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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

又善男子。受陰虛妙。不遭邪慮。圓定發明。
。三摩地中。心愛懸應。周流精研。貪求冥感。

「又善男子」：這個修定的善男子，「受陰虛妙」：在受陰中得到一種虛而微妙的境界，「不遭邪慮」：這時候，不會再有邪魔外道來到他身上，來入他的心腑了。「圓定發明」：他這時候得到一種圓定發明，「三摩地中，心愛懸應」：在這個定中，突然間，他心裏就生出一種愛欲。愛欲什麼呢？愛欲懸應。什麼叫懸應呢？就是不論相離多遠，也可以知道。

好像現在在三藩市，想要知道紐約的事情，那麼也就知道了，這就叫懸應。「周流精研」：他週而復始地那麼精研，精益求精，研究這個懸應的問題。「貪求冥感」：貪求默默中就有感應。

好像在三藩市這兒一打坐，就看見紐約的親戚在做什麼，朋友在做什麼，或者說什麼話，看得清清楚楚。到時候去一調查、一證明，果然是絲毫不錯的，這就叫懸應，他歡喜得到這種神通。

爾時天魔。候得其便。飛精附人。口說經法。

「爾時天魔」：這時候天魔一看，你這個定力將要成就了，所以他生了一種嫉妒

Sutra:

Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves revelations from afar, so he pours all his energy into this intense investigation as he greedily seeks for imperceptible spiritual responses.

Commentary:

Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person who cultivates samadhi is untroubled by any deviant mental state and experiences perfect, bright concentration. At that time he is no longer vulnerable to possession by demons or externalists. **Within samadhi, his mind suddenly craves revelations from afar.** “Revelations from afar” refers to knowledge of what is happening, no matter how far away. For instance, he might be in San Francisco and want to know what is happening in New York. If he can know about it, he has experienced what is called a revelation from afar.

So he pours all his energy into this intense investigation as he greedily seeks for imperceptible spiritual responses. He intensifies his investigation of this matter of faraway revelations, seeking for psychic responses. For example, as soon as he sits in meditation in San Francisco, he may be able to see clearly what his relatives and friends are doing in New York, and hear clearly what they are saying. Later, he finds out that what he saw and heard is exactly what was really happening at the time. That’s the kind of spiritual response he would like to attain.

Sutra:

At that time a demon from the heavens seizes the opportunity it



心。於是乎，就派他的魔子魔孫到你這個地方來，「候得其便」：等著你有了漏洞，有隙可乘，就「飛精附人」：這個魔子魔孫，就附在人的身上，「口說經法」：口裏就講經說法。

其人元不覺知魔著。亦言自得。無上涅槃。來彼求應。善男子處。敷座說法。能令聽眾。暫見其身。如百千歲。心生愛染。不能捨離。身為奴僕。四事供養。不覺疲勞。各各令其座下人心。知是先師。本善知識。別生法愛。粘如膠漆。得未曾有。

啊！這真危險。「其人元不覺知魔著」：被魔附到身上的這個人，他自己也不知道他著了魔了，「亦言自得無上涅槃」：所以他就說自己得著無上涅槃了。這未證言證，未得謂得；他沒得到這無上涅槃，他說得到了。「來彼求應善男子處」：來到生出一種貪心，貪求冥感、冥應這個人的地方。「敷座說法」：他也安排一個座位，就說法了。

「能令聽眾」：有魔的這個人，能命令這一班的聽眾，「暫見其身，如百千歲」：暫時間的，你們要知道，這不是永遠的。這個人就好像一百歲、一千歲這麼樣一個老人。這些個聽眾看見他這麼大年紀，鶴髮童顏，喔！這真是個老修行、老比丘了。「心生愛染」：愛，就是愛慕；染，也是一種染污。有愛就有染；有染，這就是不清淨了。「不能捨離」：這一班聽眾，日夜都要陪著這個魔在一起，為什麼呢？因為魔有這個迷人的力量，所以他就把這班人都迷住了！

「身為奴僕」：這就親身給他做奴、做僕。「四事供養」：四事是什麼呢？就是飲食、衣服、臥具、湯藥。飲食，就是吃的；衣服，就是穿的；臥具，就是棉被或者褥子之類的；湯藥，就是醫藥。【註】「不覺疲勞」：如果需要這四事供養，這班人也不覺厭煩，不覺疲倦。為什麼呢？你看，真是修道的人，真正的佛弟子，沒有人這麼樣真正地親近他、供養他。這個魔因為有一種迷人的力量，所以人人就都接近他、歡喜他。

