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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷九】 ROLL NINE

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA
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口中好言。他方寶藏。十方賢聖。潛匿之處。隨其後者。往往見有。奇異之人。

「口中好言」：他口裏頭歡喜說什麼呢？「他方寶藏」：「啊！什麼地方有很多的寶貝，很多的金銀財寶，你想不想要啊？」就這麼妖言惑眾。說「十方賢聖潛匿之處」：或者是佛，或者是菩薩，他在什麼地方修行，你都不知道。

「隨其後者，往往見有奇異之人」：在他後邊的人，往往就看見，或者是放光，或者是怎麼樣子。總之，非常古怪的。

此名山林。土地城隍。川嶽鬼神。年老成魔。或有宣淫。破佛戒律。與承事者。潛行五欲。或有精進。純食草木。無定行事。惱亂是人。厭足心生。去彼人體。弟子與師。俱陷王難。

「此名山林、土地城隍、川嶽鬼神」：這個是什麼呢？這是或者在山上樹林子裏邊，或者是土地，或者是土地鬼、城隍神，或者是川嶽的鬼神。「年老成魔」：他也時間久了，變成魔了。「或有宣淫，破佛戒律」：他都是有一種淫欲的心，破壞佛的戒律。「與承事者」：和他在一起的這個人「潛行五欲」。什麼叫五欲呢？就是財、色、名、食、睡，這人間的五欲。「或有精進」：或者有的也好像很精進似的，「純食草木，無定行事」：單單吃草、吃木。他不打坐、不修行，單行這個無益的苦行。

Sutra:

He is fond of talking about treasure troves in other locations, or of remote and hidden places where sages and worthies of the ten directions dwell. Those who follow him often see strange and unusual people.

Commentary:

He is fond of talking about treasure troves in other locations. What does he like to say? He says, "Hey, in a certain place there are gold, silver, and all kinds of jewels. Do you want some?" He spreads such rumors to delude the assembly. **Or he is fond of talking of remote and hidden places where sages and worthies of the ten directions dwell.** He tells people, "There are Buddhas and Bodhisattvas cultivating there without your knowing it." **Those who follow him often see strange and unusual people.** They may give off light or have other strange characteristics.

Sutra:

This is a ghost or spirit of the mountain forests, earth, cities, rivers, and mountains that in its old age has become a demon. The person it possesses may advocate promiscuity and violate the Buddha's precepts. He may covertly indulge in the five desires with his followers. Or he may appear to be vigorous, eating only wild plants. His behavior is erratic, and he disturbs and confuses the good person. But when the demon tires, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

Commentary:

What kind of creature is this? **This is a ghost or spirit of the mountain forests, earth, cities, rivers, and mountains that in its old age, after a long time, has become a demon. The person it possesses may advocate promiscuity and violate the Buddha's precepts.** His lust-filled thoughts cause him to break the precepts. **He may covertly indulge in the five desires with his followers,** the people who are with him. The five desires are wealth, sex, fame, food, and sleep. **Or he may appear to be vigorous, eating only wild plants. His behavior is erratic.** He does not sit in meditation or cultivate. He only engages



「惱亂是人」：他令這個修道的人，不修行。「厭足心生」：他厭足的時候，生了一種厭足心，就「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。

「汝當先覺」：你應該先覺悟，不入這個魔的圈套，「不入輪迴」：不入魔的這個輪迴裏頭去。「迷惑不知」：如果你迷惑不知的話，「墮無間獄」：墮落無間地獄。

又善男子。受陰虛妙。不遭邪慮。圓定發明。三摩地中。心愛神通。種種變化。研究化元。貪取神力。

「又善男子」：又有一種修道習定的善男子，「受陰虛妙，不遭邪慮，圓定發明，卅摩地中」，「心愛神通」：他心裏又打了一種妄想，打妄想幹什麼呢？想要得到這個大神通吧！「種種變化」：現空中十八變，身上出水，身下出火；身下出水，身上出火，好像羅漢在空中有十八變，他也想這個神通。「研究化元」：研究變化的本元這個道理。「貪取神力」：他貪求這神通的力量。

（註）上人於一九八卅年一月補述

破色陰、受陰，一樣還是著魔。這色受想行識都破了，那是很平常的事情，不是真有定力，不著魔了。他不過是很高了，很高了還一樣著魔，為什麼呢？就因為他還有個愛心和貪心，就因為有這個，或者貪知見，或者貪神通，或者貪感應。這一貪就開門了，並不是他一想，就不會著魔了，那個著得更厲害的。

☞待續

in unbeneficial ascetic practices, **and he disturbs and confuses the good person**, causing him to stop cultivating. **But after a while, when the demon tires and grows bored, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.**

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 and not get caught up in the cycle of transmigration. Awaken to this early on, and don't fall into the demon's trap. Don't enter the demonic cycle of birth and death. **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 spiritual powers and all manner of transformations, so he investigates the source of transformations as he greedily seeks for spiritual powers.

Commentary:

Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person who is cultivating the Way and practicing *samadhi* **is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves spiritual powers.** He has another false thought. He decides he wants to have great spiritual powers **and all manner of transformations**, so that he can display the Eighteen Transformations in midair. He wants to be able to emit water from the upper part of his body and fire from the lower part; he wants to emit fire from the upper part of his body and water from the lower part. He longs to be like the Arhats who can manifest these Eighteen Transformations while floating in the air, **so he investigates the fundamental source, the principle of these transformations, as he greedily seeks for spiritual powers.**

[January 1983] A person is still vulnerable to possession by demons even after he has broken through the form and feeling skandhas. Breaking through the skandhas of form, feeling, thinking, formations, and consciousness is a very ordinary matter. It doesn't mean he truly has samadhi power and won't get possessed anymore. He is at a very high level; but even at that high level, he can still be possessed. Why? Because he still harbors love and greed in his mind. He may be greedy for knowledge, for spiritual powers, or for responses. His greed opens the door. He cannot become free from demonic possession just by thinking about it. In fact, he will only be more liable to become possessed.

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