

# 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

好言他方。往還無滯。或經萬里。瞬息再來。皆於彼方。取得其物。或於一處。在一宅中。數步之間。令其從東。詣至西壁。是人急行。累年不到。因此心信。疑佛現前。

「好言他方。往還無滯」：這種的魔他歡喜說什麼呢？他說：「千里萬里，我現在就可以去，現在就可以回來。我從這兒到日本去，不要坐飛機的。到日本我又可以隨時買東西，把日本的東西拿回來。你若不信，我就試給你看。」就專門顯神通，專門顯他這種不可思議的微妙作用。

「往還無滯」，去和回來，都不留滯，也不需要多少時間。「或經萬里」：或者經過萬里，「瞬息再來」：就這麼一轉眼、一瞬眼，這麼喘一口氣的時候，我就回來了。

「皆於彼方。取得其物」：我不單能去，能回來，而且還可以在那地方買東西，把這個東西拿回來。你若不信，我這個東西就是日本某某公司的專利品，我在那兒買的，你看看。或者收音機，或者是無線電，或者是錄音機，這是日本的牌子，也沒有經過關口，什麼手續都沒有的。這就是那兒出口的，那個公司所出的產品。

「或於一處」：或者就在一個地方，「在一宅中」：在一個房子裏頭，「數步之間」：數步，就是七、八步遠，這麼個距

Sutra:

**He is fond of saying that he can go places and come back without hindrance, perhaps traveling ten thousand miles and returning in the twinkling of an eye. He can also bring things back from wherever he goes. Or he may tell someone to walk from one end of the room to the other, a distance of just a few paces. Then even if the person walked fast for years, he could not reach the wall. Therefore, people believe in the possessed person and mistake him for a Buddha.**

Commentary:

**He is fond of saying that he can go places and come back without hindrance.** What does this demon like to say? He says, "In this very moment I can go some place a thousand or even ten thousand miles away, and return in the same moment. I can go to Japan without taking a plane, buy merchandise and bring it back with me. If you don't believe it, I'll give you a demonstration." He is always showing off his spiritual powers. He wants people to see the inconceivable feats he can perform. He says, "I can go and come freely, in no time at all, **perhaps traveling ten thousand miles and returning in the twinkling of an eye.** I can go and return in the time it takes you to inhale and exhale."

Not only that, **he can also bring things back from wherever he goes.** He can buy things and bring them back. "You don't believe me?" he'll say. "See this item? It came from such and such a company in Japan—their exclusive model, only available for purchase on site." Then he shows them a radio or a tape recorder of Japanese make, which has not passed through customs or been imported, and which actually was manufactured by the company in Japan.

**Or he may tell someone to walk from one end of the room to the other, a distance of just a few, maybe seven or eight, paces. Then even if the person walked fast for years, he could**

離。「令其從東。詣至西壁」：使令一個人，從東邊往西邊走，到西邊牆那個地方，這雖然不過數步遠，「是人急行」：這個人就跑，「累年不到」：就是幾步遠之間，他跑呀，跑一年也跑不到，從東邊跑不到西邊。你看！成年也跑不到這個地方，眼看著也走不到，「因此心信」，「疑佛現前」：「噢！這是佛現身給我說法哪！」這心裏就懷疑起來。

口中常說。十方衆生。皆是吾子。我生諸佛。我出世界。我是元佛。出世自然。不因修得。

「口中常說。十方衆生。皆是吾子」：他說你知道嗎？十方所有一切的衆生都是我的兒子啊！「我生諸佛」：你知道佛是誰的兒子嗎？佛也就是我的兒子來著！就自己這麼大言不慚的。「我出世界」：這個世界就是我造出來的。他說：一切的佛都是我生的，我造出來這個世界。「我是元佛」：我是第一個佛，在我以前就沒有佛了。「出世自然」：我是自自然然地就造出這個世界來。「不因修得」：我出世就是佛，也不需要修行，不是因為修行才得到這個佛的。

此名住世自在天魔。使其眷屬。如遮文荼。及四天王。毗舍童子。未發心者。利其虛明。食彼精氣。或不因師。其修行人。親自觀見。稱執金剛。與汝長命。現美女身。盛行貪欲。未逾年歲。肝腦枯竭。口兼獨言。聽若妖魅。前人未詳。多陷王難。未及遇刑。先已乾死。惱亂彼人。以至殞殞。

「此名住世自在天魔」：這種魔就叫住世自在天魔。「使其眷屬」：他

**not reach the wall.** He couldn't cover that small floor-space at a dead run even in a year's time. Seeing such displays, **therefore, people believe in the possessed person and mistake him for a Buddha.** They think, "Oh! This is a Buddha coming to teach us the Dharma."

Sutra:

**He often says, "All beings in the ten directions are my children. I gave birth to all Buddhas. I created the world. I am the original Buddha. I created this world naturally, not due to cultivation.**

Commentary:

**He often says, "You know, all beings in the ten directions are my children. I gave birth to all Buddhas.** Do you know whose sons the Buddhas are? They are my sons." He shamelessly boasts that he gave birth to all Buddhas. **"I created the world. I am the original Buddha.** I was the first Buddha. There weren't any Buddhas before me. **I created this world naturally, not due to cultivation.** I created this world spontaneously. And I was already a Buddha when I came into the world. I didn't have to cultivate to become a Buddha."

