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The Shurangama Sutra with Commentary

【卷九】 ROLL NINE

宣化上人講
Commentary by
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「疑誤眾生」：他這樣的行為，令眾生對佛法不生信仰，而生出一種疑，所以就耽誤眾生，「入無間獄」：入無間地獄了。「失於正受，當從淪墜」：這個人將來一定墮無間地獄的。

又彼定中。諸善男子。見色陰消。受陰明白。於精明中。圓悟精理。得大隨順。其心忽生。無量輕安。己言成聖。得大自在。此名因慧。獲諸輕清。悟則無咎。非為聖證。

「又彼定中，諸善男子」，「見色陰消，受陰明白」：又在這個色陰已消，受陰明白的時候，「於精明中」：在他這個明白之中，更加精細明白，「圓悟精理」：圓悟，這時候他所明白的理就都很精微了，「得大隨順」：他也得到大的隨順。「其心忽生，無量輕安」：在他的心裏頭，突然間生出來無量輕安的境界。「

己言成聖」：說自己已經成了佛了，「得大自在」：得到最大的這種快樂、自在。

「此名因慧，獲諸輕清」：這個名字就因為開了一點智慧，得到一種輕安、清淨的境界

Through such behavior, **he will mislead living beings so that they will not believe in Buddhism, but will have doubts instead. He will hinder them like that, and they will definitely fall into the Relentless Hells. Lacking proper samadhi, he will certainly fall.**

Sutra:

Further, in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. In his refined understanding, he awakens completely to subtle principles. Everything is in accord with his wishes. He may suddenly experience limitless lightness and ease in his mind. He may say that he has become a sage and attained great self-mastery. This is called “attaining lightness and clarity due to wisdom.” If he understands, then there is no error. This experience does not indicate sagehood.

Commentary:

Further, in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. In his refined understanding—his understanding becomes even more refined than before—**he awakens completely to subtle principles.** At this time, he gains a thorough understanding of very fine and subtle principles. **Everything is in accord with his wishes. He may suddenly experience a state of limitless lightness and ease in his mind. He may say that he has become a sage, a Buddha, and obtained great self-mastery,** the greatest happiness and ease.

This is called “attaining lightness and clarity due to wisdom.” Having uncovered a little wisdom, you obtain a state of lightness and purity, and that’s all—it certainly does not count as an extraordinary state. **If he understands, then there is no error, no problem. This experience does not indicate sagehood.** You should not think this state is the realization of sagehood, for it is not.

Sutra:

But if he considers himself a sage, then a demon that likes lightness and clarity will enter his mind. Claiming that he is



而已，並不算什麼不得了境界。「悟則無咎」：你要是明瞭了，就沒有過錯，沒有問題了。「非為聖證」：你不要以為這樣的境界，就是證了聖人實證的果位，不是的。

若作聖解。則有一分。好輕清魔。入其心腑。自謂滿足。更不求進。此等多作。無聞比丘。疑誤衆生。墮阿鼻獄。失於正受。當從淪墜。

「若作聖解」：假設你有這種輕安的境界，你就以為自己是證聖果了，做這樣的想法，「則有一分」：就有一種「好輕清魔」：這種魔，他也有這種輕安的境界，也很清高的。「入其心腑」：就到他身上來了，「自謂滿足」：自己說他現在什麼都滿足了，「更不求進」：上無佛道可成，下無衆生可度了。他也不需要成佛，已經成佛了嘛；他也不用度衆生，衆生已經度了，他把衆生都度完了！所應該成的這佛，他也成了；所應該度的衆生，他也度了。所以，他更不求向前進步了。

「此等多作」：這一等的修行人，多做「無聞比丘」：像前邊所講的那個沒有智慧的無聞比丘，他以四禪就做為四果了，「疑誤衆生」：這一種的人，令衆生不知道正路，把衆生都誤了，都不認識佛法了。「墮阿鼻獄」：這種的人將來要墮阿鼻地獄的，要墮無間地獄的，為什麼呢？「失於正受」

：他這個正定正受都失去了，所以「當從淪墜」：就應該墮落無間地獄去。☞待續



already satisfied, he will not strive to make further progress. For the most part, such cultivators will become like the Unlearned Bhikshu. He will mislead living beings so that they will fall into the Avichi Hell. Lacking proper samadhi, he will certainly fall.

Commentary:

But if he considers himself a sage—if, upon having this state of light ease, he thinks he has already been certified to the fruition of sagehood—then a demon that likes lightness and clarity will enter his mind. This demon, who also experiences the state of light ease and sublime clarity, will possess the person. **Claiming that he is already satisfied, that he has perfected everything, he will not strive to make further progress.** Above there is no Buddhahood to accomplish, and below there are no living beings to save. He does not need to become a Buddha, for he has already become one. Nor does he need to save living beings, for he has already finished saving them.

He has already accomplished the Buddhahood he was supposed to accomplish, and he has saved the living beings he was meant to save. Therefore, he does not seek further progress.

For the most part, such cultivators will become like the Unlearned Bhikshu mentioned earlier. Lacking wisdom, he thought the Fourth Dhyana was the fourth fruition of Arhatship. **He will mislead living beings,** so they do not know the proper path and do not recognize the Buddhadharma. He confuses and hinders living beings, **so that they will fall into the Avichi Hell.** In the future, this sort of person will fall into the Relentless Hells. Why? **Lacking proper samadhi, he will certainly fall.** Since he has lost his proper samadhi, he is bound to fall into the Relentless Hells.

☞To be continued

