



# 無障礙王佛名的不可思議力量

## The Inconceivable Power of the Buddha King Without Impediment

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呂明賜 英譯

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### 一、經中宣說：重罪滅除，功德難思

《佛說十二佛名神呪校量功德除障滅罪經》云：

「若善男子善女人犯四重五逆、誹謗三寶及犯四波羅夷，是人罪重，假使如閻浮履地變為微塵，一一微塵成於一劫，是人若有若干劫罪，稱是一佛名號、禮一拜者悉得滅除，況復晝夜受持讀誦憶念不忘者，是人功德不可思議。」

### I. As Stated in the Sutra: Heavy Offenses Eradicated, Inconceivable Merits Attained

*The Sūtra of the Names of Twelve Buddhas, Their Sacred Mantras, and the Measured Merits of Eliminating Obstacles and Eradicating Offenses* says:

“If a good man or woman commits the four major offenses (killing, stealing, sexual misconduct, and false speech,) or the five heinous acts (killing one’s father, killing one’s mother, killing an Arhat, shedding the Buddha’s blood, and causing

【白話】假若有善男子、善女人，犯四重罪（即殺生、偷盜、邪淫、妄語）、五逆罪（殺父、殺母、殺阿羅漢、出佛身血、破和合僧），誹謗三寶（佛、法、僧），犯四波羅夷（犯僧人四重戒，淫、盜、殺、妄語），是人罪孽甚深。縱使把閻浮提洲的大地磨成微塵，一微塵就一劫。但只要能稱一佛名號、禮一拜，其人數劫罪業盡消。況且晝夜受持、讀誦、憶念不忘者，其人功德是不可思議。

## 二、此佛名號：功德全備，光明無礙

《佛說佛名經》卷第一云：

「若有善男子善女人，信心受持讀誦彼佛及菩薩名，是善男子善女人，超越閻浮提微塵數劫，得陀羅尼，一切諸惡病不及其身。」

【白話】如果有善男子、善女人，能至心受持、讀誦那位佛及菩薩名號，那麼，是善男子、善女人，他們就會超越閻浮提洲微塵數劫，得陀羅尼，並且一切諸惡病不生。

【註】兩部經所述佛名略有異，實為同佛，皆是授記菩薩「無比」成佛。譯名差異，乃因不同翻譯者所致，今註明以免混淆。

## 三、名號最尊

《佛說佛名經》第五〇三尊佛名全稱：

南無放光世界中，現在說法，虛空勝，離塵，無垢塵，平等眼，清淨功德幢，光明華、波頭摩琉璃光，寶香象身，勝妙羅網莊嚴頂，無量日月光明照，莊嚴願上，莊嚴法界善化，無障礙王佛。

division in the Sangha,) slanders the Three Jewels (the Buddha, the Dharma, and the Sangha,) or violates the four parajikas, (the four parajika offenses of monastics—sexual conduct, stealing, killing, and false claims of spiritual attainment), their karma is extremely heavy. If the earth of Jambudvīpa were ground into dust, and each particle were one kalpa, such would be the measure of their offenses. Yet by reciting this Buddha's name once and making one bow, all their offenses will be eradicated. How much more so if they uphold, recite, and recollect it day and night—their merit is truly inconceivable.”

## II. This Buddha's Name: Complete in Virtue, Radiant, and Unobstructed

*The Sūtra of the Buddha Proclaims the Names of the Buddhas* states:

“Good men and women who sincerely uphold, recite, and read the names of that Buddha or Bodhisattva will transcend kalpas as numerous as dust motes in Jambudvīpa, attain dhāraṇīs, and never be afflicted by severe illnesses.”

**Note:** The Buddha's name differs slightly between the two sutras but refer to the same Buddha, as both texts describe a prediction of Buddhahood being given to the Bodhisattva Wubi (Peerless). Different interpretations of the Sanskrit by the translators of the respective texts account for the variation. This clarification is being made to prevent confusion.

## III. The Most Honored Name

The full name of the Buddha #503 in *the Sutra of the Buddha Proclaims the Names of the Buddhas* is:

**Homage to the Buddha, who is now teaching the Dharma in the world called Emanation of Light, named Supreme Space, Transcendence of Affliction, Undeiled Sense Objects, Eyes of Impartiality, Banner of Pure Merit and Virtue, Brilliant Flower, Exquisite Red Lotus of Vaidūrya Light, Jewel Body of the Fragrant Elephant, Splendid Crown with a Supreme and Wondrous Net, Illumination of the Infinite Radiance of the Sun and Moon, Superior and Magnificent Vows, Skillful Manifestations that Adorn the Dharma Realm, and King Without Impediment.**

#### 四、日課

每日要至誠懇切來稱念、頂禮這一位佛三拜，日夜不忘這位佛，並建議每日至誠念這位佛名號108遍（念得清楚、聽得分明，約30至40分鐘）。

如此行持，如經所云：

「閻浮提微塵數劫所積之重罪，悉皆滅除，必獲不可思議諸佛功德、得證無量三昧與陀羅尼，一切諸惡病不及其身。」

【白話】若能這樣行持的話，就像經上說的，閻浮提微塵數劫以來所造的重罪，都可以滅除。必定獲得一切不可思議諸佛功德、證得無量三昧與陀羅尼，一切諸惡病不得侵擾其身。

又能以諸善根迴向法界，是時即得滅一切諸罪、得淨一切業障，即得具足成就莊嚴一切佛土、成就具足無畏，復得具足莊嚴身相（佛身的相好莊嚴）

#### 體悟

很多修行人一輩子從來沒有拜過《萬佛寶懺》；或者有人拜了三十年的《萬佛寶懺》，仍是視而不見，心中毫無印象。更何況是在平日的修行中，會進一步的受持、讀誦或頂禮諸佛的名號？

