



# 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

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其人實不覺知魔著。亦言自得。無上涅槃。來彼求合。善男子處。敷座說法。其形及彼。聽法之人。外無遷變。令其聽者。未聞法前。心自開悟。念念移易。或得宿命。或有他心。或見地獄。或知人間。好惡諸事。或口說偈。或自誦經。各各歡娛。得未曾有。

「其人實不覺知魔著」：被魔附到身上的這個人，他也不知道他著魔了。「亦言自得無上涅槃」：他也說自己得到無上涅槃的妙果了。「來彼求合善男子處」：來到求契合這個修行人的地方。「敷座說法」：也安排好了座位，上法座就說法。

「其形及彼聽法之人」：他自己的身形，和所有聽法這些人的身形。「外無遷變」：在這個身體的外邊，沒有什麼遷變。不像前文，有的又變成自己坐寶蓮華，見到自己身體像紫光聚；有的看見這說法的人又變成比丘、比丘尼、帝釋、婦人等等，沒有這些變化。可是怎麼樣啊？「令其聽者，未聞法前，心自開悟」：令這些個聽法的人，還沒聽法之前，心裏就開了悟。開了悟，這時候就好像喝醉酒了似的，又好像作夢發了財了。他這個開悟不是真正的開悟，只是一種幻境，好像看電影似的，這麼一種幻化的境界；又好像吃那個「幻覺丸」，哦！看見什麼東西都變了樣了。「念念移易」：他心裏頭就念念遷易。

Sutra:

**This person, unaware that he is actually possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks union, he arranges a seat and speaks the Dharma. Neither his own body nor the bodies of those listening to the Dharma go through any external transformations. But he makes the minds of the listeners become “enlightened” before they listen to the Dharma, so they experience changes in every thought. They may have the knowledge of past lives or the knowledge of others’ thoughts. They may see the hells or know all the good and evil events in the human realm. They may speak verses or spontaneously recite Sutras. Each person is elated and feels he has obtained something unprecedented.**

Commentary:

**This possessed person is unaware that he is actually possessed by a demon. He claims he has reached the wondrous fruition of unsurpassed Nirvana. When he comes to see that good person, the cultivator who seeks union, he arranges a Dharma seat, takes it, and speaks the Dharma. Neither his own body nor the bodies of those listening to the Dharma go through any external transformations. His own appearance does not change, nor do the appearances of his listeners change. Nothing happens on the outside. It is not as in a previous passage, where the listeners saw themselves sitting on precious lotus flowers or saw their own bodies radiating purple-golden light. Nor is it as when they saw the person speaking Dharma change into a Bhikshu, a Bhikshuni, Shakra, a woman, and so forth. There are no such transformations.**

**But instead he makes the minds of the listeners become “enlightened” before they listen to the Dharma. After their**



「或得宿命」：或者得到宿命通了。其實他這個宿命通也並不是真的，都是假的。怎麼說是假宿命通呢？因為他所看的都是一種幻化的，不是真正的。「或有他心」：或者得他心通。「或見地獄」：或者看見地獄了。哦！地獄的境界都看見了。「或知人間好惡諸事」：或者知道人間，好的和不好的這一切事。「或口說偈」：或者他隨便就可以說出偈頌來。「或自誦經」：或者他自己就念經。「各各歡娛」：每一個人高興了，「得未曾有」：喔！都說這可真是菩薩囉，這真是佛囉，令我開了悟了，令我得到宿命通了！可是這就只在聽法那一個時候有的，一過去就沒有了，所以說他不是真的。

上人於一九八九年五月補述

**居士**：上人、各位法師、各位善知識，我講一段跟大家修行比較有切實關係的事。

在受陰盡的時候，往往會產生貪愛善巧方便，要契合天理，要契機，要化眾生的急躁心。這種急躁心產生以後，會有一些現象。好像著天魔以後，有一些沒有看過經書的人，往往會說很多經文。

在臺灣有很多修行者--我講修行者比較好聽--他本身所看的經書很有限，本身所受的戒體，可能已經破壞了。但是他因為要得到善巧方便，看人家講經說法有很多的信眾，他很高興，希望自己也能夠快一點發智慧，可以快快講經說法給很多人聽。這種心理產生以後，在禪坐中就會著魔，你看現在很多人會講經，這其實已經是著魔的現象了。

