

# 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

命終之後。必為魔民。失正遍知。墮無間獄。

「命終之後」：等到九生，或者一百世，他命終後，「必為魔民」：必成魔民，他不能做魔王去，因為這魔王就一個。你到哪兒做魔王去？沒有那麼多。只可以做個魔民，做魔王眷屬的老百姓。「失正遍知」：他失去這正知正見，就變成邪知邪見，他就隨著魔王去行事了。「墮無間獄」：將來他魔福享盡，壽命終的時候，還要墮無間獄去。

汝今未須先取寂滅。縱得無學。留願入彼。末法之中。起大慈悲。救度正心。深信衆生。令不著魔。得正知見。我今度汝。已出生死。汝遵佛語。名報佛恩。

「汝今未須先取寂滅」：阿難！你現在先不要入涅槃，你要在這世界上替我教化眾生的。「縱得無學」：你現在縱然是得到無學這個果位了。現在阿難證到二果，還沒正式得到無學位；可是這種修行的道路，他是明白了，所以他現在是已經可以列到無學的位上了。「留願入彼」：你要保留你這種慈悲的願力，到那個地方去，什麼地方呢？「末法之中」：到將來正法已過，像法已轉，末法的時候，「起大慈悲」：你要發大慈悲心。阿難發大慈悲心幹什麼呢？「救度正心」：救度一切正心的眾

Sutra:

**When their lives are over, they are bound to end up as one of the demonic hordes. They will lose their proper and pervasive knowledge and fall into the Relentless Hells.**

Commentary:

**When their lives are over**, when the allotted time has passed, anywhere from nine lives to a hundred generations, and the practitioners die, **they are bound to end up as one of the demonic hordes.** They cannot become demon kings, since there is only one king. There are not that many demon kings. They can only become run-of-the-mill demons, common citizens of the demon populace. **They will lose their proper and pervasive knowledge.** They will lose proper knowledge and views and will have only wrong knowledge and views; and they will follow along in the deeds done by the demon king. **And** eventually they will **fall into the Relentless Hells.** After they use up their blessings as demons, their lives will end and they will fall into the hells.

Sutra:

**You need not enter Nirvana yet. Although you are completing your attainment to the level beyond study, hold nonetheless to your vows to enter the Dharma-ending Age. Bring forth great compassion to rescue and take across living beings who have proper minds and deep faith. Do not let them become possessed by demons. Help them instead to attain proper knowledge and views. I have already rescued you from birth and death. By venerating the Buddha's words, you will be repaying the Buddha's kindness.**

Commentary:

生。

「深信眾生，令不著魔」：你要度眾生，令眾生深信你，使令他們不被魔王所迷，不讓魔王得其方便。「得正知見」：你令這一切末法的眾生，就是你、我現在這些眾生，不是旁人，自己要警惕自己，自己要有正知正見。「我今度汝」：釋迦牟尼佛說，我現在度你阿難「已出生死」：你把這生死已經了了。現在你證到二果，將來證四果阿羅漢，你也都明白了，你的生死可以說是了了。

「汝遵佛語」：你現在聽佛的話，佛吩咐你做什麼事情，你不要忘了，你要秉遵佛所吩咐你的話，「名報佛恩」：這就是報佛的深恩了。

什麼是報佛恩哪？你只要聽佛的話，就是報佛恩了。我們現在想報佛恩，也就是聽佛的話。阿難報佛恩，阿難要聽話；我們報佛恩，我們也要聽話。我們聽釋迦牟尼佛的話，聽法師講經、講這個道理，你們也要聽話。所以最初我對某個弟子說：「你要聽話。」現在你們都要聽佛的話。我不是佛，但是我也要聽佛的話，你也要聽佛的話，我們千萬不要不聽佛的話！



“Ananda, **you need not enter Nirvana yet.** Don't enter Nirvana yet. Stay here in the world and teach and transform living beings on my behalf. **Although you are completing your attainment to the level beyond study, hold nonetheless to your vows to enter the Dharma-ending Age.** For all practical purposes, you have already attained the state beyond study.” (At this point Ananda has realized the second fruition of Arhatship, but has not yet actually attained the level beyond study. However, the path of cultivation to reach that accomplishment is clear to him, so he can be considered as having attained that level.) The Buddha says, “You should keep your compassionate vows. When the Proper Dharma is gone and the Dharma Image Age has passed, the Dharma-ending Age will come. At that time **bring forth great compassion to rescue and take across living beings who have proper minds and deep faith.** Ananda, you should bring forth a mind of great kindness and compassion and save living beings whose minds are proper in the Dharma-ending Age.”

“**Do not let them become possessed by demons.** Rescue living beings and cause them to have deep faith in you, so that they will not be confused by the demon kings. Do not allow the demon kings to have their way with people. **Help them,** the living beings in the Dharma-ending Age, **instead to be on guard and to attain proper knowledge and views.**” That means you and me, living beings right now, not anyone else. You should urge yourself on. Keep a proper attitude and outlook.

Shakyamuni Buddha says, “Ananda, **I have already rescued you from birth and death.** You have already ended birth and death. You are already a second stage Arhat, and you understand the way to reach the fourth stage of Arhatship, so for all practical purposes we can say that your birth and death is ended. **By venerating the Buddha's words, you will be repaying the Buddha's kindness.** Now listen to the Buddha's instruction; do what the Buddha tells you and don't forget it. By honoring and obeying the Buddha, you are repaying the Buddha's deep kindness.”

What does it mean to repay the Buddha's kindness? If we listen to the Buddha's instructions, we are repaying the Buddha's kindness. If we want to repay the Buddha's kindness, we must obey the Buddha. If Ananda wants to repay the Buddha's kindness, Ananda should listen to the Buddha. If we want to repay the Buddha's kindness, we should also listen to the Buddha. We should listen to Shakyamuni Buddha and to the Dharma Masters when they explain the Sutras and the principles. That's why at the very start I said you all should listen to the Buddha. I'm not a Buddha; I should also listen to the Buddha. No matter what, we shouldn't ignore the Buddha's advice.