



# 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

或言別有。大光明天。佛於中住。一切如來。所休居地。彼無知者。信是虛誑。遺失本心。

「或言別有。大光明天」：我們生到那個大光明天去。

其實這個大光明天，就是魔王所住的地方。「佛於中住」：他說那個地方有真佛，現在你們這兒相信的，都是假佛。「一切如來。所休居地」：如來都在那兒休息的，因為如來在世界上，度眾生，教化眾生，太疲倦了，所以就到大光明天休息去了。

「彼無知者。信是虛誑。遺失本心」：他這麼一講，這些人就信這種的虛誑了。信這種虛誑怎麼樣啊？就把以前自己那個正信的心都失去了。

此名癘鬼。年老成魔。惱亂是人。厭足心生。去彼人體。弟子與師。俱陷王難。

「此名癘鬼」：這個名字叫什麼呢？就叫癘鬼。他也「年老成魔」：這個癘鬼，或者三千年，或者五千年，就成魔了，「惱亂是人」：來破壞這個人的定力。「厭足心生。去彼人體」：因為時間

Sutra:

**Or he may say, "There is a Heaven of Great Brilliance where a Buddha now dwells. It is the resting place of all Tathagatas." Ignorant people believe his ravings and lose their original resolve.**

Commentary:

**Or he may say, "There is a Heaven of Great Brilliance that we are going to." Actually the heaven he refers to is the place where the demon king resides. He says, "It is the place where a true Buddha now dwells, and all the Buddhas you presently believe in are phony. It is the resting place of all Tathagatas. When they are tired from teaching and rescuing beings in the world, they go to the Heaven of Great Brilliance to rest." When those ignorant people hear him they believe his ravings, and, as a result, they lose their original resolve, which had been based on proper faith.**

Sutra:

**This is a pestilence ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.**

Commentary:

**This is a pestilence ghost that, after some three thousand or five thousand years, in its old age has become a demon. It disturbs and confuses the good person, attempting to destroy his *samadhi* power. But after a while, when it has played all its tricks and the game isn't new anymore, it tires of doing so. It becomes bored and will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law. Once the demon goes, the person will lose all his awesomeness and charisma. People will then start to doubt him and eventually he will be taken to court and put in jail.**



久了，他這個把戲耍得不願意耍了，這個新鮮的玩意兒，他也生厭了。討厭了，就不在這個人的身上了。「弟子與師。俱陷王難」：因為這個魔一走，他自己就沒有威德，沒有魔力了。所以一般人也就不生出懷疑了，於是乎，或者就告到官裏去，把他捉去坐監。

**汝當先覺。不入輪迴。迷惑不知。墮無間獄。**

「汝當先覺」：你應該先地覺悟這個道理，「不入輪迴」：不要入這個魔的圈套裏邊去；不要入魔的輪迴裏邊去。「迷惑不知」：如果你要是不明白這個道理，「墮無間獄」：將來一定墮無間地獄的。

**又善男子。受陰虛妙。不遭邪慮。圓定發明。三摩地中。心愛深入。剋己辛勤。樂處陰寂。貪求靜謐。**

「又善男子」：又這個修定的善男子，「受陰虛妙。不遭邪慮。圓定發明三摩地中」，「心愛深入」：他的心生出一種貪愛，貪愛什麼呢？貪愛深入這種道理。所以就「剋己辛勤」：辛，就是辛苦；勤，就是勤儉。自己刻苦自待，對自己很克己，修行很用功的。「樂處陰寂」：他願意居處到這個陰?沒有陽光的地方，沒有什麼人的地方，就好像願意住深山窮谷的洞裏邊，那個非常寂寞的地方。「貪求靜謐」：貪求那個地方清靜。因為你太貪清靜，也就會生出一種魔。人修道，無論什麼也不要貪--好的也不貪，壞的也不貪--你就平常心是道，要平平常常的，不要生一種貪心，你貪什麼都是不對的。

☞待續

Sutra:

**You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.**

Commentary:

**You should be aware of this in advance.** You should awaken to this principle beforehand **and not get caught up in the cycle of transmigration.** Don't fall into the demons' snare. Don't enter the demonic cycle of birth and death. **If you are confused and do not understand this principle, you will fall into the Relentless Hells** for sure.

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 deep absorption, so he restrains himself with energetic diligence and likes to dwell in secluded places as he greedily seeks for peace and quiet.**

Commentary:

**Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person** who is cultivating *samadhi* **is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind** develops a craving. He craves deep absorption in that principle. **So he restrains himself with energetic diligence and likes to dwell in secluded places as he greedily seeks for peace and quiet.** He maintains firm self-control and is very strict with himself. He puts great effort into cultivation and likes to reside in places that are yin, lacking in sunlight. He prefers places where there aren't any people, perhaps a cave somewhere deep in the mountains or in some isolated valley. He picks a secluded spot, for he likes still and quiet places. Because he is too greedy for peace and quiet, demons will come. In cultivation, people should not be greedy. Don't be greedy for good things, and don't be greedy for bad things. The ordinary mind is the Way. Just act ordinary, and don't be greedy. No matter what you may be greedy for, it's not right.

☞To be continued

