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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

「敷座說法」：也是搭上個法座說法，「令其聽人，各知本業」：令所聽的人，每一個當時就覺得好像作夢似的，「啊！我前生是幹什麼的？喔，是給人看家的狗。」那個說我前生就是貓，那個說我前生就是雞，那個說原來我前生就是牛。啊！都不是人了。

「或於其處」：或者在什麼地方，「語一人言」：好像這個魔鬼就告訴一個人說，「汝今未死，已作畜生」：你前生是個畜生，是隻狗。你今生沒有死，已經又做狗了，又做畜生了。你不相信？「敕使一人，於後蹋尾」：叫一個人說：「我講話他不相信，你在後邊踩著他的尾巴，看看他能起來不能起來？」於是那個人，就用腳往地下一踩，啊！說踩他的尾巴。「頓令其人起不能得」：你說這個神通大不大？他說這個人有個尾巴，叫人一踩，這個人果然就站不起來，不能起來，所以他不信都要信了。「喔！他說我是畜生，現在真有尾巴了！要不然，怎麼他踩著，我就起不來身呢？」

「於是一眾，傾心欽伏」：大家一看，「喔！這真靈！你看，這個人沒死，他就知道他做畜生了。啊！這真是佛，這真是菩薩，這真是佛菩薩囉！」其實被鬼騙了，你還不知道！見了鬼，見了魔王，你當他是菩薩了，這真是顛倒眾生。這所有聽他講的人，都傾心欽伏。

Commentary:

He causes all of his listeners to think they know their karma from the past. Each person feels he knows, as if in a dream, what he was in his previous lives. One says, “Oh, in my last life I was a watchdog.” Another person says, “In my previous life I was a cat.” Someone else says, “In my past life I was a chicken.” Another person says, “In my past life I was a cow.” None of them were human beings.

Or he, the demon, may say to someone there, “You haven’t died yet, but you have already become an animal.” What does he say? He says, “You were a dog in your past life, and even though you haven’t died yet, you’ve become a dog again. Don’t you believe me?” **Then he instructs another person to step on the first person’s “tail.”** He says to someone else, “He doesn’t believe what I’m telling him. Go behind him and stand on his tail and then see if he can get up.” Then that person stamps his foot on the ground and says he is standing the first person’s tail, **and suddenly the first person cannot stand up.** Wouldn’t you say those were great spiritual powers? After the demon said the person had a tail and told someone to step on it, the person could not get up. The person has no choice but to believe. “He says I’m an animal, and now I really do have a tail. Otherwise, how could he step on it and prevent me from standing up?”

At that, all in the assembly pour out their hearts in respect and admiration for him. “It’s magic,” they say. “He knows the person is going to be an animal even before the person has died. He must be a Buddha or a living Bodhisattva.” Actually, they’ve been duped by a ghost and don’t even realize it. They see a ghost or a demon king, and mistake it for a Bodhisattva. Living beings are really upside down.



「有人起心，已知其肇」：在這個時候，有一個人想：「怎麼這樣？不會有這個道理吧？」心裏這麼生懷疑心，這個魔鬼就知道了，說：「喂！你不相信我講的啊？」已知其肇，就是知道他那個開始，知道他心裏講什麼。所以這些人一看：「哦！這真是菩薩，我心裏沒講出來的話，他都知道。哦！我才生這麼一個懷疑的念頭，他就說出來了，啊！這不得了，以後再不能不信了！」連不信的人也信了。就怎麼樣呀？

「佛律儀外，重加精苦」：他說佛的戒律不夠，我現在給你們再立一個新戒律。我要教你們做一個新佛！我創一個新佛教，以前那是舊的，沒用了。現在科學時代，什麼事情都要維新改良，原子時代的舊腦筋用不著了，舊佛教也不應該用了。他把佛教都改了，所以又可以做長老，又可以做什麼比丘，什麼都可以了。

宗教，有古老的、有時髦的。古老的宗教，沒人相信；時髦的東西，人人都趨之若狂。佛所講的法，最重要的就是戒律。我們現在這一些人，認為佛真是古老，要找一個時髦的東西；所以一找，就找到魔王的窟窿裏去了。無論哪一個旁門左道，他們都離不了貪欲，貪而無厭；這種欲，是損人利己，要把其他的人都傷害了，而利益自己。

我不能對你們說我們萬佛城一定是正法，一定是怎麼樣。但你們跟著我這麼多年，所有的人，每一個都算上，我和你們哪一位要過所有的財產了？我叫你們哪一個把所有的財產都捐給廟上？有沒有這個事情？為什麼我不這樣子呢？就因為我很古老的，我要守戒律，我要尊重戒律。戒律是布施於人；不是儘叫人家布施給自己，自己不往外布施。

萬佛城所有的經濟來源，都是很自然的，沒有用過任何手段向人去捐錢的，我們不用手段。我們所來的經濟已經夠用了。你用手段去騙人的錢，這樣不是魔法，還是什麼？叫人家所有的財產，甚至於身家性命都捐給道場，這完全是一種邪知邪見。

我所以和他們不同的原因，就因為我不貪所有人的財產，我也不貪哪一個任何漂亮的女人，我也不貪名，什麼名我也不要。而且在外邊，我有個臭名，不是個好名；尤其是那些個妖魔鬼怪，

If someone has a doubt, the demon detects it immediately.

