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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷九】 ROLL NINE

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

「若作聖解，即受群邪」：你要是認為你自己證果了，那就快囉！快到什麼地方去了？就快到地獄去了，你證了地獄的果了。

阿難。如是十種。禪那現境。皆是色陰。用心交互。故現斯事。

「阿難，如是十種禪那現境」：像以上所說這十種的禪那，這種靜慮所現的境界，「皆是色陰，用心交互」：這都是屬於色陰，因為用心互相這麼研究它，到了極點，「故現斯事」：所以就有時會現出這樣的事情，這樣的境界來。

衆生頑迷。不自忖量。逢此因緣。迷不自識。謂言登聖。大妄語成。墮無間獄。

「衆生頑迷，不自忖量」：衆生頑固不化，愚迷不醒，也不自己忖量忖量自己是在什麼程度上。「逢此因緣，迷不自識」：遇著這種的境界，這種的因緣，愚癡而不認識這種魔的境界，「謂言登聖」

：自己就說我現在已經成了佛，開了悟，證了果了。啊！你說怎麼樣啊？這「大妄語成，墮無間獄」：這真是打大妄語，這就是打最大的妄語。打這種妄語，說自己就是成佛了，這決定下地獄的，墮落到無間地

But if he considers himself a sage, then he will be vulnerable to the demons' influence. If he thinks he has attained the fruition of a sage, he will soon find himself in the hells. He will attain the fruition of the hells.

Sutra:

Ananda, these ten states may occur in dhyana as one's mental effort interacts with the form skandha.

Commentary:

Ananda, these ten states described above **may occur in** the still contemplation of dhyana **as one's mental effort interacts with the form** skandha. These states involve the form *skandha*. When the mind interacts with and investigates the form *skandha* to the ultimate, one may experience such states.

Sutra:

Dull and confused living beings do not evaluate themselves. Encountering such situations, in their confusion they fail to recognize them and say that they have become sages, thereby uttering a great lie. They will fall into the Relentless Hells.

Commentary:

Dull and confused living beings do not evaluate themselves. Living beings are stubborn and intractable, and they do not wake up from their delusions. They do not take stock of themselves to see what level they are at. **Encountering such situations,** such demonic states, **in their muddled confusion they fail to recognize them and say that they have become sages.** They claim, "Oh, I am a Buddha! I am enlightened; I've attained sagehood," **thereby uttering a great lie.** They are really telling the greatest lie. **They**



獄裏去。【註七】

【註七】上人於一九八三年一月補述

我們這一切一切都要很謹慎，很小心，所謂「差之絲毫，謬之千里」。學佛學來學去，學得墮地獄了。爲什麼？就因爲沒能依教奉行，沒能真正不打妄語、不偷盜、不邪淫、不飲酒、不殺生；連五戒還都持不住，你總想要成佛，豈有這個道理！

你首先一定要戒殺。戒殺不是說我吃吃齋，這就算戒殺了，不是說我親手沒有殺過生；這不算沒有犯殺戒，必須要你心裏對人 不生瞋恨，可是這是不容易的。

我今天沒有說嗎，你看我這殺心也是很重的？我說我要戒殺，要放生，我不殺生；我若殺生的話，我每一根毫毛都能變成飛箭，都能變成利刀，都能變成矛、鎗去刺，把人都刺死。我的毫毛就會那麼厲害，這殺性就那麼厲害，可是我不殺。爲什麼不殺呢？就因爲知道殺一切眾生，就等於殺菩薩，殺阿羅漢，破和合僧，出佛身血是一樣的，所以就不殺。

不偷盜。不合理的東西不告而取，這都是盜。人家不知道，我把這東西拿走了，這都算盜。這個盜有盜因、盜緣、盜法、盜業，在《梵網經》上也說得很清楚。殺生也有殺因、殺緣、殺法、殺業，也都說得很清楚。

不邪淫也是這樣，在心裏頭，在自性上，都不生淫欲的念頭，這才算。打妄語戒，在什麼情形之下也不要打妄語。飲酒戒，也不要飲酒。這個酒，你喝了它，它有一股刺激性，令你失去一種常性，失去一種智慧性；你失去智慧性，就會做愚癡的事情。

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will surely fall into the Relentless Hells.⁷

NOTE 7. THE VENERABLE MASTER'S EXPLANATION IN JANUARY, 1983

We have to be very cautious in all regards. As it's said, "If you're off by a hairbreadth in the beginning, you'll miss by a thousand miles in the end." We keep studying the Buddhadharma, but we end up falling into the hells. Why? Because we haven't really been able to follow the teachings. We haven't really been able to refrain from lying, stealing, sexual misconduct, taking intoxicants, and killing. If you can't even hold the five precepts, how can you think of accomplishing Buddhahood?

First of all, you must not kill. That doesn't simply mean eating vegetarian food.

"I haven't killed any creature with my own hands," you may say.

That doesn't necessarily mean that you haven't violated the precept of not killing. Holding this precept means that you must not even harbor anger toward people in your heart. That is not easy. As I said earlier, "I also have a strong urge to kill. But I want to stop killing; I want to liberate creatures instead of killing them. If I wanted to kill creatures, all the fine hairs on my body could turn into flying swords, sharp knives, lances, and spears to stab people to death. That's how fierce my fine hairs could be. That's how powerful the urge to kill is, but I'm not going to kill. Why not? Because I realize that killing living beings is equivalent to killing Bodhisattvas, killing Arhats, breaking up the harmonious Sangha, and shedding the Buddha's blood. That's why I don't kill."

Not stealing. Gaining something by improper means or taking something that does not belong to you without informing the owner is considered stealing. If you take something from its place without anyone knowing about it, you are stealing. The causes, conditions, methods, and karma of stealing are explained very clearly in the *Brahma Net Sutra*. The causes, conditions, methods and karma of killing are also explained clearly in that text.

Not engaging in sexual misconduct is also like that. This only works if you don't have thoughts of lust in your mind and your own nature. To hold the precept against lying, you mustn't lie under any circumstances. Nor should you take intoxicants. The stimulating effect of alcohol causes you to be unable to function normally. It also makes you lose your wisdom, and once that happens, you will do stupid things.

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