *Shurangama Sutra* will be the first one to vanish. After that, other sutras will also follow suit, and the *Amitabha Sutra* will be the last one to disappear. In this Saha World, both Easterners and Westerners have the deepest and strongest affinity with Amitabha Buddha. That is why after all other sutras vanish, there will still be people who believe in the *Amitabha Sutra*, and this sutra will still exist during the last hundred years (that Buddhism exists in this Saha world.) After the *Amitabha Sutra* vanishes, there will still be people who believe in this Buddha and recite “Namo Amitabha Buddha.” This six-syllable “Ná Mó ā Mī Tuó Fó” (in Chinese) “Namo Amitabha Buddha” will remain for another hundred years, after which only “Amitabha Buddha” remains. When this four-syllable “ā Mī Tuó Fó” (in Chinese) “Amitabha Buddha” also disappears, the Buddhadharma will completely disappear from this world.

Therefore, the City of Ten Thousand Buddhas encourages everyone who lives here to learn the *Shurangama Sutra*. As long as one person comprehends the *Shurangama Sutra*, the proper Dharma will dwell in the world. If two comprehend, the power will be greater. If three can memorize the *Shurangama Sutra*, then the proper Dharma will shine. With four, five, six, dozens, or even hundreds of people who can recite, memorize, and lecture this sutra, the proper Dharma will shine gloriously and brilliantly. This can be achieved only by truly putting it into practice, and not by just talking about it. This is the primary purpose of our reading, reciting, and studying the *Shurangama Sutra*.

我們研究《楞嚴經》，讀《楞嚴經》的主要因素及目的。

又說偈曰：

棄儒就釋向上達
不問朝政亂如麻
一心收拾歸家路
萬緣放下赴蓮華
九品高登菩提位
七日圓成無上法
徑中捷徑徑又徑
普攝群機你我他

「棄儒就釋向上達」：他把儒教放棄了，來學習佛法，很精進的力爭上游。

「不問朝政亂如麻」：南宋那時雖粉飾昇平，但亦很亂，秦檜殺了岳飛，其中勾心鬥角、亂七八糟的事情不知有多少，他都不管了。

「一心收拾歸家路」：他一心要回到極樂世界去。

「萬緣放下赴蓮華」：把榮華富貴、功名利祿、親戚朋友等萬緣都放下，想到極樂世界蓮華化生。

「九品高登菩提位」：他到那地方有九品：上上品、上中品、上下品、中上品、中中品、中下品、下上品、下中品、下下品。每一品裡分出三品，上品有三品，中品有三品，下品有三品共九品。九品裡每一品又分出九品，共八十一品。上上品是最高的，你要能修到上上品，就花開就佛，悟無生法忍。下下品就反要在蓮華蕊裡住很久的時間，也許一個劫、二個劫、三個劫都不一定的。「菩提位」就是覺道的位子，就是成佛。

Another verse goes:

*Uninterested to be involved in the messy state of government affairs.
Single-mindedly, he paves his way to the Pure Land home;
Letting go of the myriad matters, he departs for the lotus bloom.
Aspiring for the higher nine grades of Bodhi positions,
He perfects the supreme Dharma within seven days.
The shortest of all shortcuts to the Way,
Universally gathering in all—you, me, and them.*

Commentary:

Leaving Confucianism for Buddhism, he strives to advance further. He gave up Confucianism and focused on studying Buddhism. He cultivated earnestly and vigorously, striving to advance further.

Uninterested to be involved in the messy state of government affairs. During the Southern Song dynasty, everything appeared calm and peaceful on the surface, but in reality, the situation was very chaotic. For example, Prime Minister Qin Hui killed Yue Fei. There were countless stories of how people covertly scheming and contending with each other. Wang put them all aside.

Single-mindedly, he paves his way to the Pure Land home. He wanted to return to the Land of Ultimate Bliss with all his heart and mind.

Letting go of the myriad matters, he departs for the lotus bloom. He left behind the myriad worldly conditions of honor, glory, positions, riches, relatives, and friends in order to be reborn by transformation in the lotus in the Land of Ultimate Bliss.

Aspiring for the higher nine grades of Bodhi positions. There are nine grades in the Pure Land of his rebirth:

upper superior, middle superior, lower superior;
upper medium, middle medium, lower medium,
upper inferior, middle inferior, lower inferior.

