

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

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修訂版 REVISED VERSION

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，「不入輪迴」：不墮入魔王的輪迴裏邊。「迷惑不知，墮無間獄」：你如果不覺悟，將來就會墮無間地獄。

又善男子。受陰虛妙。不遭邪慮。圓定發明。三摩地中。心愛長壽。辛苦研幾。貪求永歲。棄分段生。頓希變易。細相常住。

「又善男子」：在修定的這個善男子，「受陰虛妙」：受陰虛明而微妙，「不遭邪慮」：這時候不被邪慮所擾，「圓定發明，三摩地中」：在這個圓妙的定裏邊，忽然間就生出一種的變化，什麼變化呢？「心愛長壽」：他忽然間心裏就想著：「噢！我這永遠不死、長生不老是最妙的了。」於是他就「辛苦研幾」：他辛辛苦苦地就研究那個幾微奧妙的地方。最微細的那個地方就叫「幾」。

「貪求永歲」：他想求這個長生不老，「棄分段生」：棄這個分段生死。棄，就是捨棄。什麼叫分段生死呢？我們人，每一個的生死就叫分段生死，每一個人有一分，這叫分；每一個人有一段，這叫段。怎麼叫一分呢？你也有一個身體，我也有一個身體；你也是個人，我也是個人；你有你一分，我有我一分，這是分。段，就是由生到死，這是

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 well in advance and not get caught up in the cycle of transmigration of the demon king. If you are confused and do not understand, if you do not wake up, 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 long life, so he toils at investigating its subtleties as he greedily seeks for immortality. He wishes to cast aside the birth and death of the body, and suddenly he hopes to end the birth and death of thoughts as well, so that he can abide forever in a subtle form.

Commentary:

Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, now that the *skandha* of feeling has become empty, clear, and subtle, this good person who is cultivating *samadhi* is untroubled by any deviant mental state and experiences perfect, bright concentration. Within that perfect, subtle samadhi, a change suddenly occurs. What is it? His mind craves long life. All of a sudden he thinks, "It would be most wonderful to live forever and not have to die." So he toils at

一個段落。由你腳底下到你頭上，這也是一個段落，所以這叫分段生死。「頓希變易」：凡夫有這個分段生死，證了四果阿羅漢，就沒有分段生死了，但是他有變異生死。怎麼變異生死啊？他還念念遷流，有這個念，念生念滅，這個念念是變異的，這叫變異生死。那麼，他分段生死沒有了，頓希變易，他想要變異生死也沒有了。「細相常住」：微細那個相常住，得到永生，得到長生不老。

爾時天魔。候得其便。飛精附人。口說經法。

因為他這種貪心一生起來，心愛長壽，所以「爾時天魔」：當爾之時，這個天上的魔王，「候得其便」：就等著得到這個機會了，於是乎就「飛精附人」：叫一個魔王的眷屬，來附到一個人的身上，「口說經法」：來給他講經說法。

其人竟不覺知魔著。亦言自得無上涅槃。來彼求生善男子處。敷座說法。

「其人竟不覺知魔著」：被魔所附的這個人，他自己因為失去知覺，完全被天魔控制他的思想，所以不知道自己著魔了，「亦言自得無上涅槃」：也說自己得到無上涅槃的妙果。「來彼求生善男子處」：來到這個想要求長生的善男子的地方。「敷座說法」：搭了一個法臺就說法。 待續

investigating its subtleties. He painstakingly searches into its most esoteric and subtle aspects **as he greedily seeks for immortality.** He wants to live forever and never grow old.

He wishes to cast aside and renounce the birth and death of the body, literally “share-and-section birth and death.” This refers to each individual’s birth and death. Each person has a share, and each person has a section. What is meant by “share”? You have a body, and I have a body, too. You are a person, and I am also a person. You have your share, and I have my share. What about “section”? It is the life span, the interval from birth to death. “Section” can also refer to the physical stature—from head to toe. **And he suddenly hopes to end the birth and death of thoughts as well.** Ordinary people undergo the physical birth and death of the body. A fourth stage Arhat has ended that kind of birth and death, but still has to undergo the birth and death of thoughts [literally “change birth and death”]. This refers to the continual passage of thoughts—the ever-changing thought process in which one thought is produced and another perishes in an endless flow. When he no longer undergoes physical birth and death, he suddenly hopes to end the birth and death of thoughts as well, **so he can abide forever in a subtle form,** a very refined and attenuated form. To abide forever means to obtain eternal life.

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:

Right when he entertains a thought of greed for long life, **at that time a demon king from the heavens seizes the opportunity it has been watching and waiting for. Its spirit possesses another person.** The demon king sends one of its followers to possess a person **and uses him as a mouthpiece to expound the Sutras and the Dharma** for the cultivator.

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 long life, he arranges a seat and speaks the Dharma.

Commentary:

Since **this person’s** mind is totally controlled by the demon from the heavens, he himself is **unaware that he is possessed by a demon.** He **claims that he has reached** the wondrous fruition of **unsurpassed Nirvana.** When he comes to see that good person who seeks long life, **he arranges a Dharma-seat and speaks the Dharma.**

To be continued