我業障深重，需要經過很多年的修行。三十五年前出家，第一次禮拜《萬佛寶懺》，但幾乎對佛號沒有什麼印象；過去二十二年，我每一年都會帶領萬佛懺法會；我也背誦這個佛號有五年了。直到今年，這次萬佛懺的最後一週，我才驚覺其妙難思——萬佛功德總攝於名號之中。有善根者，若能受持、讀誦、憶念不忘，何患不速成佛？

#### IV. Daily Practice

Each day, wholeheartedly recite this Buddha's name and bow to him three times. Maintain mindfulness of the Buddha day and night. It is recommended to sincerely recite this Buddha's name 108 times daily (articulate clearly and listen attentively, it should take approximately 30–40 minutes).

As the sutras state, by practicing in this way, all karmic offenses accumulated over kalpas equal to the number of dust particles in Jambudvīpa will be entirely eradicated. One will certainly attain the inconceivable merits and virtues of all Buddhas, realize immeasurable samādhis and dhāraṇīs, and never become affected by serious illness.

Moreover, by dedicating all roots of goodness to the Dharma Realm, one immediately eliminates all offenses, purifies all karmic hindrances, perfectly adorns all Buddhalands, attains complete fearlessness, and acquires the perfect and splendid hallmarks and fine features of a Buddha...

#### Insight:

Many cultivators may have never bowed the Ten Thousand Buddhas Repentance. Others may have bowed the repentance for thirty years, yet they still overlook it and have no lasting impression of it in their hearts. How much less likely, then, that they would go further to uphold, recite, or bow to this Buddha's name as part of a daily practice?

My karmic hindrances are profoundly heavy, so I needed many years of cultivation. When I left the home-life thirty-five years ago, I bowed the Ten Thousand Buddhas Repentance for the first time, but retained almost no recollection of it. For the past twenty-two years, I have led the annual Ten Thousand Buddhas Repentance, and I have been memorizing and reciting this Buddha's name for five years. It was not until the final week of this year's repentance ceremony that its inconceivable wonder dawned on me: all the merits and virtues of the ten thousand Buddhas are fully encompassed within this Buddha's name. If those with roots of goodness can uphold, recite, and mindfully recollect it without forgetting, how could they not swiftly realize Buddhahood?

The section on Making Great Vows of the Ten Thousand Buddhas Repentance Ritual states:

萬佛懺〈陳大願〉云：  
「諸佛世尊，所有一切，身心功德、依正莊嚴，我及眾生，願皆成就！」

從凡夫之地，若想在今生能高登上品上生的蓮位，乃至想要成就諸佛功德與莊嚴，如果不受持佛的名號，是很難的！

在這個末法，修行人即便在生命將盡，也難免會罹患重病，甚至失智、精神錯亂、癱瘓。這都是因為他們一生修行，沒有能成就清淨功德所致。所學經教、所修行門，都無法獲得這位佛所具的「清淨功德幢」；這是因常常善惡夾雜，煩惱罪根纏繞，不能離相而種植善根。

然而，若能至誠稱念這位佛，必得佛光照觸，即刻能令心生起如虛空的殊勝德，顯現離塵相、無垢染、平等視一切等等的自性功德。

一切眾生的問題、煩惱、習氣、毛病，都可以被無障礙佛名的功德，一一取代。

慈悲廣大如法界，  
受持障除成佛德！  
普願見聞同受持，

*“May I and all beings accomplish all the physical and mental virtues and the adornments of both the proper and dependent retributions of all World-Honored Ones!”*

From the standpoint of an ordinary being, if one wishes in this very life to be reborn in the highest grade of lotus in the Pure Land, or to attain the virtues and splendor of the Buddhas, it is difficult indeed—unless one upholds the name of this Buddha.

In this age of the Dharma’s ending, it is not uncommon for practitioners to suffer severe illnesses at life’s end, such as dementia, mental disorders, or paralysis. This is because their lifelong cultivation has failed to generate pure merit. The teachings they have studied and the practices they have undertaken cannot yield the “banner of pure merit” possessed by this Buddha, as they frequently intermingle good and evil, entangle themselves in their afflictions and roots of offenses, and fail to cultivate roots of goodness while being unattached to appearances.

However, one who can sincerely recite this Buddha’s name will bask in his light, revealing the wondrous qualities of emptiness in one’s mind—the virtues of one’s inherent nature of being free from dust, undefiled, and seeing all equally.

Living beings’ troubles, afflictions, habits, and faults can all be resolved by means of the merit from the name of the Buddha Without Impediment.

*Boundless compassion, vast as the Dharma Realm—  
Upholding this name eliminates obstacles and leads to the realization of the Buddha’s virtues.  
May all who see and hear this likewise uphold it,  
Ending suffering, attaining joy, and joining the sages. ❀*

結跏趺坐，乃是教我們容易入定。你能行時入定，坐不坐都可以的。入定的境界是沒有任何的妄想，心中一念不生、一塵不染。若能行住坐臥，一念不生、一塵不染，那就是在用功；並不一定是坐在那裏，才真是用功。

——宣公上人

**It is easier for you to enter samadhi when you meditate in full lotus posture. If you can do so even while walking, you do not need to sit in this position. When you enter samadhi, you are free from discursive thoughts. No thoughts arise and no dust defile your mind. So, if you have no thoughts and defilements while walking, standing, sitting, and lying down, then you are cultivating diligently. You don’t have to sit motionlessly in order to cultivate.**

— By Venerable Master Hua