Someone in the assembly may be skeptical and think, "How can that be? It isn't reasonable." As soon as he starts to doubt, the demon knows it and says, "So you don't believe me?" These people take one look, "Oh! He's really a Bodhisattva! I didn't say what was on my mind, and he knew about it. He exposed my doubt. That's incredible." After that he doesn't dare to disbelieve.

He establishes intense ascetic practices that exceed the Buddha's moral precepts. He says, "The Buddha's Vinaya is not enough. I'm establishing a new Vinaya for you. I want you to be new Buddhas, and I am creating a new Buddhism. The previous one is obsolete and inapplicable. This is the scientific era, the nuclear age, and everything must be modernized and improved. The old way of thinking is no longer useful. The old Buddhism cannot be applied either." That is how he changes Buddhism. He says that people can be Elders or Bhikshus or anything they want.

[January 1983] There are old-fashioned religions and trendy religions. No one believes in religions they consider old-fashioned, but everyone chases madly after trendy things. Of all the Dharma spoken by the Buddha, the most important part is precepts. Nowadays, people consider the Buddha really old-fashioned, and they want to find something more up-to-date. Their search takes them right into the demon king's lair. None of the external sects are free from greed and desire. They are insatiable, and they desire to benefit themselves at the expense of others.

I cannot say that we at the City of Ten Thousand Buddhas are definitely in accord with the Proper Dharma. Nevertheless, I ask each of you who has followed me for so many years: Have I ever asked you to hand your wealth and property over to the temple? Why have I never done this? Because I'm very old-fashioned. I want to uphold and honor the precepts. The precepts tell us to give to others, not to demand that others give to us while we don't give anything to them.

At the City of Ten Thousand Buddhas, our revenue comes very naturally. We don't scheme for contributions. We receive enough income as it is. If you were to try to cheat people of their money, how would you be any different from demons? People who tell others to donate their personal and family wealth and their own lives to the Way-place are totally misguided. I'm not like them. I do not want anyone's wealth, nor do I desire any beautiful women. I want neither fame nor a good reputation. In fact, I have quite a notorious reputation, not a good one. The very mention of my name gives some people a headache, especially those goblins,



聽見我的名字，就覺得頭痛了。

「誹謗比丘」：他說，「比丘？什麼叫比丘啊？比什麼丘？」就這麼樣。又說：「你說他是個比丘，我說他是個泥鰍。」

「罵詈徒眾」：他隨便罵徒弟，你是個狗，你是個貓，或者你是個老鼠，或者你是個豬，就罵這個徒弟。這個徒弟一聽，啊！這是菩薩罵我，也承認了。啊！你說我是豬，就是豬；說我是狗，就是狗；說我是貓，就是貓，所以也不敢駁嘴了。你說這個真是！這個魔王的力量，你說多大！把人都迷得，他說什麼都相信。 待續

demons, ghosts, and freaks.

He slanders Bhikshus, saying, “Bhikshu? What’s a Bhikshu?” He makes fun of the name. He says, “You say he’s a Bhikshu? I say he’s a loach!” [A loach is a kind of carp. In Chinese, “Bhikshu” and “loach” end with the same sound.]

He also **scolds his assembly of disciples**. He scolds his disciples however he pleases. He may tell them, “You’re a dog,” or “You’re a cat,” or “You’re a rat,” or “You’re a pig.” The disciples hear his scolding and accept whatever he says, thinking he is a Bodhisattva. “You say I’m a pig, so I’m a pig.” “You say I’m a dog, so I’m a dog.” “You say I’m a cat, so I’m a cat.” They don’t dare talk back. This demon king has such tremendous power that he manages to delude people into believing everything he says.

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「不生貧窮」：他不生到貧窮的家庭裏去。「卑賤醜陋」：也不會給人做下人；下人，就是做工人的，賺的錢也很少，做那工作很低很低的。也不會醜陋；醜陋，就相貌很不好看。

衆生樂見。如慕賢聖。
天諸童子。以為給使。

「衆生樂見」：那麼你修行菩薩道，也沒有病、也沒有憂惱、也不窮、也不卑賤、不醜陋，所以衆生就歡喜看見你。「如慕賢聖」：就好像仰慕聖賢、菩薩一樣的。「天諸童子」：這諸天上一切的童子。有天上的小孩子，「以為給使」：來給你做工人。 待續



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that is, if it has a black cast to it, it means he is going to encounter inauspicious events. On the other hand, if a person’s face is always bright and rosy, auspicious things will happen to him. Here, “fresh and clear” means their faces have an attractive rosy glow. **They won’t be born poor**, into a household plagued with poverty. They won’t be born **lowly** and have to work as someone’s servant doing menial tasks and not making very much money. They won’t be born **ugly**, with an unattractive countenance.

Sutra:

**Living beings will be happy to see them,
As if they were longed-for sages.
All the children of the gods
Will act as their messengers.**

Commentary:

Living beings will be happy to see them. If you cultivate the Bodhisattva Path, have no sickness or worries, and aren’t poor, lowly, or ugly, then living beings will be glad to see you. **As if they were longed-for sages**, Bodhisattvas. **All the children of the gods / Will act as their messengers.** They will work for you. To be continued