

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

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汝等必須。將如來語。於我滅後。傳示末法。遍令衆生。開悟斯義。無令天魔。得其方便。保持覆護。成無上道。

「汝等必須」：汝等是誰呢？就是阿難和所有在會的大菩薩、大阿羅漢、大比丘僧與大富長者等，這一切的人。佛都吩咐了，你們必定要做的事情，是什麼呢？

「將如來語」：將我——如來所說的話，「於我滅後」：在我滅度之後，「傳示末法」：你們切記要相續不斷地，傳示給末法的眾生啊！「遍令衆生開悟斯義」：普遍地令一切眾生，明白我所說《楞嚴經》的道理，這五十種的陰魔，色魔、受魔和想魔，前邊我所說這個道理，你都要宣傳給他們，令他們聽著。「無令天魔」：不要使令這個天魔「得其方便」：這個天魔你要是給他機會，令他們得便了，那就不得了了。你要「保持覆護」：又要保持這個佛法，又要擁護佛法，「成無上道」：你才能成就無上的道果。

行陰

阿難。彼善男子。修三摩地。想陰盡者。是人平常夢想消滅。寤寐恆一。覺明虛靜。猶如晴空。無復羶重前塵影事。觀諸世間大地山河。如鏡鑑明。來無所粘。過無蹤跡。虛受照應。了罔陳習。惟一精真。

「阿難。彼善男子」：阿難，彼善男子，哪一個善男子呢？就是修反聞聞自性，修楞嚴

Sutra:

In the Dharma-ending Age after my Nirvana, all of you should pass on the Tathagata's teachings so that all living beings can awaken to their meaning. Do not let the demons of the heavens have their way. Offer protection so that all can realize the unsurpassed Way.

Commentary:

In the Dharma-ending Age after my Nirvana, all of you should pass on the Tathagata's teachings. "All of you" refers to Ananda and all the great Bodhisattvas, great Arhats, and great Bhikshus in the assembly, as well as to the great Elders. Here the Buddha is exhorting them, "You must continue the transmission of the Tathagata's teachings down to the Dharma-ending Age, **so that all living beings can awaken to their meaning**, and so they can understand the principles of the Shurangama Sutra. Tell them about the fifty kinds of skandha demons, about the demons of the form, feeling, and thinking *skandhas* which I have explained for you. Be sure to propagate this teaching so everyone can hear it. **Do not let the demons of the heavens have their way.** If you let the demons do as they please, then you are in for trouble. **Offer protection**—maintain and support the Buddhadharma—**so that all can realize the fruition of the unsurpassed Way.**

Formations Skandha

Sutra:

Ananda, when the good person who is cultivating samadhi has put an end to the thinking skandha, he is ordinarily free of dreaming and idle thinking, so he stays the same whether in wakefulness or in sleep. His mind is aware, clear, empty, and still, like a cloudless sky, devoid of any coarse sense-impressions. He contemplates everything in the world—the

大定的這個人。這個人是誰呢？誰修就是誰，沒有一定的名字，沒有專利權。你修就是你，我修就是我，他修就是他。任何人都有份，任何人都沒有份；你若修就有份，你若不修就沒有份，所以這是很平等的、很公平的。

這個善男子「修三摩地」：修就是修行，用功去修行—坐禪，不是一天到晚盡吃飯不修行，要修行—坐禪、聽經。坐禪就是打坐；聽經就是要學佛法，這就是修行。三摩地，這是修行什麼？就是修行定力。怎麼修定力呢？你就要打坐，你要坐禪。由戒生定，先就要持戒，所以你們都要受戒了；由戒才能生定，先要有了戒，你守住戒，沒有邪淫的行爲，男人也規規矩矩地守規矩，女人也規規矩矩地守規矩。就像那關帝公似的，生不二色，一生就一個太太，他不接近第二個女人。所以你看他臉紅紅的樣子，那就是他有浩然正氣。

現在你們受戒了，我要先告訴你們，只可以自己夫婦間有這種性行爲。如果在外邊去胡鬧，是不可以的；不可以東去胡鬧，西去胡鬧的。我講這胡鬧，你們懂不懂啊？你慢慢就明白了。不要不守規矩，要守規矩，做事要光明正大，這才有定力。你要先受了戒，然後再修定，修定就有定力，有定力才能有慧力！

現在爲什麼有魔了？就因爲你有點定力，可是慧力不夠，所以就發生一種魔障。你若定力功夫深，就把這魔打退了。

「想陰盡者」：這色、受、想、行、識五陰中的想陰沒有了，破了。你用心交互，把這個想陰給戰勝了。想陰既然破了，「是人平常夢想消滅」：這個人就得著一種境界。什麼境界呢？（下接第11頁）

mountains, the rivers, and the earth—as reflections in a mirror, appearing without attachment and vanishing without any trace; they are simply received and reflected. He does away with all his old habits, and only the essential truth remains.

Commentary:

Ananda, when the good person... Which good person is being referred to here? The good person is the one who is developing the skill of directing the hearing inward to hear the inherent nature. He is cultivating the Great Shurangama *Samadhi*. And who exactly is that person? He is simply whoever cultivates. “The good person” does not refer to any particular individual; it’s not an exclusive title. If you cultivate, then it refers to you. If I cultivate, it refers to me. If he or she cultivates, it refers to him or her. Everyone has a share in it. That is, you have a share if you cultivate, but not if you don’t. It’s completely fair.

That good person is the one **who is cultivating** samadhi. Cultivation refers to diligently sitting in meditation, not to eating all day long. You should sit in meditation, listen to the Sutras, and study the Buddha-dharma. What should you cultivate? *Samadhi* power. How do you cultivate *samadhi* power? Sit in meditation. *Samadhi* arises from precepts, so the first step is to hold the precepts. Once you take the precepts, you must hold the precepts and never indulge in sexual misconduct. Men and women should observe propriety, as Lord Guan Yu [a famous general in the Three Kingdoms Period of China] did. He was faithful to his wife all his life. He never drew near another woman. Do you see his ruddy face? It testifies to his magnanimous, proper energy. Now that you have taken the precepts, I want to tell you that you must remain faithful to your spouse. You may not get involved in extramarital affairs and go looking for partners everywhere. Don’t break the rules. You should accord with propriety and be open and upright in your conduct; only then will you attain *samadhi*. After taking the precepts, you will develop *samadhi*. From *samadhi*, wisdom will develop.

How do people get possessed by demons? If you have a little *samadhi* and your wisdom is insufficient, you may encounter demonic obstacles. If your skill in *samadhi* is deep enough, you will be able to conquer the demons.

He **has put an end to the thinking** skandha. Among the five *skandhas* of form, feeling, thinking, formations, and consciousness, the thinking *skandha* is destroyed. In his mind’s interaction with the thinking *skandha*, he has conquered it. Having broken through the thinking *skandha*, **he is ordinarily free of dreaming and idle thinking.**

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