Sutra:

**This may be a chamunda sent from the retinue of the demon in the Heaven of Sovereignty, or a youthful pishacha from the Heaven of the Four Kings that has not yet brought forth the resolve. It takes advantage of the person's luminous clarity and devours his essence and energy. Or perhaps without having to rely on a teacher, the cultivator personally sees a being that tells him, "I am a Vajra Spirit who has come to give you long life." Or the being transforms itself into a beautiful woman and engages him in frenzied lust, so that within a year his vitality is exhausted. He talks to himself; and to anyone listening he sounds like a goblin. The people around him do not realize what is happening. In most cases such a person will get in trouble with the law. But before he is punished, he will die from depletion. The demon disturbs and confuses the person to the point of death.**

Commentary:

**This may be a chamunda sent from the retinue of the demon in the Heaven of Sovereignty.** *Chamunda* is a Sanskrit word that means "slave ghost," a ghost that does the work of a slave. It also means "jealous ghost" because it is always jealous of anything good that anyone else has. It tries to thwart people who want to study the Buddhadharma. If someone wants to be good, it drags him in a bad direction. It's a bad ghost. The demon

令他的眷屬，「如遮文荼」：遮文荼是梵語，翻到中文，就叫奴鬼。怎麼叫奴鬼呢？就是做奴隸的鬼神，又叫嫉妒鬼。這個鬼專門妒忌人的，你有什麼好事，他就妒忌你。你要學佛，他就不叫你學；你要學好，他就往這壞的地方拉你。所以這個鬼可以說是個壞鬼。

這個住世自在天魔，他叫這種鬼去擾亂這個修定的人。「及四天王。毗舍童子」：和這四天王的毗舍童子。這個毗舍童子也就是毗舍遮，又叫毗舍舍。這個鬼是專門吃精氣的鬼，吃五穀的精氣和人的精氣。好像男女行性行爲這個時候，有一種精氣流出來，他都去吃的。所以就在男女性行爲那時候，很多鬼在旁邊等著吃這個精氣哪！很危險的。

「未發心者」：沒有發心的這些個人，「利其虛明」：貪圖他這種虛明，「食彼精氣」：他也不知道毗舍遮童子等，就貪人這個虛明，貪人這種靈性，食彼精氣，就吃人這種精氣。

「或不因師。其修行人。親自觀見」：或者他沒有師父，這個修道的人，就親自觀見了。觀見什麼呢？「稱執金剛。與汝長命」：他說他就是金剛護法，是金剛神。「我來幹什麼？我現在就給你長壽，教你活長年紀。」說完之後，「現美女身」：就變一個美女，「盛行貪欲」：這個盛行，就是行了一次又一次，一次又一次，沒有完那麼多的次數。什麼呢？就是這種貪欲、淫欲。「未逾年歲。肝腦枯竭」：沒有過一年，你說怎麼樣啊？肝腦枯竭，這個腦枯竭了，可以說是精腦枯竭，他的精、氣、神都乾了。爲什麼呢？這太厲害了嘛！

盛行這兩個字，這就非同凡響了，不是泛泛的，不是普普通通那種正常化了。所以這盛行貪欲啊，這個要點就在這個地方！這美女一定就說：「啊！男女的事情，你做得越多就越長命。」誰不知長壽長壽，貪這長壽，變成短壽了，沒有過一年，就肝腦枯竭了！

☞待續

in the Heaven of Sovereignty sends this kind of ghost to disturb the cultivator of samadhi. **Or** it may send a **youthful pishacha from the Heaven of the Four Kings**. *Pishacha* ghosts specialize in devouring essence. They eat the essence of various grains and plants and of humans as well. When men and women engage in sexual conduct, a kind of essence flows forth, and that's what they eat. Whenever people engage in sexual conduct, there are lots of ghosts waiting on the sidelines to eat the essence. It's very dangerous.

This is a *pishacha* ghost **that has not yet brought forth the resolve. It takes advantage of the person's luminous clarity and devours his essence**. Those who have not brought forth the resolve, such as the youthful pishacha and others, crave the cultivator's bright clarity and his soul. They consume his essence, but he remains unaware of it.

**Or perhaps without having to rely on a teacher, the cultivator personally sees a being that tells him, "I am a Vajra-wielding Dharma-protecting Spirit who has come to give you long life.** Now I've come to give you longevity. You'll be able to live a long time." **Or** after saying that, **the being transforms itself into a beautiful woman and engages him in frenzied lust**. "Frenzied" means that they engage in this activity of lust over and over again, nonstop, **so that within a year his vitality is exhausted**. Under the strain, his vitality is depleted before a year is up. His essence, energy, and spirit all "dry up," because this is too excessive. The key word here is "frenzied." It's not describing any ordinary occurrence. It's not referring to the usual manner in which such activities are performed. It's certain that the beautiful woman says, "The more you indulge in lust, the longer your life will be. You will attain long life." In his greed for long life, he fails to realize his life is getting shorter by the minute. He's totally spent before a year is up.

☞To be continued