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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



上人於一九八九年五月補述

弟子：「來彼求知善男子，敷座說法。」

上人：這就是那個魔，魔到這個地方，到求宿命的那個人那兒。

弟子：「於說法處得大寶珠，其魔或時化為畜生。」是另外一個魔嗎？

上人：不，就是那個魔。

弟子：這個魔附著的人，又化成畜生了？

上人：嗯！大家就看見他像畜生，就是現古里古怪的樣子嘛！「先授彼人，後著其體」，「彼人」，就是求宿命的人。

弟子：求宿命的人已被魔附身，化成畜生了，口裏又銜著寶珠及雜珍寶？

上人：給當時那些聽法的人。這不是一個人，或者他選擇其中的一個人，這都是假設之辭，一定有這個事情嗎？沒有的，這都是假設的，不是一定的。你不要認為佛說這樣，就認為是一定的。這只是舉出一個例子，要大家觸類旁通，不是就這樣死板板地。要靈活運用，再有這種事情，你就會知道，哦！這和那是相同的。你說他變畜生，或者他變一個佛也不一定的。

弟子：「後著其體」呢？那個魔又著到誰的體上呢？

上人：又著到每一個人身上。

弟子：另有魔來著到每一個人身上嗎？

上人：就那個魔，他可以分身無數的，可以著到那一個人的身上，又可著到旁人身上。

弟子：哦！跳來跳去。

上人：不是跳，他不是一個，可以變很多的。

[May 1989]

Disciple: “When he comes to see that good person who seeks knowledge, he arranges a seat and speaks the Dharma.”

Venerable Master: This means the demon. It goes to see the person who seeks knowledge of past lives.

Disciple: “There in the Dharma Assembly, inexplicably, that person may obtain an enormous precious pearl. The demon may sometimes change into an animal.” Is this another demon?

Venerable Master: No, it's the same one.

Disciple: Does the person possessed by the demon transform into an animal?

Venerable Master: Yes. To everyone, he appears to be an animal. He takes on a bizarre appearance. “First, the demon gives them to the person, and afterwards possesses him.” “The person” is the one who seeks knowledge of past lives.

Disciple: The person who seeks knowledge of past lives is already possessed by a demon and has changed into an animal. And he's also holding the pearl and other gems in his mouth.

Venerable Master: He gives them to the people who are listening to the Dharma. It isn't just one person. Perhaps he selects one among them. This is all hypothetical. It doesn't necessarily have to happen that way. Don't think that it has to be that way just because the Buddha said it. This is an example, and you should be able to understand other situations by inference. Don't be so rigid. Be flexible in your understanding, so that the next time such a situation occurs, you'll know, “Oh, this is the same as that example.” Here he turns into an animal, but in another case he might turn into a Buddha.

Disciple: What about when it “afterwards possesses him”? Whom does the demon possess?

Venerable Master: The demon possesses everyone.

Disciple: Are there other demons that come to possess everyone?

Venerable Master: No, the same demon can have innumerable



弟子：哦！著到你身上，又可以著在他身上。我哪裏知道魔的力量那麼大的？

上人：嗯！那個魔和佛的力量差不多的。不過就是一個邪，一個正。他所做的事情是邪的，佛所做的事情是正的，所差別的就在這裏。臺灣有一個人，他有這個經驗，現在可以叫他再講。你要和盤托出，把魔傳給你的心法講出來。

居士：上人、各位法師、各位善知識，我現在所講的，是我在臺灣跑過的外道所顯現的，跟我所了解的。或許我了解的，跟佛所說的天魔不大一樣，因為天魔是千變萬化的。我看到的，只是他們顯現的方法之一而已，不是全部的境界，只是供作參考，不一定是全部事實。因為天魔的顯現有好幾種，一種要經過靈媒，一種不經過靈媒。普通學習外道，如果你的心不太正的時候，他不經過靈媒，在你禪坐時，天魔就直接可以顯化，化做一個人的樣子。

在這段經文「是人無端，於說法處，得大寶珠。」因為有「於說法處」，依我所看到的，我想是有靈媒、說法者、聽法者三種人存在的情形。

「是人」，上人的翻譯說是著魔的人，這也是一種的翻法。但是我看過其他的翻譯，和我所了解的，「是人」，是還沒有著魔。為什麼這麼講？因為佛講《楞嚴經》，是為了警惕還沒有著魔，但是心已經稍微偏的人，你要警覺，如果不警覺，就會著魔。用意是要警誡人：在色、受、想陰已經盡的時候，要特別注意，或許有這些事情會顯現。如果顯現，你們要怎麼樣預防。

兩年前，我到一個在家人那裏，他也是剃了光頭，好像一個沙門的樣子，他在家裏禪坐的時候，天魔附在他的身上，說：「某某，我送你一本《無字天書》，送你一部什麼經。」因為你的心不正，想得到一個迅速得證的方法，所以去那個道場，他能化各種的方法。「五十陰魔」前面這三十陰魔的境界，每一天、每一個地方，像這一切一切，大概我都看過，也聽他們說過。

好像那些簡策、珍寶和寶藏什麼東西，我都看過。或是一餐一麻一麥，還是一餐可以吃很多東西的情形都有。就好像授大寶珠，你打坐的時候，他說：「某某人，我授你寶珠好不好？」如

transformation bodies. It can possess that person as well as other people.

Disciple: So it jumps around from one to the other?

Venerable Master: It doesn't jump. It isn't just one; it can transform into many.

Disciple: Oh, so it can possess you, and it can also possess someone else. I never knew demons were so powerful!

Venerable Master: Demons are about as powerful as Buddhas. It's just that the one is deviant and the other is proper. What demons do is deviant, and what Buddhas do is proper. That's the difference. There's a person from Taiwan who has had such experiences. We can ask him to speak now. [To the layman] Tell everyone the whole story about how the demon transmitted the mind-dharma to you.

