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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

是人愚迷。惑為菩薩。信其教化。
搖蕩其心。破佛律儀。潛行貪欲。

「是人愚迷」：這個人，哪個人呢？就是修定力這個人，他在這個時候很愚迷的，「惑為菩薩」：他一看：「哦！這個人又能變比丘相，又能變帝釋相，又能變婦女相，又能變比丘尼相，忽然變這個相，忽然變那個相，一定是個菩薩了。

「信其教化」：於是乎，就深信他的教化。「搖蕩其心」：把他的心就搖動了。「破佛律儀」：你觀察這個修道的人，觀察什麼地方呢？就觀察他守不守佛的戒律。他若不守佛的戒律，這一定是魔；他若守佛的戒律，特別精嚴，特別地守著這個戒律不犯，這個就是真的佛教徒。如果他又說是佛教徒，又說是長老，又說是什麼什麼，卻「潛行貪欲」：偷偷地行貪欲。這個貪欲也就是淫欲，偷偷地行淫欲，不叫人知道。

口中好言。災祥變異。或言如來。
某處出世。或言劫火。或說刀兵。
恐怖於人。令其家資。無故耗散。

「口中好言」：邪魔附身的這個人，他歡喜說什麼呢？說什麼「災祥變異」：災，就是不吉祥的事情，就是凶事。說什麼地方有災難了，又什麼地方有吉祥的事情了，又什麼地

Sutra:

The good person is beguiled and fooled into thinking that the other is a Bodhisattva. He believes the other's teachings and his mind is swayed. He breaks the Buddha's moral precepts and covertly indulges his greedy desires.

Commentary:

The good person who cultivates samadhi is **beguiled and fooled** at this point, **into thinking that the other is a Bodhisattva**. When he sees how the person can appear as a Bhikshu, as Shakra, as a lay woman, and as a Bhikshuni, suddenly changing from one appearance to another, he thinks the person must be a Bodhisattva.”

He then deeply believes the other's teachings and his mind is swayed. He breaks the Buddha's moral precepts. What should you examine in a cultivator? See whether or not he keeps the Buddha's precepts. If he doesn't, then he is certainly a demon. If he strictly adheres to the precepts without violating them, then he is a genuine Buddhist. However, someone may claim to be a Buddhist, call himself a Venerable Elder, and assume other titles as well, **and yet he covertly indulges his greedy desires.** He engages in a clandestine affair and tries to keep people from knowing about it.

Sutra:

The other person is fond of speaking about calamities, auspicious events, and unusual changes. He may say that a Tathagata has appeared in the world at a certain place. He may speak of catastrophic fires or wars, thus frightening people into squandering their family wealth without reason.

方有一種非常的事情、變異的事情。變異就不是常常有的。

「或言如來某處出世」：或者他說：「喔！你知道嗎？現在某一個佛在什麼地方出世了，來到世間了。」

「或言劫火」：或者說：這個三災八難就來了。水災、火災、風災，或者這個劫就要壞了。「或說刀兵」：或者說：「哦！這個地方要打仗了，小心一點。蘇聯或者和某一個國家就來開戰了。」「恐怖於人」：就盡講這些聳人聽聞的事情，盡嚇人，令人聽了：「哦！這不得了囉！就要打仗了！不知道我生命會不會有呢？」就生一種恐懼心。

「令其家資，無故耗散」：或者說：「現在都要打仗了，你快拿出一點錢，我可以保著你這個命；如果你不給我多少多少錢哪，你的命就會沒有了！」盡講這些個欺騙人的事情。

你要是想認識，是真的、是假的？是不是菩薩，還是魔？你就可以在這個地方來看

。第一，看看他有沒有淫欲心；第二，看他有沒有貪欲心。這個貪是貪財，他若又貪財又騙色，這個就不是真的了。怎麼貪財？好像他就說：「哦！現在大劫就臨頭了，這個世界就沒有了，原子彈就要在什麼地方爆炸了，氫氣彈又要在什麼地方發生了。」就講這些個令人恐怖的事情，完了怎麼樣呢？結果他的目的就是要你給他錢。你要知道，他若有這種的情形，他就是放光動地，有什麼特異情形，你也可以不相信他，因為他有貪心。若沒有貪心，這就是真的；有貪心

，就是假的。我現在告訴你們這一個最實際的測驗辦法。【註一】

【註一】上人於一九八卅年一月補述

我們若能沒有貪欲了，什麼麻煩也沒有了；你有貪欲，什麼事情都發生出來了。世界上萬事萬物萬類，什麼都是由這個貪欲生出來的。所以才說「一念不生全體現」，若沒有貪欲這個念，那佛性就現前了。

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Commentary:

The other person is fond of speaking about calamities, auspicious events, and unusual changes. What does the person who is possessed by the demon like to speak about? He likes to talk about calamities, which are unlucky events. He may say a calamity is going to occur in a certain place, or that something auspicious is going to happen somewhere, or that an unusual event is going to take place. **He may say that a Tathagata has appeared in the world at a certain place.** He may say, "You know what? Such-and-such a Buddha has now appeared in the world at such-and-such a place."

He may speak of catastrophic fires or wars. He may say, "The three disasters—flood, fire, and wind—and the eight difficulties are upon us." Or, "The kalpa is coming to an end!" Or he might warn people, "Be careful, war is about to break out there." Or, "The Soviet Union is about to go to war with a certain country!" He speaks in this way, **thus frightening people into squandering their family wealth without reason.** He always says things that capture people's attention and causes them to be alarmed. When people hear what he says, they panic, "Oh no! There's going to be war. Will my life be in danger?" He might say, "The war is starting. If you give me some money immediately, I'll guarantee your safety. If you don't pay me, you will lose your life!" He is always saying such things to cheat people.

If you want to determine whether a person is genuine or phony, whether he is a Bodhisattva or a demon, you can look for the following things: First, see whether he has any desire for sex; and second, see whether he is greedy for money. If he cheats people to satisfy his lust and greed for wealth, then he is not genuine. How might he be greedy for wealth? For example, he may say, "A great calamity is nearly upon us! The world is coming to an end. An atomic bomb is going to explode at such-and-such a place. A hydrogen bomb will be set off at another place." He says such things to frighten people into giving him their money. If you wake up to his tricks, then even if he emits light, makes the earth quake, or does something else spectacular, you wouldn't believe in him, because he is greedy. A person without greed is true; a greedy person is a phony. My method is a practical and effective truth-detector.

[January 1983] If we had no greed or desires, then we would have no trouble. If you have greed and desire, then all sorts of things will happen. All the myriad things, beings, and species in the world are born from greed and desire. Thus it is said, "When not a single thought is produced, the entire substance manifests." If you don't have thoughts of greed and desire, then the Buddha-nature will appear.

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