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 notices that your samadhi is about to be perfected, and it becomes jealous. It **seizes the opportunity it has been waiting for** and sends its demon descendant there to wait for an opening. As soon as it sees a chance, **its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.**

Sutra:

This person, completely unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks revelations, he arranges a seat and speaks the Dharma. He briefly appears to his listeners in a body that looks a hundred or a thousand years old. They experience a defiling love for him and cannot bear to part with him. They personally act as his servants, tirelessly making the Four Kinds of Offerings to him. Each member of the assembly believes that this person is his former teacher, his original Good and Wise Advisor. They give rise to love for his Dharma and stick to him as if glued, feeling they have obtained something unprecedented.

Commentary:

This is really dangerous. **This person, completely unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana.** He claims he has been certified when he has not, and that he has attained what he has not. He hasn't attained unsurpassed Nirvana, but claims he has. **When he comes to see that good person who greedily seeks revelations** from afar and imperceptible spiritual responses, **he arranges a seat and speaks the Dharma.**

He, the person possessed by the demon, **briefly appears to his listeners in a body that looks a hundred or a thousand years old.** You should know that this vision is temporary. When the people in the assembly see him with the white hair of an old man and the skin of a child, they think he must be an old cultivator—an old Bhikshu. **They experience a defiling love and cannot bear to part with him.** This defiling love refers to a devotion that stains and pollutes them. Once there is love, there is defilement. With defilement, you lose purity.

All the listeners want to follow this demon day and night. Why? They are deluded by its charisma. **They personally act as his slaves and servants, tirelessly making the Four Kinds of Offerings**



「各各令其座下人心」：那麼每一個魔附身的人，都令在他座下聽法的人心，迷得怎麼樣啊？「知是先師本善知識」：自己就知道：「哦！這是我前生的師父。」自己就認為：「啊！善知識！這個真是善知識！是我以前的善知識啊！」「別生法愛」：就生了一種法愛，「粘如膠漆」：和這個魔就黏如膠漆，如膠似漆，黏到一起了。「得未曾有」：從來也沒有這樣子的。

是人愚迷。惑為菩薩。親近其心。破佛律儀。
。潛行貪欲。

「是人愚迷，惑為菩薩」：這個人愚癡到極點，是又愚癡，又迷惑，以為這個能變化的，就是佛菩薩了。那狐狸精也會變化，妖魔鬼怪都會變化。他沒有想到，這個會變化，不一定是菩薩，也不一定是佛。你有什麼善根，能遇到真菩薩、真佛？這個人就

「親近其心」：親近這個魔附到身上的人，「破佛律儀，潛行貪欲」：怎麼知道那是魔呢？主要地就因為他破佛的律儀，所以偷偷地就行淫欲去了。因為他有這淫欲心，所以就知道他是魔。

口中好言。我於前世。於某生中。先度某人。
。當時是我。妻妾兄弟。今來相度。與汝相隨。歸某世界。供養某佛。

「口中好言」：他除非不見到人，見到人他就說了：「我於前世，於某生中，先度某人」，這就好像我說的那個劉金童似的，一見到人，就說是她兒子；再不，就說是她丈夫。哪一生，是她的兒子；哪一生又是她的丈夫。或者第一百零一生，或者是一百零二生中，我先度哪一個人。「當時是我妻妾兄弟」：或者說是他的兄弟等等，或者說是他的妻妾。「今來相度」：我現在來度你了

to him. The Four Kinds of Offerings are: (1) food and drink, (2) clothing, (3) bedding and sitting mats, and (4) medicine.¹ They never grow weary of making such offerings to him. Again, one wonders why. A genuine cultivator, a true disciple of the Buddha, will not have people draw near him and serve him in this way. It is only because the demon has a kind of charisma that everyone draws near him and likes to stay with him.

Each member of the assembly believes that this person is his former teacher. They get so confused that each believes the possessed person was **his original Good and Wise Advisor**. They think, "Oh! He was my teacher in the past!" **They give rise to love for his Dharma and stick to him as if glued, feeling they have obtained something unprecedented.** "It's never been like this before," they think. Again, one wonders why. A genuine cultivator, a true disciple of the Buddha, will not have people draw near him and serve him in this way. It is only because the demon has a kind of charisma that everyone draws near him and likes to stay with him.

Sutra:

The good person is beguiled and fooled into thinking the other is a Bodhisattva. Attracted to the other's thinking, he breaks the Buddha's moral precepts and covertly indulges his greedy desires.

