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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

爾時天魔。候得其便。
飛精附人。口說經法。

「爾時天魔」：在這個時候，六欲天的天魔，「候得其便」：一看這個人的定力已經將要成功了，所以就方法等著他，找他毛病，候著他有這個便。這「便」，就是他有漏洞的時候。什麼叫漏洞呢？就是他在修道時，定力不堅固，偶爾或者就生出一種其他的什麼妄念。一生出妄念，就有漏洞，這個定力就不堅固了，所以天魔就候得其便。

【上人於一九八三年一月補述】

「候得其便」，就是得這個修定人「貪欲」這兩個字的方便，把門開開。所以，不容易瞭解它這個經文的意思，就差這麼一點哪！

「飛精附人」：什麼叫飛精附人呢？飛，就是飛檄。飛檄的意思，就是天魔命令他的眷屬，說：「你到那個地方去，去把這個人的定力給破壞了！」在色陰和受陰沒盡的時候，這個邪魔可以入到這個人的身上，來迷惑這個人；在受陰和色陰都盡了，沒有了

，到這想陰的時候，這個魔就不能入修道人的體裏邊來了，他就要另外找一個人，附到另外一個人的身上，來給你說法。「口說經法」：他口裏也說這個經典，說這個法，可是他這種法都是一種邪法，所以要認識它。

【上人於一九八九年五月二十一日補述】

Sutra:

At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

Commentary:

At that time a demon from the Sixth Desire heavens seizes the opportunity it has been waiting for. Seeing that the cultivator's samadhi power is about to be perfected, it waits for a chance to get at him. It watches for some flaw in his character which will provide an opening. The existence of an opening indicates that his samadhi power is not yet solid. Occasionally he will have an extraneous false thought. Once he has that false thought, his samadhi power is no longer firm, and the demon will take advantage of him. Thus it says the demon "seizes the opportunity it has been waiting for."

[January 1983] The demon "seizes the opportunity it has been waiting for." That is, he seizes the opportunity provided by the cultivator's greed and opens up the door. It's not easy to understand what the Sutra means; you may be off by just that little bit in your interpretation.

Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma. The demon from the heavens commands one of its followers, "Go to that place and destroy that person's *samadhi* power." Before the form *skandha* and the feeling *skandha* were ended, the demon could possess the cultivator himself and confuse him. But after the form *skandha* and feeling *skandha* are gone and the cultivator reaches the thinking *skandha*, the demon cannot possess him. It has to take possession of another person and then speak the



「飛精附人，口說經法」，這可以有兩個講法：可以說魔是附到另外一個人的身上，來給這個人說法；也可以說是魔附到修定人的身上。這兩個意思都可以存在的，不是單單一個意思。

在想陰時，這個飛精不能附到這修道人身上，不能把他的心迷住。好像現在某人在那兒修行，但是他又打太極拳，又大喊大叫的，可是他心裏明白，知道這是不對的，這就是這個邪沒能把他的心給迷住。要是不修行的人呢？或者他一迷，就連心也不懂了，什麼也不明白，不知道這個邪東西來了。和它做了什麼事情，一般不修行的人就這樣。

那個邪一來，就藉著他講話；講完，邪過去了，你問他方才幹什麼了？他說：「我不知道哪！」這就是迷住了，把那個心——性靈——都給迷住了。那個沒有被迷住的人，就是他心裏還明白。這種種的意思都要懂得，不是單單一個的。如果單單說是邪附到旁人身上，這也是不圓滿的。這都有可能的，都是不一定的，你把它想得可以往左走，也可以往右走，可以往前走，也可以往後退的，這都不是決定辭。

在註解上，只要你講得有道理，怎麼講都可以的。但翻譯經文，你不能照註解上的意思翻。經文就好像海似的，註解就好像是其他的河流似的，一條條地怎麼樣流來都可以，但你不能拿河流就當海了。

【上人於一九九卅年十二月二日補述】

不要太執著這個經文怎麼說，這都是說一個樣子給人聽，不一定是這樣子的。你要知道這裏邊不只是五十種，五百種、五千種、五萬種都有的，說不完那麼多的，這五十種陰魔是一個總括。你們也不要拿它當怎麼樣高深奧妙那麼想，就把它當是一個很平常的人在說話那樣，不是盡鑽牛角尖。

我講經都叫淺釋，我不深釋。我講經只要人能聽得懂，我的意思和人的意思大家互相都懂了，不要往太深了想。往深了想，誰也講不完。不要鑽窟窿，這一定是怎麼回事

Dharma for the cultivator through that person. That person lectures on the Sutras, but the Dharma he speaks is deviant, and you should recognize it for what it is.

[May 21, 1989] “Its spirit possesses another person, and uses him as a mouthpiece to expound the Sutras and the Dharma.” There are two ways to explain this. You could say the demon possesses another person, who then comes to speak Dharma for the first person. You could also say that the demon possesses the cultivator of *samadhi* himself. Either of these interpretations can apply; there is more than one meaning.

