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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，天魔一看，「哦！你生出這個貪心來，好東西！我現在就要叫我一個眷屬來收拾你囉！」於是乎，「候得其便」：得到這個機會了。「飛精附人」：又派他的眷屬，來附到人的身上。「口說經法」：說這經典，說這個魔王的法。

上人於一九八三年一月補述

弟子：看所有想陰的境界，前面都有一段說：「受陰虛妙，不遭邪慮。」這個不遭邪慮，是指的什麼意思？是說他沒有邪知邪見？還是說他沒有不正當的念頭？這個修行人到這個地步的時候，他的修行到了什麼境界？

上人：「受陰虛妙」：這個「虛」才能「妙」，「妙」才能「虛」。受陰有這個境界，覺得很自在的。「不遭邪慮」：這個遭是遭遇到。譬如你在這個受陰裏頭已經有功夫了，本來不會遭遇到，但是你還無緣無故就遭遇到邪慮。

這個邪慮就是外邊的賊，外面的邪魔鬼怪來了。本來不遭這些個東西，可是不遭這個東西，最後他生出一種或者愛，或者有所

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 heavens sees him and says, “Aha! You’ve had a greedy thought. Great! Now I can send one of my retinue to snare you.” And so it **seizes the opportunity it has been waiting for**. Once again, the demon king sends one of its followers and **its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and** speak the Dharma of the demon king.

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Disciple: I’ve noticed that every state of the thinking *skandha* begins with the phrase “in the unhindered clarity and wonder that ensues after the feeling *skandha* is gone, [he is] untroubled by any deviant mental state.” What does the phrase “untroubled by any deviant mental state” mean? Does it mean the person is without deviant knowledge and views? Or does it mean that he does not have improper thoughts? When the cultivator reaches this level, what is his state like?

Venerable Master: “In the unhindered clarity and wonder that ensues after the feeling *skandha* is gone”: There has to be unhindered clarity for it to be wonderful, and it must be wonderful for there to be unhindered clarity. When he attains this state in the feeling *skandha*, he feels very much at ease. “[He is] untroubled by any deviant mental state”: That means he doesn’t encounter any such state. If he has some skill in the feeling *skandha*, he basically shouldn’t encounter any deviant mental state. And yet, for no apparent reason, he does encounter one. This deviant mental state is a thief from outside—a deviant demon, ghost, or freak that comes from outside.

求，或者有所貪、有自私心、有自利心，有這個老毛病犯了，所以他就遭了

。他如果沒有這個老毛病，繼續往前去，你若明白一切的境界來了，都不被它所搖動，這就不遭邪慮了；你一被它所轉動了，就遭了。

他本來說是不遭這個邪慮，怎麼又被轉動了呢？這豈不是矛盾嗎？不是！就因為你開開那個賊的門了，生出一種愛欲心

！潛行貪欲，那個「潛」就是偷偷的，偷偷摸摸地去做這個不淨行，不守規矩，不守戒律。他說：「戒律有什麼關係啊？」他就是自命已經開悟了。所以我告訴你們，我為什麼不敢不守規矩呢？可以說我沒有開悟，所以我不敢不守規矩。

其人先不覺知魔著。亦言自得。無上涅槃

。來彼求元。善男子處。敷座說法。身有威神。摧伏求者。令其座下。雖未聞法。自然心伏。是諸人等。將佛涅槃。菩提法身。即是現前。我肉身上。父父子子。遞代相生。即是法身。常住不絕。都指現在

。即為佛國。無別淨居。及金色相。

這真是佛了，這真是「所有的人都是佛了」，這個魔就是這樣講法。

「其人先不覺知魔著」：其人，被魔所附這個人。他也不知道自己著了魔了，因為著魔的時候，他自己就迷迷糊糊，沒有知覺了。完全是魔王來替他做全權代表

，替他講話了。「亦言自得，無上涅槃」

：也說自己得無上涅槃了，得到涅槃的妙

果。「來彼求元善男子處」：求元，就是求這個物的本元。到求物理始終這個人的地方，「敷座說法」，「身有威神」：這個魔王，他身上有一種威神，這威神怎麼樣啊？

「摧伏求者」：他能把求元這個善男子摧伏了，摧伏這個求者。

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Originally, he shouldn't have encountered such beings, but in the end he had thoughts of love, seeking, greed, selfishness, or self-benefit. Having reverted to these old faults, he encountered those beings. If he didn't have these old faults, he would be able to continue making progress.

If you understand all the states that come up without being swayed by them, then you won't be troubled by deviant mental states. As soon as you're turned by a state, however, it will be able to trouble you. Basically, he isn't supposed to be troubled by deviant mental states, and yet he gets turned—is this a contradiction? No, it's because his thought of desire has opened the door to thieves. He covertly indulges his greedy desires. He sneaks around engaging in immoral conduct and does not abide by the rules and precepts. He says, "What do precepts matter?" and claims to be enlightened. I don't dare to transgress the rules, because I'm not enlightened.

Sutra:

This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks to know the origins of things, he arranges a seat and speaks the Dharma. His body has an awesome spiritual quality which subdues the seeker. He makes the minds of those gathered beside his seat spontaneously compliant, even before they have heard the Dharma. He says to all those people that the Buddha's Nirvana, Bodhi, and Dharma-body are there before them in the form of his own physical body. He says, "The successive begetting of fathers and sons from generation to generation is itself the Dharma-body, which is permanent and never-ending. What you see right now are those very Buddhlands. There are no other pure dwellings or golden features."

Commentary:

This is really a case of "everyone being a Buddha!" That's just the approach this demon uses. **This person is unaware that he is possessed by a demon.** He doesn't have any idea that he has been caught by a demon, because he gets muddled and loses awareness when he becomes possessed. The demon takes total control and becomes his spokesman. He **claims he has reached the unsurpassed wondrous fruition of Nirvana. When he comes to see that good person who seeks to know the origins of things**, who seeks thorough understanding of the physical world, **he arranges a seat and speaks the Dharma. His**, the demon king's, **body has an awesome spiritual quality which subdues the seeker**, the good person who seeks the source. (Continued on page 11)