



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

經文：

此名怪鬼。年老成魔。惱亂是人。
厭足心生。去彼人體。弟子與師。
俱陷王難。

註解：

「此名怪鬼」：這種的鬼叫什麼鬼呢？就叫怪鬼，奇奇怪怪的這種鬼，「年老成魔」：時間久了，他就變成魔了。「惱亂是人」：他來擾亂這個修道的人。「厭足心生」：時間久了，他這個把戲玩得也討厭了，也夠了，這夠了怎麼樣？就討厭心生出來了，「去彼人體」

：就走了，不附著那個人了，走了。「弟子與師俱陷王難」：這個弟子和師父俱遭王難，都被國家捉去了，說他妖言惑眾，然後或者就殺頭，或者做什麼。【註一】【註二】

【註一】上人於一九八卅年一月補述

現在是研究的時候，繼續一個一個地研究完了，大家就能明白多一點。現在才剛剛研究，有的會懂的，有的不會懂的。所以每一個人上來，不是問誰問題，就是互相研究自己所看到的，自己的見解。好像剛才有人上來講的，他的見解這是對的。至於這個色蘊破了，我相空了，沒有我相了，凡是有形有色的，有所質礙的都會空了。你若不明白，可以拿經文看多幾遍，自然就懂了。

這一切的宗教，當然都是在這五蘊裏頭轉的，你看後面的文說：師父和徒弟俱遭王難。這

Sutra:

This is a strange ghost that in its old age 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 strange, weird ghost that, after a long time, in its old age 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. Eventually, it gets bored of playing this game. It has had enough, and so it stops possessing the person. When that happens, then both the disciples and the teacher will get in trouble with the law. The authorities arrest them, accuse them of rabble-raising, and either execute them or punish them in some other way.

[January 1983]

This is the time to study, and we must keep studying the states, one by one, until we finish. Then everyone will have a better understanding. Right now we've just started studying, and some will understand, while others won't. When each of you comes to the front, you are not here to interrogate anyone, but just to investigate what you have seen and understood with everyone else. The person who just came up here had a correct understanding. When the form *skandha* is obliterated, the view of self is emptied, so that one no longer has a sense of self, and all physical objects, all things with form and appearance, are also emptied. If you don't understand this, you can read over the Sutra text a few more times, and then you'll naturally understand.

All religions operate in the realm of the five *skandhas*. Later on the text talks about how both the teacher and the disciples get in

正法印 PROPER DHARMA SEAL

◎ 金剛菩提海 ◎ 二〇〇三年十二月



如果不是一個宗教，怎麼會有師父徒弟？他們得到一點，就得少為足，就立一個宗教，說他們那個是真的，他們是什麼什麼的我們也不必指出來哪一個宗教，就用一種代名詞說某一個宗教，不必把它名字說清楚，這就可以明白它了。至於你說一定要知道他們是從哪個蘊來的，在哪個地方，這就在於你自己和我們每個人，要是把這五十種陰魔都研究清楚了，就都會知道他們是在什麼程度上。

所以你們不是問問題，是研究問題。我們互相研究，誰也不一定答覆誰的問題，因為智慧都是平等的。我們研究出來，大家認為這個道理對了，那就是對了。我們把大家的意見，都集中起來，將來出《五十陰魔》的時候，把大家的意思都加進去。所以這是共同來研究，不是誰問誰的問題，誰都有權力發揮意見。

為什麼單獨要兩個人念呢？因為他們這兩個人的中文、英文，都過得去。把大略的意思講一講，如果有不圓滿的地方，誰都可以發言的，並不是問問題。這不是講《梵網經》，我們現在是研究的性質。在研究的性質上，大家都平等的，誰也不需要請法，也不需要怎樣，就是大家共同來研究，做研究學問的一種態度

。大家誰也不是和誰辯論，就是誰有什麼意見，都可以發揮出來，是這樣子的。你們各位說這個方法好不好？

【註二】上人於一九八卅年一月補述

弟子：經文說師父與弟子俱墮地獄？

上人：是啊，就是那個修道的人！

弟子：修道人是指那個徒弟？

上人：No！（不），師父也一樣的，師父也是修行人嘛，好像那人民教就是這樣子的。這個有一種分別的地方，什麼地方呢？就是有姪欲、沒有姪欲。你有姪欲，那就是魔；沒有姪欲，那才是正的，那才是佛。分別在這裏，他沒有斷姪，他還不能降伏其心。他不過就坐在那兒可以入定了，可是在三摩地中，他還有所貪、有所求的，「潛行貪欲」，就從這兩個，你就可以知道他。

☸待續

trouble with the law. The words “teacher and disciples” indicate that this is talking about religion. Being satisfied with their small achievements, they set up their own religion and claim that it is true. Without my having to mention any religions by name, everyone should know what I’m talking about. If you want to know which skandhas those religions fall under, what level they have reached, then you have to gain a thorough understanding of the fifty *skandha*-demon states.

Instead of just asking questions, you should look into them yourselves. We are all studying together, and it shouldn’t be that one person answers everyone else’s questions, because our wisdom is equal. In our investigation, if everyone agrees to a principle, then we will consider it correct. We are gathering everyone’s opinions, and when we publish the Fifty Skandha-demon States in the future, each person’s opinion should be included. This is a joint investigation, not one person answering others’ questions. Anyone can speak out and express an opinion.

Why do we have only two people reading aloud? Because these two people have adequate Chinese and English. They are giving a general explanation of the meaning, and if what they say is incomplete, people can speak up. People should not be simply asking questions. This is not like when we lectured on the Brahma Net Sutra. This meeting is investigatory in nature, and everyone is equal. There’s no need to request the Dharma or do anything. Everyone should just investigate and study together. No one is debating with anyone else, and anyone can express an opinion. Do you all think this is a good method?

[January 1983, another day]

Disciple: The Sutra text says that the teacher and disciples will both fall into the hells?

Venerable Master: Right, that’s referring to the cultivator!

Disciple: Is the cultivator one of the disciples?

Venerable Master: Not necessarily. The teacher is also that way; he’s also a cultivator. An example of this was the People’s Temple. You can tell by whether or not a person has lust. If he has lust, then he is a demon. If he doesn’t, then he’s proper and he’s a Buddha. That’s where the difference lies. If he hasn’t cut off lust, then he can’t subdue his mind. He may be able to sit there and enter *samadhi*, but while in *samadhi*, he is still greedy and seeking. “He correctly indulges his greedy desires.” That’s how you can recognize him.

☸To be continued