如果他持戒很嚴，持咒或誦經很勤，又很用功的話，這個人或許就不會有這種現象

。如果你看他本身平時持戒不很好，又不誦經禮拜，可是他一上臺閉目養神--不只他這個講的人，我們聽的人，到了那個道場以後，跟著起了妄想心，三天兩天以後，聽的人也可以講得很好，根本不用學經。

我認為大家在上人的道場，應該是不會這樣；如果到其他的道場，護法神又不很護法，

“enlightenment,” they feel as if they were drunk or having a dream in which they struck it rich. This is not true enlightenment. It is an illusory state, like watching a movie or taking a hallucinogenic drug. They see everything in an altered state so that in their minds **they experience changes in every thought.**

**They may have the knowledge of past lives,** but again this knowledge of past lives is not real. What they see is totally illusory. **Or** they may have **the knowledge of others’ thoughts. They may see** all of the states in **the hells. Or** they may **know all the good and evil events in the human realm. They may** casually be able to **speak verses** on their own, **or** they may **spontaneously recite Sutras. Each person is elated and feels he has obtained something unprecedented.** They all say, “He truly is a Bodhisattva! He’s really a Buddha! He has made me enlightened! He has given me the power of knowing past lives.” However, the experience lasts only as long as they are listening to the Dharma. That is why it is not genuine.

[May 1989]

**Layperson:** Venerable Master, Dharma Masters, and Good Advisors: I’d like to share something which is closely related to everyone’s cultivation.

When the feeling *skandha* comes to an end, the cultivator tends to be in a state of anxiety in which he craves clever and skillful expedients. He wants to merge with the cosmic principle, unite with potentials, and convert living beings. When he has this kind of anxiety, several things may happen. For example, some people who have never read Sutras before will become possessed by demons, and then they will be able to explain many Sutras. There are many “cultivators” in Taiwan who have read very little of the Sutras and who may have violated the substance of the precepts they received. Yet they want to obtain clever and skillful expedients; when they see other people explaining Sutras and gaining a large following, they hope to quickly attain wisdom themselves so that they can also explain Sutras to many people. Having such a thought, they become possessed by demons as they sit in meditation.

Many people who seem to be very good at explaining Sutras are actually possessed by demons. Of course, if a person strictly follows the precepts, diligently recites mantras and Sutras, and cultivates very hard, then he may not be possessed. However, there are some people who are very casual about holding precepts and who do not recite Sutras or bow to the Buddhas; yet when they go onstage and close their eyes, after two or three days not only they themselves, but also those in the audience who gave rise to false thinking will be able to lecture very well on the Sutras without having studied them before.

I don’t think this will happen at the Venerable Master’s Way-places. But if you go to other Way-places where the Dharma-protecting spirits don’t



本身又起妄想貪著，這種現象多半發生在喜歡禪坐的人身上；如果不習禪的人，這種現象不太會產生。像臺灣有的老太婆，她本身一個字也不懂，但是三天、五天之後，她毛筆字可以寫得比呂居士漂亮得多，這種情形我看得多了。幾天以後，馬上即身成佛

，真的是「即身成佛」了！三天前她不會講經，三天後講經講得很好，這種很奇怪的事情都會產生的。

這就是爲什麼現在正法大家都不學，要學邪法。這種人你跟他講佛法，他不聽的。這種現象我們這裡的人了解可能比較切實一點，在這道場的人可能都不會這樣，但是在外面就要小心。

上人：這都是有狐狸精在那兒附身了，這都叫飛精附人。

do a good job and you give rise to false thinking and greedy attachments, then you may have these states, especially if you like to meditate. People who don't meditate usually don't have these states. There is an elderly woman in Taiwan who was basically illiterate, but after three or five days, she could write beautiful Chinese calligraphy. I've seen many cases like this, where people suddenly "become Buddhas" in a few days' time. That woman had not been able to explain Sutras before, but after three days, she was very good at explaining them. Such strange things really happen.

That is why everyone wants to learn deviant dharmas and no one wants to learn the Proper Dharma. If you explain the Buddhadharma to them, they won't listen. Those of us who are here are probably more aware of such phenomena. These states probably won't happen to people at this Way-place, but you have to be careful when you go out.

**Venerable Master:** These are all cases of people being possessed by fox spirits. This is what is meant by "its spirit possesses a person."

☞ To be continued

