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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



爾時天魔。候得其便。飛精附人。口說經法。

「爾時天魔」：當爾之時，這個天魔，「候得其便」：就在那兒等著、等著，等著有了機會了，就「飛精附人」，「口說經法」：這個人口裏講說經法。

其人誠不覺知魔著。亦言自得無上涅槃。來彼求通善男子處。敷座說法。是人或復。手執火光。手撮其光。分於所聽四眾頭上。是諸聽人。頂上火光。皆長數尺。亦無熱性。曾不焚燒。或水上行。如履平地。或於空中。安坐不動。或入瓶內。或處囊中。越牆透垣。曾無障礙。惟於刀兵。不得自在。自言是佛。身著白衣。受比丘禮。誹謗禪律。罵詈徒眾。訐露人事。不避譏嫌。

「其人誠不覺知魔著」：也不知道有魔著到他身上了。「亦言自得無上涅槃」：也說自己得到這無上涅槃了，得到涅槃的妙果了。「來彼求通善男子處」：來到求神通這個善男子的地方。「敷座說法」：也給他說法。

「是人或復」：魔附的這個人，「手執火光」：或者手裏拿著這火光，「手撮其光」：一隻手拿著火光，一隻手又把這火光，這麼抓起來，放到旁人的頭上。「分於所聽四眾頭上」：放到四眾的頭上，一個人頭上放一堆火。「是諸聽人」：這所有聽的人，「頂上火光皆長數尺」：這個「長」字，也可以讀如「腸」音，也可以讀如「掌」音。長了有數尺；也可以說長了，長起來數尺。他放那兒的時候，就是這

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.

Commentary:

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. The demon that has been lying in wait sees its chance and sends a spirit to possess a person, through whom it speaks the Sutras and the Dharma.

Sutra:

This person, truly unaware that he is possessed by a demon, also claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks spiritual powers, he arranges a seat and speaks the Dharma. The possessed person may hold fire in his hands and, grasping a portion of it, put a flame on the head of each listener in the Fourfold Assembly. The flames on top of their heads are several feet high, yet they are not hot and no one is burned. Or he may walk on water as if on dry land; or he may sit motionless in the air; or he may enter into a bottle or stay in a bag; or he may pass through window panes and walls without obstruction. Only when attacked by weapons does he feel ill at ease. He declares himself to be a Buddha and, wearing the clothing of a lay person, receives bows from Bhikshus. He slanders dhyana meditation and the moral regulations. He scolds his disciples and exposes people's private affairs without fear of ridicule or rejection.

Commentary:

This person is truly unaware that he is possessed by a demon. He



麼一把火，放到這個人的頭上了，它就一點一點長，長起來好幾尺長。「亦無熱性」：也沒有熱的性質，「曾不焚燒」：也不再往旁的地方去焚燒。

「或水上行，如履平地」：魔所著的這個人，或者在水上走路，就好像在平地上一樣。

「或於空中」：或者在空中行走。或「安坐不動」：空中本來是無所著的虛空，他坐到虛空裏邊。「或入瓶內」：或者他自己鑽到瓶子裏頭去。「或處囊中」：或者鑽到一個口袋裏頭去。「越牖透垣」：你這窗門關著不是嗎？他可以窗門不開，隨便就出去，透牆到外邊。「曾無障礙」：一點障礙都沒有。

「惟於刀兵」：他就怕什麼呢？就怕刀鎗刺他。因為什麼怕呢？他因為還有形質，他有一個形質的障礙。雖然他有五通，但是他也怕刀來割他。「不得自在」：那麼刀剝他、鎗刺他，他就不能得到自在，就是他還怕刀來砍他、鎗來刺他。「自言是佛」：他自己說他就是佛了。「身著白衣，受比丘禮」：身上不穿出家人的衣服，穿在家人的衣服，受出家人來叩拜。「誹謗禪律」：他說這個禪和律，都不對的，都沒有用的。「罵詈徒眾」：他罵自己的徒眾，「訐露人事」：也是把人的祕密給揭穿了，「不避譏嫌」：他也不怕人家譏諷，也不避嫌疑。

口中常說。神通自在。或復令人。旁見佛土。鬼力惑人。非有真實。讚歎行淫。不毀羸行。將諸猥褻。以為傳法。

「口中常說，神通自在」：說種種的神通，「或復令人，旁見佛土」：或者他教人見著十方的佛土。「鬼力惑人」：因為他有一種鬼的魔力來迷惑人，「非有真實」：不是有真實的功夫，不是有真正修行的功夫。「讚歎行淫」：他所最讚歎的就是淫欲，他說這真是最妙了，這就是菩提涅槃的根本。「不毀羸行」：他說這種行為不要緊的，不要守戒律。「將諸猥褻」：將這一切不清淨的事情，「以為傳法」：做為他傳法的一種用途。

also claims that he himself has reached the wondrous fruition of unsurpassed Nirvana. When he comes to see that good person who seeks spiritual powers, he arranges a seat and speaks the Dharma.

