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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

「如是乃至，慢與過慢」：慢，就是驕慢；過慢，太過這種慢。「及慢過慢」：哦！這個慢可就厲害了，驕慢中的驕慢，驕傲中的驕傲，再沒有比他這麼驕傲的了。「或增上慢」：增上慢，慢上再增加上慢。「或卑劣慢」：或他自己覺得誰都比他卑劣，所以就看不起一切人，這都是種種的慢。「一時俱發」：這個就是驕傲、貢高我慢一時都發生出來了。

「心中尙輕」：他心中的這種慢，慢到什麼程度上呢？不但對人驕傲、傲慢，對佛他都驕傲，都傲慢了。所以尙輕「十方如來」：他對十方的如來，都看不起；十方的如來，他認為都不如他了。你說這慢得多厲害！非常地厲害了！「何況下位聲聞緣覺」：何況下位這些個聲聞緣覺呢！他更看不起了，「嘿！你不過是個小乘的羅漢嘛，你有什麼了不起的！」自己認為比誰都高了，比佛都高了，可惜他沒起出一個其他的名稱來。

此名見勝。無慧自救。悟則無咎。非為聖證。

「此名見勝」：這個是偶爾的，在受陰裏頭生出這種見勝，就特別有一種見。「無慧自救」：這個人沒有智慧自己救自己。「悟則無咎」：如果他明白這是一種錯誤，也就不發生作用了。所謂覺了，就不迷；你迷的時候，就不覺。你一覺啊，就好像有智慧劍，把這個迷就破了。「非為聖證」：這不是證聖果的一種表現。

Commentary:

It may include pride—arrogance; **outrageous pride**, which is extreme arrogance; **haughty pride**—there is no greater arrogance than this; **overweening pride**—pride added to pride; **and pride based on inferiority**—feeling that everyone is inferior to him and looking down on everyone. These are different kinds of pride, **all of which occur at once.**

In his mind, he even looks down on the Tathagatas of the ten directions. To what extent does his pride go? Not only is he arrogant toward people, he is arrogant toward the Buddhas, so he regards even the Tathagatas of the ten directions with contempt, feeling they are not as good as he is. How serious would you say this pride is? It's really difficult to deal with! **How much the more so on the lesser positions of Hearers and Those Enlightened by Conditions.** He looks down on them even more. His attitude is, "You're nothing but an Arhat of the Small Vehicle! What's so special about you?" He thinks he's higher than the Buddha, but he hasn't come up with another name yet.

Sutra:

This is called "viewing oneself as supreme, but lacking the wisdom to save oneself." If he understands, then there is no error. This experience does not indicate sagehood.

Commentary:

This is called "viewing oneself as supreme." It is an occasional state that occurs in the feeling *skandha*. **But it involves lacking the wisdom to save oneself.** The person doesn't have the wisdom to save himself. **If he understands, then there is no error.** If he understands that this is an error, then the demon will not have its way with him. As it is said, "If you understand, then you won't be confused; but when you are confused, you lack understanding." If

若作聖解。則有一分。大我慢魔。入其心腑。不禮塔廟。摧毀經像。謂檀越言。此是金銅。或是土木。經是樹葉。或是氈華。肉身真常。不自恭敬。卻崇土木。實為顛倒。其深信者。從其毀碎。埋棄地中。疑誤衆生。入無間獄。失於正受。當從淪墜。

「若作聖解」：假設你說這是一種好的境界，「則有一分大我慢魔」：就有一種大我慢魔，這個魔是非常我慢的。「入其心腑」：到他身上來了。「不禮塔廟」：他見著佛，也不拜；見著塔，也不拜；到廟上，他也不叩頭，也不頂禮。「摧毀經像」：他把經拿出去燒了、摧毀，佛像也把它打碎了。本來你毀滅了經和像，這都犯入地獄的罪。那麼他說這都是假的。

「謂檀越言」：他也有他的徒弟，就告訴他的徒弟。檀，就是布施；越，就是超越。這是用布施來供養三寶，在佛教就叫做檀越。他也有他的檀越、信徒，他就對這些個信徒就說了，「此是金銅」：說這個佛像是金子造的，或者是銅造的，「或是土木」：或者是土造的，或者是用木頭造的。「經是樹葉」：這個經是樹葉子寫出來的，「或是氈華」：或者用一種什麼絹子寫出來的，你恭敬它幹什麼啊？你拜它做什麼啊？它也是一個無知無識的。

「肉身真常」：我這個肉身是一個真的。「不自恭敬」：你不恭敬我，「卻崇土木」：你卻去崇拜這個土和木頭，那有什麼用啊？那偶像嘛！你拜它有什麼用啊？你拜它，莫不如拜我囉！就這麼叫人拜他。「實為顛倒」：你拜這個偶像，這一個木頭，它有什麼知覺？你拜它？這太顛倒了。「其深信者」：深信他的那些個信徒，「從其毀碎」：也跟著他，把佛像也毀壞囉，把經也燒了，「埋棄地中」：或者把它埋到地裏邊。

☞待續



you understand, it is like taking a sword of wisdom and hacking through the confusion. **This experience does not indicate sagehood.** It does not mean you have realized sagehood.

Sutra:

But if he considers himself a sage, then a demon of intense arrogance will enter his mind. He will not bow to stupas or in temples. He will destroy Sutras and images. He will say to the danapatis, "These are gold, bronze, clay, or wood. The Sutras are just leaves or cloth. The flesh body is what is real and eternal, but you don't revere it; instead you venerate clay and wood. That is totally absurd." Those who have deep faith in him will follow him to destroy the images or bury them. He will mislead living beings so that they fall into the Relentless Hells. Lacking proper samadhi, he will certainly fall.

Commentary:

But if he considers himself a sage, if you say that this is a good state, **then a demon of intense arrogance**, an extremely haughty demon, **will enter his mind** and possess him. **He will not bow to stupas or in temples.** He will not bow to Buddhas or *stupas* when he sees them. Nor will he make obeisance when he goes into temples. **He will destroy Sutras and images.** He will burn Sutras and break images of the Buddhas. Destroying Sutras and images are offenses that lead to the hells. But he will say, "These things are all false."

He will say to the danapatis... He has his own disciples, and he tells his disciples these things. *Dana* means giving and *pati* means to transcend, so in Buddhism, one who makes offerings to the Triple Jewel is called a *danapati*. He says to his own *danapatis* and followers, "**These are gold, bronze, clay, or wood. The Sutras are just leaves or cloth.**" Buddha images are made of gold, or of bronze; or they may be constructed of clay or wood. Sutras are written out on leaves, or on silk or cotton cloth. "What's the use of worshipping them? They have no consciousness. **The flesh body is what is real and eternal.** This flesh body of mine is real, **but you don't revere it**, you don't revere me; **instead you venerate clay and wood.** You'd rather bow to idols of clay and wood, what's the use of that? It would be better for you to bow to me than to them. **That is totally absurd.** What awareness do those pieces of wood have? It's ridiculous for you to bow to them!"

Those followers who have deep faith in him, who deeply believe in him, **will follow him to destroy the Buddha images** and burn the Sutras, **or to bury them** in the ground.

☞To be continued