



大佛頂首楞嚴經淺釋

THE SHURANGAMA SUTRA WITH COMMENTARY

【卷九】 ROLL NINE

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

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口中好言諸佛應世。某處某人。當是某佛化身來此。某人即是某菩薩等。來化人間。其人見故。心生渴仰。邪見密興。種智消滅。

「口中好言諸佛應世」：邪魔幫助的這個人，歡喜說什麼呢？他就歡喜歷遊一切，用這個歷遊，談玄說妙，說得不知多玄妙。說什麼呢？他說：喔！現在諸佛都到世間來了，都來救人來了！「某處某人，當是某佛化身來此」：在什麼地方，哪一個人當是哪一個佛來的。他的變化身來到這個地方，救一切眾生來了。「某人即是某菩薩等」：或者某一個人，就是什麼菩薩。

好像吉利（Gary）他不是說：沙摩樓撒的弟子就說沙摩樓撒是菩薩？菩提薩埵，是不是啊？這豈有此理！你菩提薩埵？什麼菩提薩埵？鬼菩提薩埵！這真是騙人！菩提薩埵？我告訴你，佛、菩提薩埵他不會自己承認他是佛、是菩提薩埵的；也不會叫弟子去給他宣傳，說：「啊！我的 teacher（師父）是菩提薩埵。」吉利！我沒有教你這麼講啊，你為什麼說你的 teacher 是佛？不可以這麼講的！我自己沒有講過嗎？我是鬼。你就說你的師父是個鬼就得了，我不願意做菩提薩埵，也不願意做佛。唉，真是可憐得很啊！這些人。

Sutra:

The other person is fond of saying that Buddhas are appearing in the world. He claims that in a certain place a certain person is actually a transformation body of a certain Buddha. Or he says that a certain person is such and such a Bodhisattva who has come to teach humankind. People who witness this are filled with admiration. Their wrong views multiply, and their Wisdom of Modes is destroyed.

Commentary:

The other person is fond of saying that Buddhas are appearing in the world. The person possessed by the demon likes to roam about, and then based on his adventures, he talks about strange and mysterious things. The things he says are so mysterious that no one can conceive of them. He says, "All the Buddhas have now come into the world to save people." He claims that in a certain place a certain person is actually a transformation body of a certain Buddha. "He's really Buddha So-and-so, whose transformation body has come here to save living beings." Or he says that a certain person is such and such a Bodhisattva who has come to teach humankind.

For example, one of my disciples says that the disciples of a certain teacher say that their teacher is a Bodhisattva. That's ridiculous. What kind of Bodhisattva? A ghost Bodhisattva. They're just cheating people. I'll tell you something: A real Buddha or Bodhisattva would never admit that he was a Buddha or a Bodhisattva. Nor would he let his disciples advertise for him, saying, "Our teacher is a Bodhisattva." I never told you



「來化人間」：說，「這是個菩薩啊！來教化人間來了。這末法時代，他來救我們來了。」「其人見故」：這個人因為是個小孩子的知見，也不懂佛法，一聽說這是菩提薩埵，「哦！這不得了，趕快去聽他說法，到那兒拜他做師父。」好像昨天就有一个人來盜法來了，我問他是誰的徒弟，他說是某某人的徒弟，就是這種情形。「心生渴仰」：渴仰就是羨慕。他心裏就生一種羨慕心，「啊！我幾時也拜一個菩提薩埵做師父，我到那地方去親近他，跟他學菩提薩埵這個法。他是菩提薩埵，當然教人都可以做菩提薩埵了。」所以「邪見密興」：這種邪知邪見，就一點一點祕密地生出來了。「種智消滅」：這個道種智、這一切種智——種種的智慧都消滅了，沒有了。這個智慧的種子都消滅了，你說危險不危險？【註一】

【註一】 上人於一九八三年一月補述

這個真理和不是真理，相差沒有多少，只是很微細的那一點，所以我們人很不容易有擇法眼認識，哪個是正法，哪個是邪法；哪個是善，哪個是惡的，不容易分別出來。可是我們要知道這個正的，他所行所作都是正大光明的；邪的，他盡行險僥倖，做一些見不得人的事情；善的，他是幫助人；惡的，他就是害人的。我們在這一點上認識了，就會明白了。

☸待續

to talk like that. Why do some of you say that your teacher is a Buddha? You must never speak that way about me. Haven't I told you I'm a ghost? Just tell them your teacher is a ghost. I don't want to be called a Bodhisattva or a Buddha. How pathetic those people are! Here the person says, "This is a Bodhisattva who has come to teach the world! He has come to save us in this Dharma-ending Age."

People who witness this are filled with admiration. Since they have childish views and don't really understand the Buddhadharma, they think, "Wow! He's a Bodhisattva! Fantastic! Let's hurry and go hear him speak the Dharma and ask him to be our teacher!" For example, yesterday someone came to steal the Dharma. I asked him who his teacher was, and he said it was So-and-so. That's the kind of situation this is referring to. They are filled with awe and admiration. "We'll take this Bodhisattva as our teacher, and study Bodhisattva Dharmas with him. Since he's a Bodhisattva, of course all the people he teaches can become Bodhisattvas, too." As a result, **their wrong views multiply**, gradually growing thicker and thicker, **and their Wisdom of Modes is destroyed.** Their Wisdom of All Modes and all their various kinds of wisdom are eradicated. The seeds of their wisdom are destroyed. It's that dangerous!

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There's not a very great difference between what is true principle and what is not true principle. It's a very subtle difference, and so it's not easy for us to have Dharma-selecting vision and to distinguish between Proper Dharma and deviant dharmas, or good and evil. If a person is proper, then everything he does will be open and upright. If he is deviant, then he will always be taking risks hoping to gain advantages; he will do disgraceful things. Good people try to help others, while evil people harm others. Once we recognize these points, we will have a clear understanding.

☸To be continued

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