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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷十】 ROLL TEN

宣化上人講 Commentary by the Venerable Master Hua

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衆生頑迷。不自忖量。逢此現前。各以所愛。先習迷心。而自休息。將為畢竟。所歸寧地。自言滿足。無上菩提。大妄語成。外道邪魔。所感業終。墮無間獄。聲聞緣覺。不成增進。

「眾生頑迷」：眾生這種頑固不化的迷惑，「不自忖量」：他也不想自己是個什麼東西，狗皮還沒有脫，豬皮也沒有掉呢！就說是佛了，唉！自己太不自量了。「逢此現前」：逢這種種的境界現前，「各以所愛，先習迷心，而自休息」：各以他所愛著的、所貪著的這種愛，這是他以前生生世世愚癡的迷心，在這個地方他休息。

他以為這個地方就是寶所了，其實是住到化城上。化城不是寶所，因為這個人向前去想要取寶，走、走，走到半路上就覺得太辛苦了，不去取寶了。於是一個有神通的人，就變化出來一個化城，說：「前面那個地方就是寶所了，到那個地方去，就拿到寶貝了。所有的奇珍異寶，都可以拿回來。」那麼到那個地方休息完了，還要再向前走。現在這一些個人，就是到這個化城卻以為是寶所，再不向前進，所以就休息了。「將為畢竟」：這些人說這就是畢竟了，「所歸寧地」：就是所歸宿、究竟處，他們想要去的地方。

「自言滿足，無上菩提」：就說自己滿足了，已經證得無上菩提了，已經成佛了。「大妄語成」：沒有成佛，他說他成佛了。你說若是聰明人，誰說這個愚癡話？沒有到那種果位上，就說是那種果位，這是愚癡的！好像民主國家人人都可以做總統。不錯！人人都可以做總統，

Sutra:

Dull and confused living beings do not evaluate themselves. Encountering such situations, their minds are confused by their individual likings and past habits, so they stop to rest in what they take to be the ultimate refuge. They claim to have perfected unsurpassed Bodhi, thus uttering a great lie. After their karmic retribution as externalists and deviant demons comes to an end, they will fall into the Relentless Hells. The Hearers and Those Enlightened by Conditions cannot make further progress.

Commentary:

Dull and confused living beings do not evaluate themselves. Living beings are obstinate and intractable in their delusion. They do not stop to consider just what they are. They haven't shed their dog hides and pig skins, yet they claim to be Buddhas. They really overestimate themselves. **Encountering such situations, their minds are confused by their individual likings and past habits.** "Individual likings" refers to their personal desires and greedy attachments, which have confused and stupefied their minds in life after life. **So they stop to rest in what they take to be the ultimate refuge.**

They figure they have reached a treasure trove. But in fact, they are abiding in a transformed city. That transformed city is not the treasure trove. These people were on a quest for treasures, but after going halfway, they grew weary and decided to give up. At that point, a person with spiritual powers conjured up a city and told them, "The treasure trove is just up ahead. We can go there and collect all the treasures. We can bring back all sorts of precious and rare jewels." The idea was that after they got there and took a rest, they could continue onwards. But all the people went to the transformed city, and thinking it was the treasure trove, they rested and did not go further. They say this is their final place of refuge, the place they want to go to.

They claim to have perfected unsurpassed Bodhi. They claim they have realized unsurpassed Bodhi and become Buddhas already, **thus uttering a great lie.** They haven't attained Buddhahood, but they say they have. Would any intelligent person say such a stupid thing? To say you've reached a position that you haven't reached is just being stupid. In a democratic country, we say everyone can become President. True, everyone has the potential to become President, but that doesn't mean everyone is the President. You have to be elected to office before you actually are the President. You can't just say that everyone is a President. Then who is the real President? Who is the Vice-President? It's the same principle here. If you've never gone to school or studied

但不是人人都是總統，得要大家選出來，才正式做了總統。不是說人人都是總統，那麼哪個是正總統？哪個又是副總統？所以就是這個道理。你也沒有讀過書，也沒有研究過什麼道理，你就去做總統，你連簽自己的名字都不會簽，怎麼做總統啊？這個成佛也是，你也沒修行，也沒有受過雪山六年、菩提樹下四十九天，這種功夫一天都沒做，你就成佛了？那真是太容易了，所以這就是一種狂妄。