When a cultivator is at the level of the thinking *skandha*, the demon's spirit cannot possess him and confuse his mind directly. For example, right now there is a cultivator who involuntarily does taijiquan and shouts, but he realizes what is going on and knows that it is wrong. The demon is unable to confuse his mind. On the other hand, if a person has not cultivated at all, then once the demon confuses him, he will not understand anything at all; he will not realize that a demon has come or the things it has done. Most people who don't cultivate are this way. The demon possesses the person and speaks through him. Then after the demon has left, you ask the person what happened and he has no idea. That's because his mind was thoroughly confused. Someone who is not confused by the demon will be able to keep a clear mind during the experience. There are various interpretations, not just one. If you interpret the text as saying only that the demon possesses another person, your interpretation is incomplete. There are many possibilities, and the situation could develop in one of several directions, so it is not fixed.

While the text may be explained in any way that makes sense, the translation of the Sutra should not be limited to a particular explanation. The Sutra is like an ocean, while explanations of it are like rivers. Rivers can flow into the ocean in many different ways, and so you cannot use a particular river to represent the entire ocean.

[December 2, 1993] Do not become too attached to what the Sutra says. The Sutra gives a general idea of what might happen, but each particular situation may be different. There are not only fifty, but perhaps five hundred, five thousand, or even fifty thousand kinds of states. There are so many states that we could never finish speaking of them. These [fifty states] are just a general summary, and you shouldn't think of them as profound and esoteric. Regard them as if they were spoken by an ordinary person, and don't always be splitting hairs.

My explanations of Sutras are called “Simple Explanations”; I don't give profound explanations. When I explain a Sutra, my only aim is for everyone to understand what I mean and for me to understand what everyone else means. Don't think too deeply. Anyone who thinks



。尤其這是翻譯的，不一定都是一字不可去，一字不可添的，它和梵文都有出入的。所以你把總的意思得到了，就都沒有問題了。這不要細追究它，在文字上用功夫。

弟子：到了想陰，天魔就不能直接擾亂他的心性，而要附到他人的身上來擾亂這修定人的定力。

上人：這就好像你這修道的人，常常遇到那鬼上身的人，就來或者和你講法，或者和你較量高低。

你們知不知道萬佛城有一個人，他是普吉利柏克萊大學的一個學生，很多條蛇跟著他。你們沒有看見，果真在金山寺看見他那個蛇和我鬥法。噢！那個威風不得了的。他在這兒，那幫蛇就來這個地方和我鬥、鬥，大約有十多年了。他到了萬佛城，病就逐漸好；回到普吉利去讀書，病就發作。他自己知道他身上有很多條蛇。這些蛇是被他殺的

，都來和他要命。我現在就是用善法來和牠們講和，給牠們調和。牠聽，我也這麼講；不聽，我也這麼講，慢慢來。這十多年了，他這個蛇跑了很多，現在還有幾條在身上，以前是一大幫。這就是這一類的！

弟子：如果住到萬佛城來，那些東西就不敢來找。

上人：不是不敢啊！一樣來的。你看牠和我鬥法，那個神氣很厲害的，那個學生先跪著，跪跪就站起來，瞪著眼睛和我來比畫

。喘大氣，呼呼呼呼的，噢！那比貓叫還厲害，比貓呼吸氣還厲害。

弟子：那師父怎樣？罵他一頓？

上人：我也不罵，我像沒有那麼回事似的。他們看著我沒有那麼回事，其實我就是把牠度了嘛！他跟我敵對，我跟他不敵對。不像以前我用降伏法，現在不用這個，我現在用息災法。

弟子：色陰盡的時候，邪魔不能附到修行人身上，要附到另外一個人身上。可是也有一種講法，說它可以直接附到修行人身上？

上人：這千變萬化的，它或者附到一隻貓

too deeply will never be able to finish explaining it. Don't beat your head against the wall trying to figure out exactly what it means. After all, this Sutra is a translation; it is not so rigidly fixed that you cannot add or omit a word. It does not correspond exactly to the original Sanskrit. Just try to convey the general meaning; don't spend too much time pursuing the fine details of literary interpretation.

Disciple: At the level of the thinking *skandha*, the demons from the heavens can no longer disturb the cultivator's mind directly. A demon has to possess another person in order to disturb the cultivator's samadhi.

Venerable Master: For example, a cultivator may frequently encounter people who are possessed by ghosts, who come to speak the Dharma for him, or who come to challenge him to see who is on top.