Each grade is further divided into nine sub-grades, so there are eighty-one grades in total. The upper superior is the highest. If you are able to attain rebirth in that grade, the lotus flower will blossom immediately, you will see the Buddha and attain patience with non-production of dharmas. With the lower inferior birth grade, one will stay in the lotus stamen for a long time, perhaps for one kalpa, two kalpas, or three kalpas, it is not for certain. The Bodhi stage is the position of one's Awakening, i.e., Buddhahood.

He perfects the supreme Dharma within seven days. If one can recite the Buddha's name single-mindedly, with one heart unconfused, for one day, two days, three, four, five, six, or seven

「七日圓成無上法」：若一日，若二日，若三日，若四日，若五日，若六日，能連續七日，一心不亂念佛，就能生到極樂世界花開見佛，這就叫無上法，見佛聞法，早成佛道。

「徑中捷徑徑又徑」：這個念佛的法門是捷徑中的捷徑。

「普攝群機你我他」：這個法門沒有偏心，你和阿彌陀佛有親戚關係，念佛能成佛；你和他沒有親戚關係，念佛也能成佛。他是無黨無派，沒有遠近親疏，人我是非。所以普攝群機，你也在內，我也在內，他也在內，你我他皆包括在內，旁人更不用講了。✻

days consecutively, one will be born in the Land of Ultimate Bliss and see the Buddha as well as the lotus blossoms. This is the supreme Dharma of seeing the Buddha, hearing the Dharma, and quickly realizing Buddhahood.

The shortest of all shortcuts to the Way: This Buddha-recitation is the shortcut among all shortcuts.

Universally gathering in all—you, me, and them: This Dharma door does not discriminate whether or not you are related to Amitabha Buddha—you can attain Buddhahood as long as you recite his name. He is not affiliated with any party. He is accessible to all—regardless of whether one is near or far, close or distant in kinship, self or others, right or wrong. That is why this Dharma door can universally gather everyone in—you are included, I am included, and they are also included—we are all are included, without exception. ✻

那麼在幾年前有修習這「四十二手眼」觀音法，有很多人對這種法都生了懷疑，說是：「我修了這麼久，也沒有覺得有什麼成就，是不是這個法不靈？」「我修了這麼久、一點靈感也沒有，大約我再修下去也沒有什麼用。」所以就生了一個厭倦的心，甚至於就不修這個法了。以為不修這個法，菩薩就受不了。為什麼呢？菩薩就著了急了：「啊！我快想法子叫他再修這個法吧。顯一顯神通，或者叫他得到一點感應。」不是的，不會的。

菩薩考驗我們，我們多數考不上的。我們考驗菩薩，菩薩根本就不須要考；因為這對菩薩是不增不減的。我們修這個法，是我們得到利益；至於菩薩，跟他是沒有關係的。所以你就不修、你就停止，菩薩一點也不著急。並不是說菩薩沒慈悲心，有人修法要不修了，他一點也不著急。因為自己生死要自己了，自己吃飯自己飽；菩薩不會替你吃飯的，菩薩不會替你了生死的。

—摘自宣公上人《華嚴經淺釋》十定品第二十七

A few years ago, some people began practicing the Guanyin Dharma door of the Forty-two Hands and Eyes. Many people have begun to have doubts about it, saying, “I have practiced it for so long, but I do not feel that I have accomplished anything. Is it ineffective? It’s probably pointless for me to continue.” They get tired and even pull back from practicing it. They are hoping that the Bodhisattvas will not be able to stand this and will think, “Let’s show these people some miracles so that they will quickly go back to practicing.” No, that will not happen.

When the Bodhisattvas test us, we fail most of our tests. Then, we try to test the Bodhisattvas, but they don’t need to be tested in the first place, because the test would be meaningless to them, nothing more or less than what is already there. When we cultivate this Dharma, we are the ones who receive the benefits. This has nothing to do with the Bodhisattvas; therefore, when you stop cultivating, the Bodhisattva is not the least bit panicked. You must liberate yourself from birth and death. Only you can make yourself full when you eat; the Bodhisattva can not eat for you, nor can they attain liberation from birth and death for you either.

—An excerpt from Venerable Master Hsuan Hua’s Commentary on Chapter Twenty Seven, “The Ten Samadhis,” of the *Avatamsaka Sutra*