The possessed person may hold fire in one of his hands and, grasping a portion of it with his other hand, put a flame on the head of each listener in the Fourfold Assembly. One by one he puts a flame atop the heads of each of the people in the audience. The flames on top of their heads are several feet high. When he puts the flames there, they are small, and they grow bit by bit until they are several feet high. Yet they are not hot and no one is burned. They do not spread or set anything else on fire. Or he, the possessed person, may walk on water as if on dry, flat land; or he may walk or sit motionless in the air. There is nothing holding him up in the air, but he can sit in it.

Or he may enter into a bottle or stay in a bag; or he may pass through window panes and walls without obstruction. The doors and windows may be closed, but he can easily pass through them without opening them. He's not hindered in the least.

Only when attacked by weapons does he feel ill at ease. He is afraid of being cut by knives and pierced by spears. That is because he still has a physical form which obstructs him. Although he has five of the spiritual powers, he still fears being wounded by weapons. He declares himself to be a Buddha and, wearing the clothing of a lay person, not the attire of left-home people, receives bows from Bhikshus. Dressed as a layperson, he receives bows from left-home people. He slanders dhyana meditation and the moral regulations as being useless and incorrect. And he scolds his own disciples and exposes people's private affairs. He discloses people's secrets without fear of ridicule or rejection by others.

Sutra:

He often talks about spiritual powers and self-mastery. He may cause people to see visions of Buddhalands, but they are unreal and arise merely from the ghost's power to delude people. He praises the indulgence of lust and does not condemn lewd conduct. He uses indecent means to transmit his Dharma.

Commentary:

He often talks about various sorts of spiritual powers and self-mastery. He may cause people to see visions of Buddhalands throughout the ten directions, but they are unreal and arise merely from the ghost's power to delude people. He himself does not have any real skill in cultivation. What he praises most is the indulgence of lust. He says, "It's truly the most wonderful thing there is. It's the source of Bodhi and Nirvana." And he does not condemn lewd conduct. He says, "There's nothing wrong with it. Don't bother holding precepts." He uses indecent means to transmit his Dharma. He uses all this impure

此名天地大力山精。海精風精。河精土精。一切草木。積劫精魅。或復龍魅。或壽終仙。再活為魅。或仙期終。計年應死。其形不化。他怪所附。年老成魔。惱亂是人。厭足心生。去彼人體。弟子與師。多陷王難。

「此名天地大力、山精、海精、風精、河精、土精」：這個名字就叫天地的大力鬼神，或者山上的精靈，或者海裏的精靈，或者風裏頭的精靈，或者河裏頭的精靈，或者土裏頭的精靈，「一切草木」等，「積劫精魅」：積著很多劫的這種老妖怪，「或復龍魅」：或者是龍的這種怪物，「或壽終仙」：或者這修仙的，他或者修一千年、兩千年、卅千年、五千年。壽命終了，「再活為魅」：他再活起來，就成了一種魔魅。「或仙期終」：或者這個仙的期限終了了，「計年應死」：算計算計他到這個年應該死了，可是他死了，「其形不化」：他那個身形不變換，「他怪所附」：其他的怪物又來附到他身上。

「年老成魔」：這也是年紀老就變成魔鬼了，「惱亂是人」：來惱亂這個人的定力。「厭足心生」：時間久了，他厭足心生出來了，「去彼人體」：離開這個人的身體。「弟子與師多陷王難」：魔在的時候，這個人就好像很有威神似的，等這個魔一走，這時候徒弟和師父，就都被國家的王法所限制、制裁了。

汝當先覺。不入輪迴。迷惑不知。墮無間獄。

「汝當先覺」：阿難哪！你應該先先地覺悟，「不入輪迴」：不入這個魔的圈套，到魔這個輪迴裏邊去。「迷惑不知」：如果你迷惑不知道，即「墮無間獄」：就會墮落無間地獄裏了。

待續

behavior as a means to transmit the Dharma.

Sutra:

This is a powerful nature spirit: a mountain sprite, a sea sprite, a wind sprite, a river sprite, an earth sprite, or a grass-and-tree sprite that has evolved over long ages. It may be a dragon-goblin; or an immortal who has been reborn as a goblin; or again an immortal who, having reached the end of his appointed time, should have died, but whose body does not decay and is possessed by a goblin. In its old age it 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 powerful nature spirit: a mountain sprite, a sea sprite, a wind sprite, a river sprite, an earth sprite; or a grass-and-tree sprite that has evolved over long ages. It may be a dragon-goblin; or it may be an immortal who, having cultivated for perhaps a thousand, two thousand, three thousand, or five thousand years, has been reborn as a demon-goblin at the end of his life.

Or again, it may be an immortal who, having reached the end of his appointed time, should have died, but whose body after his death does not decay or change, and is possessed by a goblin.

In its old age it has become a demon. It disturbs and confuses the good person's power of samadhi. But eventually, when it tires of doing so, it will leave the other person's body. So long as the demon is there, the person possesses awesome spiritual power. But once the demon leaves, then both the disciples and the teacher will get in trouble with the law and their activities will be curtailed.

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:

Ananda, you should be aware of this in advance and not get caught up in the demonic cycle of transmigration. Don't fall into the demons' snare. If you are confused and do not understand, you will fall into the Relentless Hells.

To be continued