Layman: Venerable Master, Dharma Masters, and Good Advisors: I will talk about my experiences in non-Buddhist religions, what I saw and understood. Perhaps my experiences are not quite the same as the states caused by the demons from the heavens described by the Buddha. These demons can transform in endless ways, and what I saw is only one of their states. As I share my experience, keep in mind that it is not the whole picture. The demons from the heavens manifest in many ways. They may or may not go through a medium. If you practice with an improper mind in an external sect, the demon can appear to you in the form of a person when you are meditating; it doesn't need a medium.

This Sutra text says, "There in the Dharma Assembly, inexplicably, that person may obtain an enormous precious pearl." Because it says "There in the Dharma Assembly," I think that there are three parties: the medium, the speaker of Dharma, and the listeners. The Venerable Master interprets "the person" as referring to the possessed person. That is one interpretation. However, from what I understand and from the other explanations that I've read, I think "the person" refers to someone who hasn't been possessed yet. Why? Because the Buddha spoke the *Shurangama Sutra* in order to warn those who are not yet possessed, but whose minds have already gone astray. If they are not alert, they will be possessed by demons. The Buddha wants to warn them. When the *skandhas* of form, feeling, and thinking come to an end, you should be especially cautious, for you may experience many of these states, and you need to know how to deal with them.

Two years ago, I went to the home of a layman who shaved his head like a monk's. He said that while meditating, a demon from the heavens possessed him and said, "Let me give you a 'wordless book from heaven,' or such and such a Sutra." People went there because they were looking for a quick way to get enlightened. At that Way-place, they used all kinds of methods, and I either saw or

果你心一動，想得到這個東西——這是指透過靈媒——你把手伸過去接下來，接下來之後，就產生問題了。

我以親身的體驗來講，二年前我到一個地方，他說：「我授你一部《無字天書》，讓你練三年，三年練完以後，你可以得到很大的神通。」那天我因為心有點動，就想：「你送我一部《無字天書》，好啊！」我就接下來了。他又說：「你要接受的話，就雙手往上提，我授給你。」授完以後，回家第二天，我整天就念，我自己都聽不懂，好像在說日文，又好像泰文。又唱日本明治天皇那時候的軍歌，我以前根本沒有唱過，其實我的聲音很差的，但是一唱起那個軍歌來，聲音可以很高，可以很低，比電視、電臺裏歌星的聲音還要好。我想這《無字天書》就是經文說的「簡策」。

這裏說法處有二種情形，一種是你本身沒有著魔的人，沒有辦法看得到，受陰沒有盡，也沒有辦法看到；一種是你本身在靜坐時，被天魔附的那個人看得到，你也看得到。

所以這一段有二種情形：一種是被天魔附的人和你在定中的時候，他授你什麼東西，你本身也可以看得到外界的景象，其實這只是個幻境，是「是人」所變的。一種是你本身沒有看到，只心動而已，他說：「我授給你什麼東西，好不好？」你講「好」，那時候就不一樣了。天魔其實也有天魔的規矩，你如果說我不要，他也著你不上的。據我所知道，整個臺灣的外道都在前面這三十陰魔的境界之內，這是想識還沒有盡的境界。

今天的翻譯跟我講的事實，可能有點出入，我是說或許在這種情況下，天魔會用這三種方法顯現，要來害你，使你不成道。因為人的道行有高低分別，所以他顯現的方法一個一個是不一樣的，這只是供大家參考，阿彌陀佛！

☞待續

heard them talk about every one of the first thirty *skandha*-demon states. For example, I saw the tallies, gems, and treasure troves. I also witnessed them eating meals of one sesame seed and one grain of wheat, or eating gluttonously. For example, in the case of “obtaining an enormous pearl” when you are meditating, someone will say, “May I give you this pearl?” If your mind is moved and you wish to have it, then through the medium, you stretch your hands out to take it. Once you accept it, you’re in for trouble.

I’ll talk about my personal experience. When I went to a certain place two years ago, the layman told me, “I can give you a wordless book from heaven. If you practice according to it for three years, you can obtain great spiritual powers.” That day my mind was rather swayed, and I thought, “If you want to give me a ‘wordless book from heaven’, fine.”

He said, “To accept it, raise both hands, and I’ll give it to you.”

After I received it, I went home, and the next day I kept reciting things that I did not understand. It sounded like Japanese, and then Thai, and then I was singing army songs dating from the Japanese Meiji reign, songs which I had never sung before. Although my voice is usually pretty bad, when I was singing those army songs, I could sing very high and very low, and it sounded better than the singers on television. I think the “wordless book from heaven” is something like the tallies mentioned in the Sutra.

There are two possibilities in the place where the Dharma is spoken. The first is that you have not been possessed by the demon, and you cannot see what is happening. If you have not ended the form *skandha*, then you cannot see, either. In the other case, when you are meditating, the possessed person can see, and so can you.

In one case, you and the possessed person are both in *samadhi*, and you can see whatever he gives you. You can also see the external state, but it’s just an illusion that he conjures up. In the other case, you cannot see, but your mind moves. The person says, “Can I give you this thing?” If you say, “Yes,” then things change. However, if you say, “I don’t want it,” then the demon from the heaven cannot possess you, because it has to follow its own rules, too. As far as I know, all the external sects in Taiwan fall under the first thirty *skandha*-demon states, before the thinking and consciousness *skandhas* have been ended.

Our present interpretation may differ somewhat from the real incidents I just spoke of. In such situations, the demons from the heavens may appear in these ways to harm you and prevent you from attaining the Way. Since everyone is at a different level of cultivation, they appear in different ways each time. I just wanted to offer this for everyone to consider. ☞To be continued