



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

「菩薩悟空」：他說大乘菩薩悟一切法空，「有何持犯」：哪裏又有一個持戒？又有一個犯戒的？沒有的。也沒有持，也沒有犯的，他就這麼說。

「其人常於信心檀越」：有這個魔入他心竅的人，常在信仰他的這一些個護法家裏邊，「飲酒噉肉」：是又喝酒，又吃肉。「廣行淫穢」：最要緊的就是這一句，廣行淫穢。佛教本來要沒有淫欲心，他這個淫欲心哪，大得不得了！專門行淫欲，行這個不乾淨的事情。那麼，他這樣子怎麼還有人相信他呢？因為他有一種魔力。「因魔力故，攝其前人，不生疑謗」：令信仰他的這一些個人，對他都不生懷疑，對他都信仰得不得了。

「鬼心久入」：因為他這個鬼心，久在身上，「或食屎尿與酒肉等」：因為有個鬼在他身上，所以，屎，他也不認為是不潔淨的東西；尿，他也隨便可以喝的。吃屎喝尿，他說這是不垢不淨。不垢不淨嘛！那《心經》上都這麼講嘛！所以他誤解經義，這就是魔的行爲，他也不管是乾淨不乾淨，都不管的。你看，這個吃肉喝酒，他也說是空的；吃屎喝尿，他也說是空的。「一種俱空」：一種就是種種，他說這所有種種都是空的。「破佛律儀」：他不守佛的戒律。不守戒，所以「誤入人罪」：他引人造罪，引誘誤人，令人都造罪了。「失於正受」：他沒有這種正定正受，「當從淪墜」：這種人也應該墮地獄的。

又彼定中。諸善男子。見色陰消。受陰明白。味其虛明。深入心骨。其心忽有無限愛生。愛極

Commentary:

He will say, "Since Great Vehicle Bodhisattvas have already awakened to the emptiness of all dharmas, what is there to hold or violate? How can there still be a holding of precepts or a violating of precepts? There's no such thing." This person who is possessed by the demon, **in the presence of his faithful** danapatris, in the homes of Dharma-protectors who believe in him, **will often drink wine, eat meat, and engage in wanton lust.** The phrase "engage in wanton lust" is very important. Buddhism teaches people not to have lust and desire, yet his desire is excessive. He engages in defiled practices of lust, yet people still believe in him because he has a demonic power. **The power of the demon will keep his followers from doubting or denouncing him.** They have tremendous faith in him.

After the ghost has possessed him for a long time, he may consume excrement and urine or meat and wine, claiming that all such things are empty. Because he is possessed by a ghost, he will not think of excrement as something unclean, and he will also casually drink urine. He will say that eating excrement and drinking urine are "neither defiled nor pure," using the phrase from the *Heart Sutra*. That's how he will distort the Sutra's meaning. This demon will behave in a way which shows that he doesn't care whether something is clean or dirty. He will say that eating meat and drinking wine are empty, and that eating excrement and drinking urine are empty. In general, everything is empty. **He will break the Buddha's moral precepts and mislead people into committing offenses.** Then, **lacking proper samadhi, he will certainly fall.** He deserves to fall into the hells.

Sutra:

Further, in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. He savors the state of illusory clarity, and it deeply enters his mind and bones. Boundless love may suddenly well

發狂。便為貪欲。此名定境。安順入心。無慧自持。誤入諸欲。悟則無咎。非為聖證。

「又彼定中」：又者，在修行人修到受陰這個定的時候，「諸善男子」，「見色陰消，受陰明白」：他色陰沒有了，對受陰，他也非常清楚，「味其虛明」：前邊他已經得到虛明的境界，他現在就「深入心骨」：對虛明這種境界，深入他的心骨了，「其心忽有」：在他的心裏頭，忽然間就發生了一種變化。什麼變化呢？「無限愛生」：生了無量無邊這個愛。就好像某某人說，他愛所有的人。講到這個地方，就知道他說這種話，就有這種性質了。「愛極發狂」：他生出這種愛欲的心，到極點了，他就發起狂來了，自己控制不住自己的情感。

就好像我講過的那個劉金童，見著男人，她就抱到懷裏，又哭，又什麼動作都有了，這就是這種魔。你說，差不離的男人，怎麼見得了這一種的動作啊！所以就迷了。她叫他拿多少錢，買個什麼寶貝，他說可以可以的。你拿多少錢，再買個什麼東西，這個男人也就答應她。為什麼呢？就因為她行淫欲，這種魔力把人都迷住了，所以這是愛極發狂，「便為貪欲」：貪欲也就是淫欲，由這個貪心而生淫欲。

「此名定境，安順入心」：這個名字就叫定的境界安順入心。安，輕安；順，隨順。隨順到他心裏頭去了。「無慧自持」：他沒有智慧控制自己這種的情感、這種的淫欲心。「誤入諸欲」：所以他就有這一種錯誤，到這一切的愛欲裏邊去了。「悟則無咎」：這個境界是暫時間、偶爾有的，如果你明白了，哦！這是一種魔境，「非為聖證」：這不是證聖果的。你若明白這不是證聖果，那就沒有關係了。就怕你在這個境界上，不認識這個境界，入了迷魂陣，就出不去了。

☸待續

forth from his mind. When that love becomes extreme, he goes insane with greed and lust. This is called “when an agreeable state of samadhi enters one’s mind, lacking the wisdom to control oneself and mistakenly engaging in lustful behavior.” If he understands, then there is no error. This experience does not indicate sagehood.

Commentary:

Further, in this state of samadhi, when the cultivator has attained the samadhi of the feeling skandha, the good person sees the disintegration of the form skandha—the form *skandha* is gone—and he understands the feeling skandha, being clear about it. He savors the state of illusory clarity which he has already attained, and now it deeply enters his mind and bones. A mental transformation may suddenly occur. What transformation? A boundless, immeasurable love may suddenly well forth from his mind. This is like a certain person who says he loves everyone. He has the kind of temperament being discussed. When that love and desire in his mind build up and become extreme, he goes insane with greed and lust. He cannot control his emotions. When he goes crazy, he is just like the woman Liu Jintong I mentioned earlier. Seeing a man, she would hug him, and cry, and make all sorts of seductive gestures. She was an example of this type of demon. How could the average man remain unmoved by such tricks? After she had confused him, she would tell him, “Take this amount of money and buy me that piece of jewelry,” and he would say, “Okay, okay.” Then she would say, “Take that amount of money and buy me that other thing,” and he would agree to do it. Why? Simply because she engaged in lust with the man, and he was taken in by her demonic power. Here, when the love becomes extreme, the person goes insane with greed and lust. Lust arises from greed.

This is called “when an agreeable state of samadhi enters one’s mind, lacking the wisdom to control oneself and mistakenly engaging in lustful behavior.” A state of samadhi, with light ease and compliance, comes into his mind, but he lacks the wisdom to control his emotions and desire, and ends up indulging in all manner of lust. If he understands, then there is no error. This is only a temporary and occasional state. He should understand that this experience is a demonic state and does not indicate sagehood. If you understand, then it’s all right. It is just to be feared that you do not recognize the state when you are in it, and you fall into an inescapable maze of confusion.

☸To be continued

