

# 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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口中常說。無因無果。一死永滅。無復後身。及諸凡聖。雖得空寂。潛行貪欲。受其欲者。亦得空心。撥無因果。

「口中常說無因無果」：說沒有因，也沒有果，你不要信因果，因果這是錯誤的，沒有這麼回事的。「一死永滅」：人死如燈滅，你死了就沒有了，「無復後身」：沒有來生的。「及諸凡聖」：他說也沒有凡，也沒有聖，那不過都是那麼講講而已。

「雖得空寂」：雖然這個人得到一種空寂的道理？空理，但是「潛行貪欲」：他偷偷地盡行淫欲。這個貪欲，就是淫欲。「受其欲者」：和他行過淫欲的這種人，「亦得空心，撥無因果」：受了這種魔氣，他也什麼都空了，沒有因、沒有果，不必信因果了。

此名日月薄蝕精氣。金玉芝草。麟鳳龜鶴。經千萬年。不死為靈。出生國土。年老成魔。惱亂是人。厭足心生。去彼人體。弟子與師多陷王難。

「此名日月薄蝕精氣」：這個是什麼呢？這就是日月的精華。日月有日蝕、月蝕。日月相交、相薄蝕的時候，有那一種的精氣，墮落到地上。「金玉芝草」：或者落到這個金子上，或者玉上，或者芝草上，「麟鳳龜鶴」：或者麒麟、鳳凰，或者是龜、鶴。「經千萬年」：它們活了千萬年了，「

Sutra:

He often says that there is no cause and no effect, that once we die, we are gone forever, that there is no afterlife, and that there are no ordinary people and no sages. Although he has obtained a state of empty stillness, he covertly indulges his greedy desires. Those who give in to his lust also adopt his views of emptiness and deny cause and effect.

Commentary:

He often says that there is no cause and effect. "Don't believe in the law of cause and effect," he says. "It's totally wrong. There is no such thing." He says that once we die we are gone forever. "Once you die, you are gone forever, just like a light that gets snuffed out." He says that there is no afterlife, and that there are no ordinary people and no sages. "There's no such thing as rebirth, nor are there common people or sages. Those are just figures of speech."

Although he has obtained a state of empty stillness, he covertly indulges his greedy desires. Although he's arrived at some sort of theory of emptiness, he indulges in lust on the sly. Those who give in to his lust adopt his views of emptiness. As victims of the demon's energy, the people who engage in lust with him also come to believe that everything is empty and deny cause and effect. They feel there is no need to believe in cause and effect.

Sutra:

This is an essence that was created during an eclipse of the sun or moon. Having fallen on gold, jade, a rare fungus, a unicorn, a phoenix, a tortoise, or a crane, the essence endowed it with life, so that it did not die for thousands or tens of thousands of years and eventually became a spirit. It was then born into this land and in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples

不死為靈」：因為不死，也成了精靈。「出生國土」：出生到這個國土裏，「年老成魔」：他因為年老成魔了，「惱亂是人」：就惱亂這個修道的、修定的人。「厭足心生」：時間久了，他也生一種厭煩的心，「去彼人體」：就離開他所附這個人的體了。「弟子與師多陷王難」：於是乎弟子和這個師父，就一起受王法的制裁了。

上人於一九八卅年一月補述

上人：你要用擇法眼來觀察，也用妙觀察智來觀察這種境界。你觀察，但不要執著到這個上，說：「我在觀察。」妙觀察智就像個鏡子，和大圓鏡智差不多的。不過大圓鏡智是不動不搖的，現出來一切的諸法實相。妙觀察智是用一種觀察的力量，才能知道清楚。那麼你能用客觀的態度，就不落這一種偏見。你認識這種境界，就不被它轉。

弟子：我有一個問題，孫悟空是從石頭裏頭生出來的。那石頭怎會生出這隻猴子？是因為這石頭經過幾萬年的日月精華以後，就會有這種現象發生？像孫悟空這種情形，是不是跟經文上講的是一樣？就是這些金玉芝草，麟鳳龜鶴吸取了日月薄蝕精氣，變成這些魔。從書本上看，孫悟空好像還有一點善根，知道生死輪迴是很痛苦，所以經過八百年後，就跑去求道，學各種法術，後來又變成佛教的護法。

像孫悟空這還是好的例子，可是這裏說這些精靈鬼怪，牠們年老時就變成魔。在什麼情形之下，牠們老了會變成魔？因為魔好像是流氓似的，就做不好的事。是不是有的不會變魔，有的會變魔？因為有的是好的，有的不是好的。

**and the teacher will get in trouble with the law.**

Commentary:

What is this? This is an essence that was created during an eclipse of the sun or moon. When there is an interaction between the sun and moon, an eclipse of the sun and moon, an essence falls to the ground. Having fallen on gold, jade, a certain kind of rare fungus, a unicorn, a phoenix, a tortoise, or a crane, the essence endowed it with life, so that it did not die for thousands or tens of thousands of years and eventually became a spirit. It was then born into this land and in its old age has become a demon. It disturbs and confuses the good person who is cultivating samadhi.

But eventually, when it tires of doing so, it will leave the other person's body. It will cease to possess him. Then both the teacher and his disciples will get in trouble with the law. They will be restrained by the law.

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*Venerable Master:* You must use Dharma-selecting Vision and Wonderful Contemplative Wisdom to regard this kind of state. When you contemplate, don't get attached and think, "I'm contemplating." Wonderful Contemplative Wisdom functions like a mirror; it's similar to the Great Perfect Mirror Wisdom. However, while the Great Perfect Mirror Wisdom reveals the actual appearance of all dharmas effortlessly, Wonderful Contemplative Wisdom requires the power of contemplation in order to be clearly aware. If you can maintain an objective point of view, then you won't be ensnared by such improper views. If you recognize the state, then you won't be turned by it.

*Disciple:* I have a question. Monkey (in the book Journey to the West) was born from a rock. How did that rock give birth to a monkey? Can such phenomena occur after a rock has been exposed to the essence of the sun and moon over several tens of thousands of years? Is Monkey's case the same as that described in the Sutra? That is, there is an essential energy created during an eclipse of the sun and the moon, and it is absorbed by such things as gold, jade, a rare fungus, a unicorn, a phoenix, a tortoise, or a crane, transforming them into demons. From reading the book, it seems to me that Monkey had a few good roots. He knew that transmigration entailed a lot of suffering, and so after eight hundred years, he started on a quest for the Way. He mastered various spiritual arts and later became a Dharma-protector in Buddhism.

Monkey was an example of a good being, but here the text is talking about spirits, sprites, ghosts, and monsters who turn into demons in their old age. Under what conditions do they turn into demons when they get old? It seems that these demons are like bandits because they do evil. Is it the case that some turn into demons while others don't, because some are good and others aren't?