

# 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

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION

「去聖遠兮」，去聖就是離佛很遠了。「邪見深」，人人都有邪知邪見，沒有正知正見了，邪見太深了。「魔強法弱多怨害」，這時候魔是很強盛的，這佛法是很軟弱的。「多怨害」，互相你害我，我害你，這麼互相怨害。

「聞說如來頓教門」，要是聽見佛所說的正法眼藏這頓教的法門。「恨不滅除令瓦碎」，就恨不能即時把它都消滅了。好像那一塊瓦，把它拽碎了那麼樣，對佛法就仇視得這個樣子，我們現在就是這樣子。

所以我們在萬佛城住的人，每一個佛教徒的家庭裏不要有收音機，不要有電視，不要有音樂的唱片，把這個都要改了它。在萬佛城住的人，在百忙之中，無論怎麼忙，都應該參加早晚課、講經，不應該缺席的。在家人如果不能到廟上做，你可以在家裏做，也做早晚課、念念經、研究研究佛法。不要有空就看電視、聽收音機，搞得和一般外邊的人一樣。

萬佛城和外邊的世界不一樣，我們要不隨流俗所轉，各位在萬佛城，以佛法為主，以習經為主。誰能把《楞嚴經》先背會了，那我是特別高興的。在家也要讀誦《楞嚴經》、《法華經》，《華嚴經》。不然，你跑到萬佛城來，這有什麼意思，一點意思也沒有。你對佛法一點都不懂，說起什麼，你都不懂，那你在這地方是太可惜了。

讚歎姪欲。破佛律儀。先惡魔師。與魔弟子。

“Far indeed from the Sages of the past.” They are very far from the Buddhas. “Their deviant views are deep.” Everyone has deviant knowledge and deviant views; no one has proper knowledge and proper views. Their deviant views are too deep. “Demons are strong, the Dharma is weak.” In this age the demons prosper and the Dharma is very feeble. “Many are the wrongs and injuries.” You hurt me, and I hurt you. We hurt each other out of resentment. “Hearing of the door of the Tathagata’s Sudden Teaching.” If they hear of the Buddha’s Proper Dharma Eye Treasury, the Dharma-door of the Sudden Teaching, “they regret not destroying it as they would smash a tile.” They regret not being able to wreck it immediately, as they would smash a tile to bits. That’s how much they hate the Buddhadharma. This is the way we are now.

Therefore, we Buddhists who live at the City of Ten Thousand Buddhas (CTTB) should not keep radios, televisions, or musical records in our homes; we should get rid of these. No matter how busy we are, we should attend the morning and evening ceremonies and the Sutra recitations. We should not be absent from these activities. If you are a layperson and you cannot make it to the temple, you may do the morning and evening ceremonies, recite Sutras, and investigate the Buddhadharma at home. Don’t spend your spare time watching television or listening to the radio, being no different from people of the outside world.

CTTB is different from the outside world, and we should not let ourselves be influenced by the common crowd. All of you should devote your attention to the Buddhadharma and to studying and practicing the principles in the Buddhist Sutras. If you memorize the *Shurangama Sutra* first, that will make me extremely happy. Even at home, you should read and recite the *Shurangama Sutra*, the *Dharma Flower Sutra*, and the *Avatamsaka Sutra*. What’s the point of coming to CTTB if you don’t understand the Buddhadharma at all? It’s meaningless. If you don’t understand

姪姪相傳。如是邪精。魅其心腑。近則九生。多逾百世。令真修行。總為魔眷。

「讚歎姪欲」：怎麼能分別出他是魔呢？他不讚歎正修，讚歎姪欲。公開宣佈這個姪欲。「破佛律儀」：他說佛這個戒律都沒有用的，不要守佛的戒律，那是給小乘人守的。我們都是大乘菩薩、大乘佛。我們既然已經成佛了，所以不要守戒律了。「先惡魔師」：前面講的那些惡魔法師，「與魔弟子」：和魔王的弟子，「姪姪相傳」：互相宣姪，互相讚歎姪欲說：「啊！這是最好的、最妙的一個法門，真空妙有就在這裏頭啊！就是這個道理。」「如是邪精」：像這一類的邪精，哪一類呢？就讚歎姪欲的這個邪魔。「魅其心腑」：因為有邪魔迷住他的心竅，所以他就貪圖姪欲，也就公開宣姪。就是因為魔入他的心竅，被魔魔住了。

「近則九生」：往近來說，就是九生。什麼叫一生呢？說人由生到死是一生？不是的。這一百年算一生，這九生就是九百年。「多逾百世」：往多了說，就超過一百世。多少是一世呢？這一世就是三十年，三十年算一世。那麼這一百世就是三千年。那個九生就是九百年，這個百世是三千年。

「令真修行，總為魔眷」：要是往近來說就是九生，這個修道人就會做魔的眷屬了；要是往遠了來說，就要一百世以後，才做魔眷屬。因為雖然他被魔迷住了，要經過多幾個生世，時間久一點，他才能正式參加這個魔的眷屬。若不夠這個時候，他的性還沒有完全變成那個魔性。你知道魔是什麼變的？魔也就是這些個不正當的人去做的。他們不正當就會做魔

anything and you have no idea what people are talking about during discussions, then your being here is too pitiful.

Sutra:

**They praise lust and break the Buddha's moral precepts. The evil demonic teachers and their demonic disciples that I just discussed transmit their teaching through licentious activity. Such deviant spirits take over cultivators' minds, and after as few as nine lives or as many as a hundred generations, they turn true practitioners entirely into followers of demons.**

Commentary:

**They praise lust.** How can one tell if someone is a demon? Demons do not praise proper methods of practice. They praise lust and openly advocate sex. **And they break the Buddha's moral precepts.** They say, "The Buddha's precepts are useless. Don't keep them. The Buddha's precepts were for adherents of the Small Vehicle to practice. We are Great Vehicle Bodhisattvas, Great Vehicle Buddhas. Since we have already become Buddhas, we don't need to hold the precepts." **The evil demonic teachers of Dharma and their demonic disciples,** the disciples of the demon kings, **that I just discussed transmit their teaching through licentious activity.** They practice lust with each other and praise it, saying, "It is the finest and most wonderful Dharma door. The principle of true emptiness and wonderful existence lies right within this." **Such deviant spirits,** that is, those who extol lust, **take over cultivators' minds.** Because the cultivators' minds are confused by the deviant demons who have possessed them, they crave sex and openly advocate lust. It's all because the demons have taken over their minds.

**And after as few as nine lives or as many as a hundred generations, they turn true practitioners entirely into followers of demons.** At the minimum, it takes nine lives. What does one "life" mean? Is it the period from a person's birth until his death? No. Rather, it refers to a period of a hundred years. Therefore nine lives is nine hundred years. At the most, it takes over a hundred generations. One generation represents thirty years, and so a hundred generations is three thousand years. It takes a minimum of nine lives to turn a true cultivator completely into a member of the demon's retinue.

At the other extreme, it might take as long as a hundred generations from the time the demon confuses him until he becomes part of the demon's retinue. Although he has been confused, he still has to pass through several more lives. Only after a long time does he officially join

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