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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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修訂版 REVISED VERSION

阿難。如是十種。禪那現境。皆是想陰。用心交互。故現斯事。

「阿難。如是十種。禪那現境」：阿難，像上邊所說，這十種禪那靜慮的功夫現境，你用功用到這種境界上了。「皆是想陰。用心交互」：這種的境界從什麼地方來的呢？都是從五陰裏邊的思想而變化逼拶出來的。你用功用到極點了，就有這種的現境。有這種現境，你不要認賊作子，不要被這種境界所轉。

在這個時候，這是用心交互，在坐禪的時候叫用心。你用心，在想陰裏這種陰和你用功這種功夫的力量，互相交戰、作戰，就好像打仗似的。這一打仗，如果你的定力勝了，把想陰就打敗了；想陰若勝了，你的功夫若不存在了，散失了，沒有定力了，你就著到魔的境界上了，「故現斯事」：所以就有這種的事情現出來。

衆生頑迷。不自忖量。逢此因緣。迷不自識。謂言登聖。大妄語成。墮無間獄。

「衆生頑迷」：就說衆生有一種執著心，頑固不化，愚癡無智。「不自忖量」：不自己給自己想一想，不自己量度一下自己，「逢此因緣」：遇到這種魔的境界來了，「迷不自識」：最要緊的在迷不自識，若是你能識了，

Sutra:

Ananda, all ten of these states may occur in dhyana as one's mental effort interacts with the thinking skandha.

Commentary:

Ananda, all ten of these states which have just been explained **may occur in** the still contemplation of dhyana when you have applied enough effort to reach that level. Where do those states come from? They can happen **as one's mental effort interacts with the thinking skandha**. They are changes that occur in the thinking *skandha* as a result of pressure applied in cultivation. When you are cultivating with maximum effort, such states will manifest. But when they manifest, don't "mistake a thief for your own son"; don't be confused by those states. When you meditate, your mental effort interacts with the thinking *skandha*. They engage in battle. It's like a war. If your *samadhi* power is victorious, then the thinking *skandha* will be conquered. But if the thinking *skandha* wins out and your skill in *samadhi* fizzles, you will be caught in a demonic state, and then these kinds of things will happen.

Sutra:

Dull and confused living beings do not evaluate themselves. Encountering such situations, in their confusion they fail to recognize them and say that they have become sages, thereby uttering a great lie. They will fall into the Relentless Hells.

Commentary:

Dull and confused living beings do not evaluate themselves. Living beings are always getting attached to things. They are obstinate and inflexible, foolish and without wisdom. They do not take proper stock of themselves. **Encountering such situations**, such demonic states, **in their confusion they fail to**

就不被境界轉。識就是認識，認識就是覺悟，覺悟就是不迷。所以你若是明白了就不迷，你不明白就迷了。迷就是不認識，不認識反而怎麼樣呢？「謂言登聖」：就說：「哦！你知道嗎？我現在已經成了佛了。我這成佛非常容易的，連兩塊豆腐那麼多錢都不需要用，我就成了佛，你看這太容易了！」自己就說自己成佛了，又說自己得道了，又說自己開悟了，又說自己破本參了。本參，就是他參的那個話頭，他說他明白那個話頭了。

好像今天來的這個美國人，和前幾天那個「美國的六祖」是一樣的。既是一樣，所以他佛也不拜，塔也不禮。前邊不講過不禮塔廟？他也不拜佛，也不聽法，在這兒吃飯，完了就走了。你說為什麼他走呢？就是那個魔牽著他走了。學得周身魔氣，想在這地方再多停留一分鐘，他心裏都覺得不舒服，所以吃飽飯就跑了！就是這一個樣的，你這要認識他！他的意思就是他已經成佛了，所以不要拜佛的。

「大妄語成」，「墮無間獄」：將來是要墮無間地獄的。你別看這暫時暫時的，這少則九生，多則百世，他就做魔的眷屬了。

為什麼他不聽佛法？就因為他有一股魔氣在身上。他想要聽，可是周身都不安樂，在這地方坐也坐不住，站也站不住。本來我對你們每一個人都講過，你們都要注意的，以後到任何的廟上，或者佛堂，一定要遵守人家廟上的規矩，看大家怎麼樣，就怎麼樣。不要自己到那地方，好像人家拜佛，我在那兒一站，這是最不好看的一件事；並且這個樣子，是到處學不到佛法的。學佛法一定要卑躬折節，謙恭下氣的，要這樣子。

recognize them. The most important thing is that if you can recognize states, then you won't be turned by them. If you are clear about them, you will not be confused. If you don't understand, then you will be confused. Confusion is basically a lack of recognition. **And** what happens when people fail to recognize states?

They say that they have become sages. They say things like, "Do you know about me? I've become a Buddha already. And I'll tell you, it was really easy for me. It was cheaper than buying a couple pieces of tofu." That's really too easy, isn't it? Such people say that they are Buddhas, that they have realized the Way, that they are enlightened, that they have penetrated their meditation topic, and that they've got it all figured out.

For example, someone who came here today was of the same type as the "American Sixth Patriarch" who came a few days ago. He didn't bow to the Buddhas or stupas. The Sutra describes the possessed person as not bowing in temples or to shrines. He didn't bow to the Buddha or listen to the Dharma. He just ate lunch and left. The reason he left was that his demon dragged him away. He was so filled with demonic energy that he felt too uncomfortable to stay for even one minute more after eating his lunch. You should recognize what he was all about. His manner indicated that he thought he was already a Buddha, so he didn't need to bow to the Buddha.

...thereby uttering a great lie. They will fall into the Relentless Hells. He is bound to fall into the Relentless Hells in the future. Don't look only at the short term. It may take as little as nine lives, or it may take up to a hundred generations. He didn't listen to the Buddhadharma because of the demonic energy that had taken over him. Even if he wanted to listen, his entire body felt too uneasy, so he couldn't sit or stand still. I've told you about this before, and you should all pay attention. After this, whenever you go to a temple or Buddha hall, you must respect the temple rules. Do what the other people are doing. Don't stand when everyone else is bowing to the Buddha. That looks very bad. Anyone who acts like that won't be able to study the Buddhadharma no matter where he goes. When you study the Buddhadharma, you must be receptive, humble, and sincere.

