



# 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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「評露人事」：就是揭露人的私事，怎麼樣的私事呀？譬如，這個男女做不正當的事情了，他就：「嘿！你同某一個男人在什麼什麼地方，幹什麼什麼來著啊？」

這個女的想：「這他怎麼知道的啊？」

他把她這麼公開：「他們兩個是最不好的人、最壞的人！在什麼地方，又做一個不正當的事情，見不得人的事情。你問問她，她不敢不承認的。」這兩個人果然有這麼個事情，也不敢不承認。

那麼這表現什麼呢？表現他有神通，表現他什麼事情都知道。所以揭露人事，就是揭露人私、揭露人的秘密。「不避譏嫌」：也不怕人來譏諷，有嫌疑。

「口中好言未然禍福」：口中他常常歡喜說什麼呢？嘿，你小心哪！明天你會不好的，或者會有人給你下毒藥！你吃東西小心一點，你若不小心，就會被人毒死你。」就講這個未然的禍福。或者講禍、或者講福。「及至其時，毫髮無失」：等到那個時候呢，絲毫無失，絲毫都不錯，果然應驗，靈得不得了。你看，你敢不相信？嘿！這個魔王，比菩薩厲害得多。

此大力鬼。年老成魔。惱亂是人。厭足心生。去彼人體。弟子與師。俱陷王難。汝當先覺。不入輪迴。迷惑不知。墮無間獄。

「此大力鬼」：這個鬼就叫大力鬼。「年老成魔」：這個鬼，年老成魔了；人若不修德，年

Commentary:

**And he exposes people's private affairs.** For instance, a man and a woman may have done something indecent, and he will say to the woman, "You did such and such with a certain man in a certain place."

The woman thinks to herself, "How did he know?"

Or he may expose them in public, saying, "These two are despicable. They did something improper, something unspeakable, in such-and-such a place. Ask her about it—she wouldn't dare deny it." It turns out that they have in fact done it, and they don't dare to deny it. He does this to show people that he has spiritual powers and that he knows everything that is going on. He exposes their private matters **without fear of ridicule or rejection**. He divulges people's secrets and is not afraid that they will scorn him.

**He is always fond of foretelling calamities and auspicious events.** He likes to say things such as, "You'd better be careful. Tomorrow is going to be an unlucky day for you. Someone might try to poison you, so watch what you eat or you may die of poisoning." He foretells both unlucky and lucky events, **and when they come to pass, he is not wrong in the slightest**. When the events happen, they turn out to be exactly as he predicted. So how could people not believe in him? Such demon kings are far more efficacious than Bodhisattvas.

Sutra:

**This is a ghost with great powers 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. 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.**



老就成賊了。我不是講過嗎？中國人有這麼一句話，說「老而不死是為賊」，人年老了，他經驗得多了，也就會作怪；鬼年老了，就成魔了。「惱亂是人」：他就妒忌人家修道，要去破壞人的定力。「厭足心生，去彼人體」：久而久之，這個魔也生厭足心了，就把他附的這個人撤去。

「弟子與師俱陷王難」：這個弟子與師俱陷王難了，也就是等於同落地獄一樣的。以前我不是說過：

懵懂傳懵懂，一傳兩不懂；  
師父下地獄，徒弟往裏拱。

也就是這個道理。因為他沒有遇到明白的師父，所以就糊裏八塗的。他師父跑到地獄去了，這個徒弟一看，師父在前邊走，他就在後邊跟著囉！跟到地獄裏的時候，這師父一回頭，說：

「嘿！你幹什麼也來了？」

這徒弟就說：「我看你來了，當然我也要跟著你來嘛！」

這個師父說：「哎呀！這不是個好地方，你不應該來呀！」

「那你先來了，我怎麼可以不來呢？我是跟你學的嘛！所以你到什麼地方，我也應該到什麼地方。」

這個師父想：「啊！自己下了地獄，結果把徒弟也帶來墮地獄了，真是對不起！Very sorry！」

「汝當先覺，不入輪迴，迷惑不知」，「墮無間獄」：墮無間地獄了。

又善男子。受陰虛妙。不遭邪慮。圓定發明。三摩地中。心愛知見。勤苦研尋。貪求宿命。

「又善男子」：又有這種修定的善男子，「受陰虛妙，不遭邪慮，圓定發明」，「三摩地中」：在這個定裏邊，

Commentary:

