

# 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

又善男子。受陰虛妙。不遭邪慮。圓定發明。三摩地中。心愛入滅。研究化性。貪求深空。

「又善男子，受陰虛妙，不遭邪慮，圓定發明」，「三摩地中」：在這個三摩地裏頭，「心愛入滅」：就生出一種愛好入滅的心理，「研究化性」：研究自有化無、自無化有，這種變化的情形，「貪求深空」：他貪圖一個深的空理。

爾時天魔。候得其便。飛精附人。口說經法。

「爾時天魔，候得其便」：當爾之時，這個天魔就等著你，一有機會，於是乎就「飛精附人」，「口說經法」：口說這個經法。

其人終不覺知魔著。亦言自得無上涅槃。來彼求空善男子處。敷座說法。於大眾內。其形忽空。眾無所見。還從虛空。突然而出。存沒自在。或現其身。洞如琉璃。或垂手足。作旃檀氣。或大小便。如厚石蜜。誹毀戒律。輕賤出家。

「其人終不覺知魔著」：被魔所附的這個人，自己也不知道有天魔來著他的身，「亦言自得無上涅槃」：他也是這麼說，說什麼呢？說：喔！他已經得到無上涅槃的妙果了。「來彼求空善男子處」：來到這個求深空、求滅的這個人的地方，「敷座說法」。「於大眾內，其形忽

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 to enter cessation, so he investigates the nature of transformations as he greedily seeks for profound emptiness.

Commentary:

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 to enter cessation, so he investigates the nature of transformations as he greedily seeks for profound emptiness. He looks into how things in a state of existence can transform into nothingness, and how nothingness can transform into things which exist. He studies the way these transformations take place, hoping to experience a profound state of emptiness.

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. The demon watches and waits, and when it sees a chance, its spirit possesses another person and uses him

空」：在大眾中，被魔所著的這個人，因為有魔的神通，忽然間，他這個身體沒有了。他在這兒說說法，你就看不見他了！變成一個人空、法空！啊，人也沒有了，法也沒有了。「眾無所見」：大家都看不見他了。「還從虛空」：等了一等，大約幾分鐘之後，喔！他又從這個虛空「突然而出」：又出來了。「存沒自在」：他願意存在就存在，願意沒有就沒有。存在和沒有，都是自在的，都是隨他自己意的。

「或現其身洞如琉璃」：或者把他這個身，現得像琉璃那麼樣地透明，裏邊也可以看到外邊，外邊也可以看到裏邊。「或垂手足作旃檀氣」：或者他把手往下一垂，就有旃檀香氣放出來。「或大小便如厚石蜜」：或者他大便，或者他小便，就好像那個非常濃厚的冰糖那麼甜。「誹毀戒律」：他說你不要持戒律，持戒律是小乘的東西，你持它幹什麼？沒有什麼大意思。「輕賤出家」：唉！你不要出家，修行就是修行嘛！何必出家呢！唉！出家人——出家和在家又有什麼分別呢？他就這麼誹謗出家人。

待續

as a mouthpiece to expound the Sutras and the Dharma. The demon speaks through that person's mouth.

Sutra:

**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 emptiness, he arranges a seat and speaks the Dharma. In the midst of the great assembly, his physical form suddenly disappears, and no one in the assembly can see him. Then out of nowhere, he abruptly reappears. He can appear and disappear at will, or he can make his body transparent like crystal. From his hands and feet he releases the fragrance of sandalwood, or his excrement and urine may be sweet as thick rock candy. He slanders the precepts and is contemptuous of those who have left the home-life.**

Commentary:

This person is unaware and does not realize that he is possessed by a demon from the heavens. He claims he has already reached the wonderful fruition of unsurpassed Nirvana. When he comes to see that good person who seeks the deep emptiness of cessation, he arranges a seat and speaks the Dharma. In the midst of the great assembly, his physical form suddenly disappears, and no one in the assembly can see him. The demon's spiritual powers cause the possessed person's body to suddenly vanish. He was there speaking the Dharma, but suddenly no one can see him. This is the "emptiness of people and dharmas." People and dharmas are both gone. Then, after a few minutes, from out of nowhere, he abruptly reappears. He can appear and disappear at will. If he wants to appear, he appears. If he wants to disappear, he disappears. He is in control and can do either with ease.

Or he can make his body appear transparent like crystal, so you can see right through it. From his hands and feet, at the flick of a wrist, he releases the fragrance of sandalwood, or his excrement and urine may be as sweet as thick rock candy. He slanders the precepts. He says, "Don't bother holding the moral precepts. That is a Small Vehicle matter. Why should you hold them? There is no great meaning in it." And he is contemptuous of those who have left the home-life. He says, "Don't leave the home-life. If you want to cultivate, go ahead and cultivate. You don't have to leave home to do it. What difference is there between being a layperson and a left-home person anyway?" That's how he slanders left-home people.

To be continued