Commentary:

The good person is beguiled and fooled to the utmost into thinking that because **the other** person can transform himself, he is a Buddha or a **Bodhisattva**. Fox spirits can display transformations and so can goblins, demons, ghosts, and weird creatures. But it never occurs to him that the ability to transform does not necessarily mean someone is a Bodhisattva or a Buddha. What good roots does he have to enable him to encounter real Bodhisattvas or Buddhas? **Attracted to the other's thinking**, he draws near the person who is possessed by the demon. **He breaks the Buddha's moral precepts**. This is the important point. How do we know he is a demon? We can tell from the fact that he breaks the precepts **and covertly indulges his greedy desires** by engaging in lust.

Sutra:

He is fond of saying, "In a past life, in a certain incarnation, I rescued a certain person who was then my wife (or my mistress, or my brother). Now I have come to rescue you again. We will stay together and go to another world to make offerings to a certain Buddha."



，「與汝相隨」：與你常常在一起，形影不離。「歸某世界」：和你到哪一個世界去，「供養某佛」：我們到那個地方去，親近哪一尊佛。

【註】上人於一九八三年一月補述

教她做什麼，她就做什麼，不是單單四事供養，不是飲食、衣服、臥具、湯藥這麼簡單；她都要以這個身心性命來供養他，都要和他行姪欲。所差的地方就在行姪欲這個地方，有姪欲，這都是邪的；沒有姪欲，那才是正的。你什麼時候也不可

以聽那個人說：「開悟了

，什麼都可以幹了，也可以行姪欲了。」這簡直地這是大魔王、大魔王、大魔王說的話

。你不開悟，不守規矩，那是你不懂；你開悟，你懂了，卻明知故犯，再不守規矩，不守戒律，那你開悟，開個什麼悟？變成開倒車，往回走了。

所以現在的人不研究那個真理，只知道，噢！開悟了，人家說開悟了，不需要守什麼規矩，也就跟著這樣說：噢！不需要守規矩了，他開悟了，抽煙、喝酒、玩女人，什麼都幹了。

他專門公開對大家這麼講：哦！你前生是我的太太，我做過皇帝，你是我的娘娘，你是我的……，怎麼樣怎麼樣子。公開對大家這麼講，就引誘人生這種姪欲的心。他公開這麼講，就變成去騙人，去攀緣。

所以最要緊的地方，就是有一個姪欲，他有姪欲心，盡行不淨行，這就是魔；他不貪錢，沒有姪欲，那就是真的。



Commentary:

Whenever he sees someone, **he is fond of saying** the same things that Liu Jintong, whom I mentioned before, used to say. She would tell her victim that he had been her son in one past life and her husband in another past life. Now this person says, **“In a past life, in a certain incarnation,”** perhaps in his hundred-and-first life or his hundred-and-second life, **“I rescued a certain person who was then my wife,”** or he says, “who was then **my mistress,**” or, “who was then **my brother,**” and so forth. **“Now I have come to rescue you again. We will always stay together and never part. We will go to another world to make offerings to a certain Buddha.”**

Note 1 [January 1983]

She does whatever he tells her to do. It's not as simple as making the four kinds of offerings of food, clothing, bedding, and medicines. She has to offer her body, mind, and life to him and engage in lust with him. The difference lies in the practice of lust. If a person has lust, then what he does is deviant. If he has no lust, then he is proper.

You should never listen to a person who says, “When you are enlightened, you can do whatever you want, including indulge in lust.” Those are the words of a big demon king. Before you are enlightened, you may transgress the rules because you do not know any better. But if you say that you are enlightened, that you understand, and yet you deliberately transgress the rules and precepts, then what enlightenment have you obtained? It's as if you are driving in reverse.

People nowadays don't investigate true principles. All they know about is getting enlightened. They hear someone say that after he is enlightened, he doesn't have to follow the rules, so they repeat his words and say: “Oh! He doesn't have to follow any rules. Since he's enlightened, he can smoke, drink, play around with women, and do anything at all.”

In this case, he announces to those he meets, “In a former life you were my wife,” or “You were the empress,” or “You were my such and such when I was the emperor,” and so forth; he makes these statements in order to arouse lust in people. By doing this in public, he hopes to cheat people and exploit the situation.

The most important thing is lust: If he has lust and he indulges in impure conduct all the time, then he's a demon. If he is not greedy for money and he is free of lust, then he is genuine.

☞ To be continued

☞待續