**This is a ghost with great powers that in its old age has become a demon.** Ghosts become demons when they get old, just as people who don't practice virtuous deeds become rascals in their old age. As I have told you, the Chinese have a saying, "To be old and not to have died is to be a rascal." When people are old and experienced, they can make trouble. In the same way, old ghosts become demons. **It disturbs and confuses the good person.** Jealous of the cultivation of other people, the ghost destroys their samadhi power. **But when it eventually tires of doing so, it will leave the other person's body and no longer possess him.**

**Then both the disciples and the teacher will get in trouble with the law.** That's equivalent to their falling into the hells. There's a saying:

Someone deluded transmits his delusion,  
So after the transmission, neither one understands.  
The teacher falls into the hells,  
And the disciple burrows in after him.

The same principle applies here. Because he hasn't met a teacher who truly understands, the disciple is also muddled. When he sees his teacher going to the hells, he follows his teacher there. The teacher turns around and says, "What did you come here for?"

The disciple replies, "I saw you coming here, so of course I came along."

The teacher says, "Oh no! This isn't a good place. You shouldn't have come."

"But you came first. How could I not have followed you? I study with you, after all. I should go wherever you go," says the disciple.

The teacher thinks, "Ah, I've landed in the hells myself, and brought my disciple with me as well. I've really done wrong by you. I'm very sorry!" **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.**

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 more knowledge and understanding, so he diligently toils at examining and probing as he greedily seeks to know past lives.**

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「心愛知見，勤苦研尋，貪求宿命」：心裏邊想要知道多一點事情，想要得到宿命。他非常地用功，勤儉精進，也不怕苦。他那麼研尋，要怎麼樣呢？想要知道宿命。

爾時天魔。候得其便。飛精附人。口說經法。其人殊不覺知魔著。亦言自得無上涅槃。來彼求知善男子處。敷座說法。

「爾時天魔」：當爾之時，這個天上的魔，又「候得其便，飛精附人，口說經法」。「其人殊不覺知魔著」：其人也不知道自己著魔了。「亦言自得無上涅槃，來彼求知善男子處，敷座說法」。

☸待續

While in *samadhi*, he wants to know more things, to have the knowledge of past lives. He works with intense vigor and does not fear suffering. **So he diligently toils at examining and probing as he greedily seeks to know past lives.**

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. 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 knowledge, he arranges a seat and speaks the Dharma.**

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☸To be continued



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第九，他捨離世間的樂，把世間一切的快樂他都捨去了。不貪不染，也不貪這個世間的快樂，也不染著這個世界的快樂。不是像我們凡夫貪圖眼前這一點的快樂，把真正究竟的快樂，就得不著了。那麼因為貪圖眼前的快樂，就得不到究竟的快樂；得不到究竟的快樂，就不能離苦得樂。佛是普願世間一切眾生都離苦得樂，離開苦惱，得到究竟的快樂。不執著這一切的戲論法。「一切的戲論」，就是不究竟的道理，他不執著。

第十，佛憐憫一切眾生。這一切眾生在世界上受種種的苦。佛要救一切眾生，沒有這種種苦了，所以他守護佛種，守護佛這個種子。什麼叫佛的種子？就是這個菩提心。修行佛所修行的境界，了脫生死，出離生死，到這個十力無所畏這種的地位，這種的果位。

前邊所講，這是佛的十種無能攝取，也就十種不可壞，也就十種沒有能制伏的這種行願。

☸待續

(Continued from page 5)

The ninth is that they renounce all worldly happiness. They neither covet nor become tainted by worldly happiness. Common people, greedy for quick gratification, can't experience ultimate happiness; they can't leave suffering and attain happiness. The Buddha universally vows to help beings leave suffering and afflictions behind and attain ultimate happiness. He helps them to renounce nonultimate sophistry.

The tenth is that the Buddha pities all beings in their various plights of woe, and wishes to rescue them. He protects the Buddha's seed, which is the Bodhi resolve. One cultivates toward the states of the Buddhas, attains freedom from birth and death, and arrives at the fruition of the Ten Powers and the fearlessnesses.

We have spoken of ten kinds of indestructible conduct and vows of the Buddhas, or the ways in which the Buddhas cannot be vanquished or destroyed.

☸To be continued