

# 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

便作是解。此等世間。十方衆生。八萬劫來。無因自有。

「便作是解」：他就做這麼一種的見解。因爲他看不見八萬大劫以外的事情，所以他就做了一種的判斷。怎麼判斷呢？他說「此等世間，十方衆生」：啊！這所有十方的一切衆生，「八萬劫來」：在八萬大劫以來，「無因自有」：他們也都是沒有什麼因緣，就自己生出來的，自己就有了。

由此計度。亡正遍知。墮落外道。惑菩提性。

「由此計度」：由此他就旁計，向旁邊計度，「亡正遍知」：把這個正知、遍知都亡失了。「墮落外道」：就會墮落到外道裏邊去，「惑菩提性」：對這個菩提心性，他迷惑了。

二者是人。見未無因。何以故。是人於生。既見其根。知人生人。悟鳥生鳥。鳥從來黑。鵠從來白。人天本豎。畜生本橫。白非洗成。黑非染造。從八萬劫。無復改移。

Sutra:

**Therefore, he concludes that for the last eighty thousand eons living beings in the ten directions of this and other worlds have come into being without any cause.**

Commentary:

**Therefore, since he cannot see the events that occurred more than eighty thousand great eons ago, he concludes that for the last eighty thousand eons living beings in the ten directions of this and other worlds have come into being without any cause.** They just come into being by themselves, without any cause or conditions. They are born spontaneously.

Sutra:

**Because of this speculation, he will lose proper and pervasive knowledge, fall into externalism, and become confused about the Bodhi nature.**

Commentary:

**Because of this speculation, this conjecture that goes off-track, he will lose proper and pervasive knowledge, fall into externalism, join an external sect, and become confused about the Bodhi nature, the nature of the Bodhi-mind.**

Sutra:

**Second, perhaps this person sees no cause for the end of life. And why? Since he perceives the origin of life, he believes that people are always born as people and birds are always born as birds; that crows have always been black and swans have always been white; that humans and gods have always stood upright and animals have always walked on four legs; that whiteness does not come from**

「二者」：第二種是什麼呢？「是人見末無因」：第一種是見本無因，這種是見末沒有因。「何以故」：什麼緣故呢？「是人於生」：這個人於所有一切的眾生，「既見其根」：看見他們的根本，「知人生人」：他就自己好像開了悟似的，好像生了一個大智慧，他知道了。知道什麼呢？哦！這個人，生生世世都是做人，人總是生做人。「悟鳥生鳥」：他說鳥，生生世世都是做鳥的；人，生生世世都是做人。

上人於一九八三年一月補述

弟子：這個人既然可以看到二萬、四萬、八萬大劫的事情這麼久遠。為什麼他看不到人在六道中輪迴，又生到旁的眾生去？

上人：這個問題問得很有意思。你要知道他所看的，雖說是二萬大劫，其實只是一個虛妄在那兒管著。一念為無量劫，無量劫為一念。他覺得是二萬劫，其實這都不一定的。因為他這還是在虛妄的境界裏頭轉，是一種妄想在那兒支配他，才有這種妄境現出來，都不實在的。所以他看見豬，也是二萬大劫做豬。看見牛，也是二萬大劫都做牛來的。他覺得是這樣，其實這都不是正確的。要是正確的，真是二萬大劫，當然豬在六道輪迴裏頭，不是單單做豬呀！那麼他說都是這樣的，這已經證明他所有一切都是假的。他就說他看二萬大劫，這不一定就是二萬大劫了，這只是在他個人的一種感覺上，他覺得是這樣。

☞待續

**being washed and blackness does not come from being dyed; and that there have never been nor will there be any changes for eighty thousand eons.**

Commentary:

What is the **second** view? **Perhaps this person sees no cause for the end of life.** The first is that he sees no cause for the beginning of things, and here he sees no cause for the end. **And why? Since he perceives the origin of life,** the beginning of all living beings, **he believes that people are always born as people and birds are always born as birds.** Believing that he has been enlightened and has attained great wisdom, he thinks he knows. What does he think he knows? He says, "People are people in life after life, and birds are birds in life after life."

**Crows have always been black.** They are black to begin with; they don't have to be dyed that color. **And swans have always been white.** They are white from birth. **Humans and gods have always stood upright.** Humans and celestial beings all walk erect. **And animals have always walked on four legs.** Animals walk horizontally, with their four legs on the ground. This is all fixed. **Their whiteness does not come from being washed, and their blackness does not come from being dyed.** For example, crows are black, but they weren't dyed black. Also, swans did not have to be washed to become white. **And there have never been nor will there be any changes for eighty thousand eons.**

[January 1983]

**Disciple:** Since the person is able to see events that happened within twenty thousand, forty thousand, and even eighty thousand great eons, why is he unable to see people being reborn in other paths as they undergo transmigration?

**Venerable Master:** That's an interesting question. You must realize that although the text says he can see for twenty thousand great eons, he is actually under the influence of a false state. One thought is equivalent to limitless eons, and limitless eons are just one thought. He feels it is twenty thousand eons, but it may not really be that long; he is still caught up in a false state. Controlled by false thinking, he experiences a totally unreal state in which he sees pigs being pigs and cows being cows for twenty thousand eons. Although he feels that it's that way, his perception is not correct. If it were really twenty thousand eons, then of course pigs would undergo transmigration and would not remain as pigs during all that time! The fact that he claims that they do shows that it is totally false. Although he says that he can see for twenty thousand great eons, it's not necessarily such a long time. That's only what he thinks.

☞To be continued