



楞嚴咒句偈疏解

The Shurangama Mantra with Verse and Commentary

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539. PAN TAN JIA LU MI

宣化上人講解
國際譯經學院記錄翻譯
比丘恒順 修訂

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【頌】

大光明法結界成
頂禮慈悲衆中尊
所作皆辦邪歸正
菩提道果不減增

Verse:

*The Dharma of Great Brilliant Light establishes the boundary.
We bow in reverence to the Kind and Compassionate Ones who are
honored amongst the assembly.
All that's to be done has been accomplished, and the deviant have
returned to the proper way.
The fruition of the Bodhi Path only increases and never decreases.*

【解】：

「大光明法結界成」：作這個法，一切的妖魔鬼怪皆要老老實實，不可以作怪。一結上此界，盡虛空遍法界就大放光明，因為大放光明，佛的這種威德結成此界，在界內就要守規矩，在界外就不管了。這個界可以有十二大由旬，（大由旬是八十里，中由旬是六十里，小由旬是四十里）十二大由旬是九百六十里以內方圓，在此範圍內的妖魔鬼怪皆要守規矩，因為周圍已結上界了。

Commentary:

The Dharma of Great Brilliant Light establishes the boundaries. Once this Dharma is carried out, all the strange demons and ghosts have to behave themselves and cannot make mischief. Once the boundaries are established, great brilliant light is emitted throughout all of space and the Dharma Realm. Because this great light is emitted by means of the Buddha's awe-inspiring virtue, the boundaries have been established. And all within these boundaries, must be well-behaved. One does not try to manage those outside the boundaries. These boundaries can extend as far as twelve large *yojanas* (a large *yojana* is eighty *li*, a medium *yojana* is sixty *li*, and a small *yojana* is forty *li*). Twelve large *yojanas* is equivalent to a circle with a diameter of 960 *li*. Within the circumference, all strange demons and ghosts have to be well behaved. This is because this is the area where the boundaries have been set up.

We bow in reverence to the Kind and Compassionate Ones who are honored amongst the assembly. This refers to the Sangha Jewel upholding the Dharma. The Buddha's past vows state, "If there are Sanghans who

「頂禮慈悲衆中尊」：這是僧寶來作法，因為佛當初的願力：「如果有僧寶持戒律清淨，能做一位真正佛的弟子，他就有此權力來作法結界。」所以衆中尊就是僧寶。

「所作皆辦邪歸正」：他想要做什麼皆可以做到，故「邪歸正」，一切邪魔鬼怪外道皆皈依正法。

「菩提道果不減增」：他修行這是立功立德，所以他能幫助人，降伏天魔，制諸外道，又能救度一切衆生，所以菩提道果不減增，不會一天比一天少，只有增加。所以這也是修行立功立德很好的方法。❀

uphold the moral precepts purely and strictly, and act as true Buddhist disciples, then they will have the authority to carry out the Dharma and to establish the boundaries.” Therefore, the Honored Ones amidst the assembly simply refers to the Sangha Jewel.

All that's to be done has been accomplished, and the deviant have returned to the proper way. Whatever they (the Sangha Jewel) wanted to be done has been accomplished. Therefore, “the deviant have returned to the proper way.” All the evil demons, strange ghosts, and those of heterodox paths have taken refuge with the proper Dharma.

The fruition of the Bodhi Path only increases and never decreases. Through cultivation, one establishes merit and virtue. In this way, one can help others, subdue the celestial demons, manage those on heterodox paths, and rescue all living beings. Thus, “the fruition of the Bodhi Path only increases and never decreases.” There is no way it would ever become less and less each day. Rather it will only increase! Therefore, this is a very good method to create and establish merit and virtue. ❀

佛陀十大弟子 The Ten Great Disciples of Shakyamuni Buddha

「多聞第一」阿難尊者

阿難是梵語，翻譯過來就叫慶喜。

佛這一生所說的法，阿難都是記得清清楚楚。因為他的記憶力特別好，所以說他「博聞強記」。

當阿難出家的時候請問於佛：「什麼叫吉凶？」

佛當時也很簡單地、很平實地答覆他說：「這沒有什麼，你能持戒這就是吉，你不持戒而犯戒這就是凶。」佛在世的時候，比丘都要持戒。持戒就是吉祥如意，不持戒就是凶，就是不吉祥。能持戒津就能逢凶化吉，遇難呈祥。不持戒津，吉也化成凶，祥也化成不祥。所以持戒津是很要緊的。由這兩句話，我們知道人要「諸惡莫作，衆善奉行」就是吉。若「諸惡去做，衆善不行」就是凶。

總而言之，做善就降祥，做不善就降殃。因為這樣，我們人人都應該量力而為去做種種善事。

The Venerable Ananda— Foremost in Erudition

Ananda is Sanskrit and means “Rejoice or Bliss.”

Ananda clearly remembered all the Dharma that Buddha had taught throughout his life. Since he had a superior memory, he was known for his erudition.

When Ananda left home, he asked the Buddha, “what is auspiciousness and what is misfortune?”

The Buddha answered calmly and genuinely, “It’s not a difficult question: it is auspiciousness when you uphold the precepts and it is misfortune when you don’t and even violate the precepts.” When the Buddha was alive, all bhiksus should uphold the precepts. Upholding the precepts means auspicious good fortune, and not doing that means misfortune. Upholding the precepts naturally transforms difficulties and disasters into auspicious situations, but not upholding the precepts could transform the auspiciousness to misfortune. Therefore, it is crucial to uphold the precepts. From the Buddha’s answer, we should know that it is an auspicious moment if we offering up all good conduct, and refraining from all evil, while it is misfortune if we do evil things but not good deeds.

In essence, auspiciousness comes from wholesome conduct and misfortune from evil deeds. Everyone should do what one is capable of to cultivate wholesome acts.