At the City of Ten Thousand Buddhas, there's a student from the University of California at Berkeley who has many snakes following him. You may not have seen them, but Guo Zhen saw those snakes get into a Dharma-contest with me at Gold Mountain Monastery. They are really ferocious! His presence there gave the snakes a chance to fight with me. They have been fighting me for over ten years now. When he went to the City of Ten Thousand Buddhas, he would gradually get better, but as soon as he went back to school in Berkeley, he would get sick again. He realizes that there are many snakes on him. He killed these snakes in the past, and now they've come to get revenge. I've been using wholesome dharmas to try to make peace with them. That's how I treat them, regardless of whether or not they pay any heed. It's a slow process. Over the last ten years or so, many of the snakes have left him, but there are still a few left. There used to be a whole bunch of them. This case is similar to the state described in the Sutra.

Disciple: When a person comes to the City of Ten Thousand Buddhas, are those beings afraid to come and seek him out?

Venerable Master: No, they still come. When it [the snake] came to challenge my Dharma, it was terribly fierce. At first he [the student possessed by the snake] knelt down, but then he stood up and waved his hands and glared at me. His heavy breathing sounded worse than a screeching and hissing cat.

Disciple: Master, what did you do? Did you give it a good scolding?

Venerable Master: No, I just pretended nothing was happening. People saw me acting as if nothing were going on, but actually, I had converted it. It was hostile to me, but I wasn't hostile to it. I used to use the Dharma of Subduing, but not anymore. Now I use the Dharma of Averting Disasters.

Disciple: When the form *skandha* has come to an end, deviant



身上都有的。這個就看你認識它不認識它，它附到其他動物身上也不一定的。

弟子：修行人本人身上呢？

上人：它進不去了。

弟子：可是以前上人講五十陰魔時，說它也可以附到修行人本人身上？

上人：不，我方才沒有說嗎？這個都不是一定的，這只是舉出一個例子，不是僅僅這樣子，這千變萬化，它一個可以分成很多的。

弟子：可是，剛才上人又說，它進不到那個修行人本身？

上人：那個修行人他真若修行，它到不了的，因為有護法保護著他。

弟子：如果那修行人打起妄想來，那就...

上人：那就來啦！

弟子：就好像我們住在萬佛聖城，守師父的規矩，他們就來不了；如果我們不守規矩，他們就來了。

上人：外面有很多人來到這兒，身上已經帶著很多邪魔外道、妖魔鬼怪，那護法菩薩也不擋著他，說你不要進來。我們這是慈悲嘛！所以我們這兒不是那麼戒備森嚴的，我也不防備。

弟子：所以如果這個人他真修行的時候，就進不來；他如果不修行，又開始打妄想，它就來了。

上人：嗯，這就是以邪引邪嘛！

弟子：不是說進不了，就永遠進不了。好像悟達國師，他起了一念貢高心...

上人：嗯，就是這個。這說得很清楚嘛！

弟子：本來十世都進不了，結果一念差了，就進來了。

上人：就來找他來了，要命來了嘛！

(下接

第13頁)

demons can no longer possess a cultivator. They have to possess another person. But is there another interpretation in which the demon can directly possess the cultivator?

Venerable Master: There are endless possibilities. The demon can even possess a cat. It all depends on whether or not you recognize it. It can also possess other animals. There's no fixed rule.

Disciple: Can it possess the cultivator himself?

Venerable Master: No, it can't get to him.

Disciple: But when the Venerable Master explained the Fifty Skandha-demons in the past, you said it could possess the cultivator himself.

Venerable Master: As I said, none of this is fixed. The text gives one example, but that's not the only way it can be. There are many variations. Each case encompasses many possibilities.

Disciple: But didn't the Venerable Master just say that the demons can't get to the cultivator himself?

Venerable Master: If he truly cultivates, then the demons can't get to him, because there are Dharma-protecting spirits protecting him.

Disciple: If the cultivator starts entertaining false thoughts, then...

Venerable Master: Then they'll get to him.

Disciple: It's just like living at the City of Ten Thousand Buddhas. If we follow the rules set down by the Master, then those beings cannot bother us. If we don't follow the rules, then they can come.

Venerable Master: Many people who come here have a lot of deviant demons of external ways, goblins, ghosts, and strange spirits attached to them. Yet the Bodhisattvas who guard the Dharma don't try to keep them out. We practice kindness and compassion here. Thus we haven't fortified our place or set up any defense against them.

Disciple: If someone truly cultivates, then the demons can't get to him. But if he's not cultivating and he starts indulging in false thoughts, then they can come.

Venerable Master: Right, it's a case of the deviant attracting the deviant.

Disciple: If the demons can't get to him now, it doesn't necessarily mean that they can't get to him ever. For instance, when National Master Wuda entertained a thought of arrogance...

Venerable Master: Right! That's a very clear illustration!

Disciple: The ghost hadn't been able to get to him for ten lives, but with that one improper thought, it was able to get in.

Venerable Master: It came to demand his life!

(Continued on page 13)