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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

「忽見大地，十方山河，皆成佛國」：忽然間就看見所有的大地，所有十方一切的山河大地，都變成佛國了。「

具足七寶，光明遍滿」：每一個地方都有金、銀、琉璃、磲磔、赤珠、瑪瑙、珊瑚這七種的寶貝。這七寶也放光明，照徹十方。「又見恆沙，諸佛如來」：又看見如恆河沙數那麼多的諸佛如來，「遍滿空界，樓殿華麗」：遍滿在虛空裏頭，樓閣和寶殿都非常華美的。「下見地獄，上觀天宮」：往下一看，怎麼樣呢？就看見所有的一切地獄；往上邊一看，天宮的境界也都看見了。「得無障礙」：他沒有一點的障礙，任何地方都看見了。

「此名欣厭」：為什麼看得見這些個東西呢？就因為平常你有歡喜和厭惡；歡喜或者上天或者佛國，你厭惡地獄。那麼「凝想日深」：你這麼想，就好像雞菴雞仔似的，又好像貓在那兒等著老鼠那麼樣子，又好像龍養牠的珠子那麼樣地注意。凝想，就是不想旁的東西了，專心致志一心就想佛國怎麼樣好，地獄怎麼樣痛苦。他的心就歡喜快樂的地方，厭惡特別苦的地方，想得專一了，「想久化成」：久而久之就化成這種境界了。

「非為聖證」：你不要以為這就是證了聖果，有了功夫了，不可以的。「不作聖心，名善境界」：你若不作證聖果的想法，這個境界還不壞的。「若作聖解，即受群邪」：假設你說是：「啊！這個境界可妙了，我現在和佛住在一

At that point, he will suddenly see the earth, the mountains, and the rivers in the ten directions turn into **Buddhalands replete with the seven precious things, their light shining everywhere.** Every place will be adorned with the seven precious things: gold, silver, lapis lazuli, mother-of-pearl, red pearls, carnelian and coral. These precious things will illumine the ten directions. **He will also see Buddhas, Tathagatas, as many as the sands of the Ganges River, filling all of space. He will also see tower-pavilions and jeweled palaces that are resplendent and beautiful. He will see the hells below.** Looking downwards, he will see all the hells. **And** looking upwards, he will see what is happening in the **celestial palaces above, all without** the least bit of **obstruction.** He is able to see any place he wishes to see.

This state is called “the gradual transformation of concentrated thoughts of fondness and loathing.” Why is he able to see these things? It’s because he ordinarily has likes and dislikes. He would like to go to the heavens and the Buddhalands, and he would detest going to the hells. He concentrates on such thoughts, being as attentive as a hen sitting on her eggs, as a cat waiting for a mouse, or as a dragon nurturing its pearl. He does not think about anything else, but only about how fine it is in the Buddhalands, and how much suffering there is in the hells. His mind favors happy places and loathes the places of suffering and misery. Eventually, his concentrated thoughts create these kinds of states.

It does not indicate sagehood. He should not think that he has attained sagehood and achieved great spiritual skill. **If he does not think he has become a sage, then this will be a good state.** It’s not a bad one. **But if he considers himself a sage** and says, “What a terrific state! I’m living with the Buddhas. In fact, I’m a Buddha myself!” **then he will be vulnerable to the demons’ influence.** If he thinks like that, the demons and the externalists will all go to keep him company. “You say you’re living with the Buddhas? Well, we’ll be your friends and join you,” they say.

Sutra:

Further, as the person uses his mind to investigate what is



起了，我甚至於也就是佛了。」若這樣一想，那一些個天魔外道就都陪著你來了。你說你和佛住在一起嗎？這會兒他們先親近親近你，和你做一做朋友再說。

又以此心。研究深遠。忽於中夜。遙見遠方。市井街巷。親族眷屬。或聞其語。此名迫心。逼極飛出。故多隔見。非為聖證。不作聖心。名善境界。若作聖解。即受群邪。

「又以此心，研究深遠，忽於中夜」，「遙見遠方，市井街巷，親族眷屬」：看見遠方一切的情形。遠方什麼情形呢？看見賣東西的街市上，又看見井，就是汲水的地方。街，是大街；巷，是小街道；或者你的親戚，或者你的朋友、眷屬。「或聞其語」：或者聽到他們說話。「此名迫心，逼極飛出」：這就是你修道修得逼拶這個心，逼迫到極點了；你把你這個心壓制它，總不讓它打妄想，逼到極點了，這個心就飛出這種境界來。「故多隔見」：所以隔著多遠，他都看見了。因為你總也不想見東西，這回呀！它可一下子跑出去了，就什麼都看見了。

「非為聖證」：你不要以為這個境界就是個好境界，「不作聖心，名善境界」：你若不作證聖的這種想法，這個境界還可以的。「若作聖解，即受群邪」：假設你說自己得了聖果。啊！未證言證，沒有證果，你說證果了；未得謂得，你沒有得道，就說得道了。這樣的話，就要受一切的魔來包圍你了。

又以此心。研究精極。見善知識。形體變移少選無端。種種遷改。此名邪心。含受魘魅。或遭天魔。入其心腹。無端說法。通達妙義。非為聖證。不作聖心。魔事消歇。若作聖解。即受群邪。

這是色陰第十種的陰魔，叫妄見妄說。

待續

profound and far away, he will suddenly be able to see distant places in the middle of the night. He will see city markets and community wells, streets and alleys, and relatives and friends, and he may hear their conversations. This state is called “having been suppressed to the utmost, the mind flies out and sees much that had been blocked from view.” It does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons’ influence.

Commentary:

Further, as the person uses his mind to investigate what is profound and far away, he will suddenly be able to see various situations in distant places in the middle of the night. He will see city markets where things are sold on the street, and community wells where people draw water, large streets and small alleys. He may see his relatives and friends, his associates, and he may hear their conversations; he will be able to listen to them talking.

This state is called “having been suppressed to the utmost, the mind flies out and sees much that had been blocked from view.” In his cultivation, he restrained the mind from indulging in idle thinking. Having stifled the mind to the extreme, he experiences a sensation of flying out and seeing things no matter how far away they are. Usually he does not indicate sagehood. He should understand that this is a good state. If he does not think he has become a sage, then this will be a good, passable state. But if he considers himself a sage, then he will be vulnerable to the demons’ influence. If he claims to have realized sagehood when he hasn’t, or if he claims to have attained what he hasn’t, he will find himself surrounded by demons.

Sutra:

Further, as the person uses his mind to investigate to the utmost point, he may see a Good and Wise Advisor whose body undergoes changes. Within a brief interval, various transformations will occur which cannot be explained. This state is called “having an improper mind which is possessed by a li-ghost, a mei-ghost, or a celestial demon, and without reason speaking Dharma that fathoms wondrous truths.” It does not indicate sagehood. If he does not think he has become a sage, then the demonic formations will subside. But if he considers himself a sage, then he will be vulnerable to the demons’ influence.

Commentary:

This is the tenth demonic state of the form *skandha*, called “false visions and false words.”

To be continued