「外道邪魔」：這就是一種外道邪魔的思想，「所感業終，墮無間獄」：他所感的邪魔，這種魔業終了之後，將來這個魔也有壽命終了的時候。壽命終，他那個靈性也墮落到無間地獄去。「聲聞緣覺，不成增進」：如果他是定性聲聞和定性辟支，這兩種雖然打妄語，但是他不會墮地獄的，但是也不能往前有所進步了，所以不成增進。

汝等存心。秉如來道。將此法門。於我滅後。傳示末世。普令眾生。覺了斯義。無令見魔。自作沉孽。保綏哀救。消息邪緣。令其身心。入佛知見。從始成就。不遭歧路。

「汝等存心，秉如來道」：阿難，你們這些在會的大菩薩、大阿羅漢、大比丘、大富長者等，秉承著如來所說的這個道理，「將此法門」：把我《楞嚴經》所說反聞聞自性，性成無上道，這種圓通法門，「於我滅後，傳示末世」：在我滅度之後，你們要天天傳示末世，「普令眾生，覺了斯義」：令所有一切眾生，覺悟明瞭這種的道理。

「無令見魔」：這個見魔，又有見愛魔。見魔是被境界轉了，有的見著就生出一種愛心，被這境界轉，這都是見魔和見愛魔。你不要令見魔和見愛魔「自作沉孽」：你自己墮落。沉，是墮落；孽，是造的罪業，造的這種罪孽。「保綏哀救」：你保護而安綏這一切的眾生，來哀憐救度他們。「消息邪緣」：把這種邪的、不正當的狂心野性、邪知邪見都停止了它。「令其身心，入佛知見」：令他身和心，到佛的知見這裏邊來。「從始成就，不遭歧路」：從一開始，乃至於到成就，不要遭受這個歧路。始，就是開始；成就，就是末、終了，到終點。由這開始到終點。歧路，就是在正路上分出一個岔路。

☞待續

anything, and you don't even know how to sign your own name, could you really become the President? It's the same with becoming a Buddha. If you haven't cultivated, and you don't have what it takes to spend six years in the Himalayas or forty-nine days under the Bodhi Tree—if you haven't put in even one day of such effort, how could you become a Buddha? That would be too easy. That's crazy.

After their karmic retribution as externalists and deviant demons comes to an end—after the demonic karma they incurred has come to an end, **they will fall into the Relentless Hells.** Their lives as demons will also come to an end at some point. When that happens, they will fall into the Relentless Hells. **The Hearers and Those Enlightened by Conditions cannot make further progress.** If fixed-nature Hearers or fixed-nature *Pratyekabuddhas* utter a great lie, they will not fall into the hells. However, they won't be able to advance either. They cannot make further progress.

Sutra:

All of you should cherish the resolve to sustain the Way of the Tathagata. After my Nirvana, transmit this Dharma-door to those in the Dharma-ending Age, universally causing living beings to awaken to its meaning. Do not let the demons of views cause them to create their own grave offenses and fall. Protect, comfort, and compassionately rescue them and dispel evil conditions. Enable them to enter the Buddhas' knowledge and understanding with body and mind so that from the beginning to the final accomplishment they never go astray.

Commentary:

All of you, Ananda, and all the great Bodhisattvas, great Arhats, great Bhikshus, great Elders, and others in this assembly, should cherish the resolve to sustain the Way of the Tathagata. You should honor the principles spoken by the Tathagata. **After my Nirvana, transmit this Dharma-door of the Shurangama Sutra, that of "directing the hearing inward to listen to the inherent nature, until the nature attains the unsurpassed Way."** Transmit this Dharma-door of perfect penetration **to those in the Dharma-ending Age.** You should transmit this every day to those in the Dharma-ending Age, **universally causing living beings to awaken to its meaning.** Let all living beings understand these principles clearly.

Do not let the demons of views cause them to create their own grave offenses and fall. There are demons of views and demons of views and love. When people see states, demons of views cause them to be moved by the states. Sometimes people see things, give rise to love, and get turned by those states. That's the demons of views and the demons of views and love. Don't let them cause people to create offenses and fall. **Protect, comfort, and compassionately rescue them**—all living beings—and **dispel evil and improper conditions.** Subdue the crazy mind and wild nature. Put an end to wrong knowledge and views. **Enable them to enter the Buddhas' knowledge and understanding with body and mind so that from the beginning to the final accomplishment they never go astray.** Do not allow them to be sidetracked as they walk on the Proper Path.

☞To be continued