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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
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其人信受。亡失先心。身命歸依。得未曾有。
 。是等愚迷。惑為菩薩。推究其心。破佛律儀。潛行貪欲。

「其人信受」：這一些個人，聽他這樣一說，就說：「這個有道理，講得不錯呀！父親生兒子，兒子又生兒子，這一代一代相傳，就是常住不壞的嘛！這就是法身，哦！原來如此。」，所以大家都相信了。「亡失先心」：把以前的正知正見都失去，都沒有了，沒有正念了。你看，人信魔王的道，比信真正的法，信得厲害。魔王這些個旁門左道、邪魔外道，叫這個人：「你做這個，你做那個。」他不敢不做的。那個真的叫他做一件事情，他就將信將疑的。

這魔王因為有那股魔力，把你迷住了，所以他說什麼你信什麼。你若叫魔王來講這個經，他才不講呢！為什麼呢？如果他這一講，把魔王的本相都露出來了，他就是這個樣子，所以他不會講這個經的。為什麼我說，在美國他們就算懂佛教，你讓他講一講這個經，他不敢講的。一講，把他本來的面目都揭穿了，所以他就怕了。我告訴你們，為什麼你們到那地方去開會，他們也怕，也就是這個道理。

「身命歸依」：身心性命都歸依這個魔王了。「得未曾有」：從來沒有。「是等愚

Sutra:

Those people believe and accept his words, forgetting their initial resolve. They offer up their lives, feeling they have obtained something unprecedented. They are all beguiled and confused into thinking he is a Bodhisattva. As they pursue his ideas, they break the Buddha's moral precepts and covertly indulge their greedy desires.

Commentary:

Those people believe and accept his words. When they hear him speaking such principles, they say, "That makes sense: Fathers beget sons, and the sons in turn beget their sons, generation after generation. That's the permanent and indestructible Dharma body. That's actually the way it is." They all believe it, **forgetting their initial resolve**. They lose their former proper outlook and proper thought. Their faith in the demon king is far stronger than their faith in the proper Dharma. When demon kings and heterodox sects tell them what to do, they don't dare disobey. When a true teacher tells them to do something, they waver between doubt and belief. The demon king confuses them with its demonic power so that they believe whatever it says.

If you told a demon king to lecture on this Sutra, he would not do it. Why not? As soon as he did, his true identity would be exposed. That's why I said that if you asked certain people in America who falsely claim to be experts in the Buddhadharma to explain this Sutra, they wouldn't dare do it. They are afraid of being exposed.

They offer up their bodies and lives to the demon king, **feeling they have obtained something unprecedented. They are all beguiled and confused into thinking he is a Bodhisattva**. They are truly pitiable. They think the demon is a Bodhisattva. **As they pursue his ideas**, studying with the demon and learning his magic, **they** no longer maintain,

迷」：這一等的人，真是可憐得很。「惑為菩薩」：他以為這個魔就是個菩薩。「推究其心」：就跟著這個魔王，來學他的魔術。「破佛律儀」：他就不守佛的戒律了。「潛行貪欲」：偷偷地去行那個淫欲、貪欲去了。

口中好言。眼耳鼻舌。皆為淨土。男女二根。即是菩提。涅槃真處。彼無知者。信是穢言。

你看這個魔王多厲害！他「口中好言。眼耳鼻舌。皆為淨土」：他說眼耳鼻舌身意這六根，就是淨土。淨土法門，你到什麼地方找去啊？這個就是淨土法門。「男女二根」：男女這兩根，「即是菩提。涅槃真處」：這就是菩提的種子，涅槃的真處。你看，講的這個！「彼無知者」：這無知無識，一點智慧都沒有的這個人，一聽說，「啊！這真是見所未見，聞所未聞，原來這個就是菩提涅槃。」於是乎，他就命也不要了，就往死路上跑，拼命去跑，不要命那麼跑。「信是穢言」：信這一種不清淨的話，污穢的話。

此名蠱毒。魘勝惡鬼。年老成魔。惱亂是人。厭足心生。去彼人體。弟子與師。俱陷王難。

「此名蠱毒。魘勝惡鬼」：這個名字就是那蠱毒鬼和魘勝惡鬼。魘魅，不是有個魘魅鬼？那個鳩槃荼就是這個鬼。這個蠱毒鬼和那個魘魅鬼，魘勝惡鬼，「年老成魔」：成了魔了。「惱亂是人」：他來惱亂這個修定的人，「厭足心生」：時間久了，他也生一種厭足的心了。「去彼人體」：離開這個人體，「弟子與師。俱陷王難」：這個弟子和師父一起都受國法的限制和干涉，被抓去坐監獄。

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but instead **break, the Buddha's moral precepts and covertly indulge their greedy desires.** They secretly indulge in lust.

Sutra:

He is fond of saying that the eyes, ears, nose, and tongue are the Pure Land, and that the male and female organs are the true place of Bodhi and Nirvana. Ignorant people believe these filthy words.

Commentary:

How terrible this demon king is! **He is fond of saying that the eyes, ears, nose, and tongue, body, and mind are the Pure Land.** "You don't have to look anywhere else for the Dharma door of the Pure Land," he tells them. "It's just the six sense faculties." **And he also says that the male and female organs are the seeds of Bodhi—the true place of Bodhi and Nirvana.** Can you imagine speaking like that? **Ignorant people believe these filthy words.** People without any knowledge or wisdom say, "Oh? I've never seen or heard anything like this before. So that's what Bodhi and Nirvana are!" With total disregard for their own lives, they race along the road to death for all they are worth. They believe in such impure talk.

Sutra:

This is a poisonous ghost or an evil paralysis 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 poisonous ghost or an evil paralysis ghost, also known as a *kumbhanda* ghost, that in its old age has become a demon. It disturbs and confuses the good person who cultivates *samadhi*. 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. The authorities intervene and impose restrictions upon the disciples and the teacher. They are arrested and imprisoned. (Continued on page 11)