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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

「烏從來黑」：烏鴉從來就是黑色的，也不需要墨染，牠就是黑色的。「鵠從來白」：鵠鳥生來就是白色的。「人天本豎」：人和天上的人都站著走，都豎起來走路的。「畜生本橫」：畜生是橫行的，就四條腿趴著在地上走，這都有一定的。「白非洗成」：這個白不是洗了，才變成白色的。「黑非染造」：這黑色的——好像烏鴉是黑色的——不是用顏色把牠染黑的；鵠這白色也不是你洗了，然後牠才變成白色的。「從八萬劫無復改移」：在八萬大劫以內，這都沒有改的，不改變的。

今盡此形。亦復如是。而我本來。不見菩提。云何更有。成菩提事。當知今日。一切物象。皆本無因。

「今盡此形」：這個人能看八萬大劫以內的事情，所以他說現在盡這個身形，「亦復如是」：也就像在這個八萬大劫以內的眾生一樣，沒有一個來源。「而我本來不見菩提」：他說，我本來也沒有看見菩提是什麼樣子，「云何更有成菩提事」：既然在八萬大劫以內，我都沒看見菩提是個什麼形相，我怎麼可以更有成菩提的這種事情呢？「當知今

Commentary:

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.**

Sutra:

He says: "As I now examine to the end of this life, I find the same holds true. In fact, I have never seen Bodhi, so how can there be such a thing as the attainment of Bodhi? You should now realize that there is no cause for the existence of any phenomena."

Commentary:

This person is able to see the events that occur within eighty thousand great eons, so **he says, "As I now examine to the end of this life, the life of this physical body, I find the same holds true."** Just like the living beings that he perceives within eighty thousand great eons, his body also has no source from which it comes. He says, **"In fact, I have never seen Bodhi.** I have yet to see what Bodhi looks like, **so how can there be such a thing as the attainment of Bodhi?** I've looked throughout the eighty thousand great eons and haven't even caught a glimpse of Bodhi, so why should I believe that it is possible to attain Bodhi? **You should now realize that there is no cause for the existence of any phenomena;** for no reason whatsoever, they come into being." Actually, he can only see within the range of eighty thousand great eons, and he has no idea of what occurs

日，一切物象」：他說應該知道這一切的物象，「皆本無因」：完全是沒有一種因緣，就生出來的。其實他只知道觀看八萬大劫以內的事情，而八萬大劫以外的事情，他不知道。

在佛住世的時候，有一個老人來這個廟上出家，佛不在廟上，到外邊去了。這一切的阿羅漢一看，這個老人大約有八十多歲了，也雞皮鶴髮，行步龍鍾的這麼樣子。

凡是來出家的人，這一切大阿羅漢，都要查一查他的前因後果。一看，這個老人在八萬大劫以內，沒有種過一點善根，一點好事他也沒有做過，於是乎，這些個大阿羅漢說：「你不能出家的，你因為沒有種善根。」莫道出家容易得，皆因屢世種菩提，你不要以為很容易就出家了，要生生世世都種菩提的善根，才能出家的。那麼阿羅漢對這個老人說，現在你雖想要出家，但是你沒有善根，所以不能收你出家，你還是走吧！

這個老年人一聽，他沒有善根不能出家，於是乎就哭起來，一邊哭一邊就走了。走了一想，自己這個命運也不好，這麼大年紀想要出家，佛的弟子也不收。於是乎就想：「我自殺去好了，或者上吊，或者跳河，不要活著了！」他這一念的誠啊，感動釋迦牟尼佛回來了，佛就問他說：「你哭什麼？」

他說：「我啊！想去跟釋迦牟尼佛出家，佛沒有在廟上，佛的弟子說，我在八萬大劫以內，都沒有種過善根，一點好事都沒做過，所以就不收我出家。因為這個，我想活著也沒有興趣了，莫如死了好。所以我就很悲哀的。」

釋迦牟尼佛說：「哦！那你不要哭了，我許可你出家，我幫忙你出家。你回來吧！」於是乎這個老年人就跟著佛回來，佛就許可他出家了。

這一切的弟子就生了懷疑了，說：「這很奇怪的，佛收弟子都要有善根的，這個老年人，他根本就沒有善根，佛怎麼收他呢？」就請問佛為什麼收他出家。

beyond that period of time.

When the Buddha was in the world, an old man came to the monastery wishing to leave the home-life. The Buddha was away on the road and not at the monastery. The Arhats there all took a look at the old man, who was probably over eighty years old, with wrinkled skin, white hair, and an unsteady gait. Whenever a person requested to leave the home-life, the Arhats would look into his past causes and future effects. Now they contemplated the old man's causes and found that in the past eighty thousand eons he had not planted a single good root; he had not done any good deeds.

The great Arhats said, "Since you didn't plant good roots, you cannot leave the home-life."

You shouldn't think leaving home is so easy. To leave home, you have to plant good roots for Bodhi in life after life. So the Arhats told the old man, "Although you wish to leave the home-life now, since you don't have any good roots, we can't allow you to leave home. You'd better go."

When the old man heard that, he began to cry. He began to weep as he thought about his unlucky fate. At such an advanced age, he had wished to leave the home-life and had been rejected by the Buddha's disciples. As he walked along crying, he thought, "I might as well commit suicide. I could hang myself or throw myself into the river. I don't want to live anymore." However, his one thought of sincerity evoked a response. The Buddha came back and asked him, "What are you crying for?"

He said, "I wanted to leave the home-life, but the Buddha wasn't at the monastery and the Buddha's disciples wouldn't allow me to leave home. They said that I hadn't planted any good roots or done any good deeds in the last eighty thousand great eons. That's why I think I'd be better off dead. There's no point in living."

The Buddha said, "Don't cry anymore. I will help you. I will let you leave the home-life. Come with me to the monastery." Thus the old man returned to the monastery and left the home-life under the Buddha. All of the Buddha's disciples were perplexed.

"Strange! The Buddha accepts only those who have good roots. Why did the Buddha accept that old man, who didn't have any good roots?" the disciples wondered.