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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷九】ROLL NINE

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

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好像臺灣來的那個吳兄就說：「啊！我覺得我和某某人在唐朝六祖的時候，就一起在那個法會裏。」這其實就是這種境界了。他覺得，覺得就表示那一切事情不是真的。真的，那要有證據的，也不是到處那麼自我宣傳的。如果是這樣，現在這麼長的時間又遇到一起，他怎麼會捨得那麼快就走了呢？他真是放得下嗎？不是的。他為什麼要再回臺灣去幹什麼幹什麼呢？就是為的這麼樣一說，好魚目混珠來顛倒是非，令人認不清楚了，「哦！他真不得了了，他真是啊，這個人真如何如何，你看他知道在唐朝就和某某人在一起如何了，怎麼樣了。」

怎麼樣？你不修行一樣墮落做鬼的，怎麼樣？所以你們各位要有真知灼見，要有真正的智慧，看這個人說這個話，究竟他什麼意思要這麼講話？那麼他看見某某人在萬佛城、金山寺也有點影響力，他如果把這個人一拉上，你說這對他有多大的幫助。那麼這個人也就默認了，說是：「哦！是的，我和他是在六祖大師會下就一起學法的。」你看這無形中，他這個身價就高起來了。就好像有個人跑到萬佛城來，說我們怎麼樣護持他，就是一個樣的道理，這個都

For instance, Mr. Wu from Taiwan said, “Oh, I feel that I was together with so-and-so in the Sixth Patriarch’s Dharma Assembly during the Tang dynasty.”

That’s just the kind of state we are discussing. The very fact that he feels this to be the case indicates that it is not true; if it were true, there would have to be some evidence. And he shouldn’t go around advertising himself. If what he said were true, how could he bear to leave so soon after being reunited with that person? Has he really put everything down? Why is he going back to Taiwan to attend to other business? He made that claim just to confuse people. Those people, unable to distinguish right from wrong, exclaim, “Incredible! He must be psychic—he knows that he was with this person back in the Tang dynasty.” So what? If you know that but you don’t cultivate, you’ll still fall and become a ghost.

Therefore, you have to perceive things clearly; it takes genuine wisdom to know why a person speaks a certain way. Mr. Wu saw that so-and-so was quite influential at the City of Ten Thousand Buddhas and at Gold Mountain Monastery, and he thought it would be advantageous to claim that he was associated with that person. That person silently acknowledged the claim, which was equivalent to saying, “Right, he and I really did study the Dharma together in the assembly of the Great Master, the Sixth Patriarch.” Notice how that elevates his own status. It is just like when another person came to the City of Ten Thousand Buddhas and talked about how we all supported him. These cases are very similar, but they used different methods to deceive people.

Pay close attention to this. As I said before, the false paves the way for the true. First there is the false, which makes people all muddled and confused. Later, some people who seek the truth set off in quest of the Proper Dharma. When people reach a dead-end, they begin to pursue the Proper Dharma. Therefore,

*That which is contrary is the movement of the Way.*

*That which is weak is the function of the Way.*

*Purity is the source of the turbidity.*

是大同小異的，不過騙人的方法不同而已。

所以你們各位對於這一點，要特別注意的，我方才沒有說嗎？這個假的是給真的預備的，先有假的，那個假的到這兒來，他把人都弄得迷迷糊糊，以後有真正要找真法的，他就要找正法去了，也就可以說是無路可走了，他就要追求正法了。

所以「反者道之動，弱者道之用，清者濁之源，動者靜之基。」這個道是相反的，所以我們人學佛法，要有真正的擇法眼，就認識是法、非法、黑法、白法、正法、邪法，要認識。不怕他是邪、是正、是黑、是白、是善法、是惡法，就是你若認識了，就好了；你若不認識，在那地方糊糊塗塗的，真的你也不認識，假的你也不了解，一天到晚在那兒囫圇吞棗，也食而不知其味，那就糟了。

所以我們這兒研究《楞嚴經》，《楞嚴經》我們應該常常研究，所以我們那個山門對聯是「華嚴法會，楞嚴壇場」，我們這兒是楞嚴壇場。所以研究完〈五十陰魔〉，再研究〈二十五圓通〉；研究〈二十五圓通〉之後，再研究〈四種清淨明誨〉。然後我們把《楞嚴經》一段一段，一部分一部分，都把它研究清楚了。現在這一些魔子魔孫，這些個妖魔鬼怪啊，專門說《楞嚴經》是假的。他就這麼樣一說，令人生懷疑，沒有信心了，「哦！《楞嚴經》是假的，說來說去都是假的。」

我們也講道理的，不論他是假的、真的，他講得有道理，我們就相信；講得沒有道理，講得不合乎正法，不合乎戒律，他就是真的，我們也拿他當假的。所以這個真假從什麼地方分別？就從黑法、白法來分別。哦！你也糊裏糊塗的，那些個邪知邪見，你說它是對的；那個正知正見呢，你說它是不對了，這真是顛倒黑白，顛倒是非！我們有這種的思想，那將來就是主沒有眼目的，沒有眼睛的，因為黑白不分嘛！這種邪知邪見的人，將來受果報，也受沒有眼睛的果報。他都是瞎人的眼目，令人找不著正路。所以這一點各位要特別特別注意的，這因果是特別厲害，絲毫不爽的。就由我這一生的經驗，我就知道你不能做錯一點事情，你稍微做錯一點事情，那個果報就來了。

*Movement is the foundation of stillness.*

The Way contains opposites; when we study the Buddhadharma, we must have genuine Dharma-selecting Vision so that we can distinguish true dharmas, false dharmas, black dharmas, white dharmas, proper dharmas, and deviant dharmas. If you can recognize them, you'll be all right. If you're so muddled that you don't recognize what's true and what's false, if you jump to conclusions without analyzing things carefully, then you're in for trouble.

For that reason, we should constantly investigate the Shurangama Sutra. The couplet on the main entrance to our Way-place says, "The Avatamsaka Dharma Assembly and the Shurangama Platform." Since we are in the Shurangama Platform, we are now investigating the Fifty Skandha-demons and afterwards we will study the Perfect Penetrations of the Twenty-five Sages. Then we can investigate the Four Clear, Unalterable Instructions on Purity. In this way, we will investigate the Shurangama Sutra, passage by passage, section by section, until we understand it clearly. Nowadays the followers of demons, goblins, ghosts, and freaks claim that the Shurangama Sutra is false. Hearing them, people lose their faith and say, "Oh, the Shurangama Sutra is false; no matter what you say, it's false."

We should believe in reason. If a person's words make sense, we should believe them. If they don't make sense, if they do not accord with the Proper Dharma and the precepts, then even if what they say is true, we should regard it as false. How can we distinguish the true from the false, the black from the white? Don't be so muddled that you take wrong knowledge and views as correct, and proper knowledge and views as incorrect. To do that would be to seriously invert right and wrong. You would lose your vision and become blind, because you wouldn't be able to tell black from white. People who hold to wrong knowledge and views undergo the retribution of having no eyes, because they have blinded others and led others astray. Pay close attention to this. The law of cause and effect is very serious; it is not off by a bit. From my experience, I know that we cannot do even the slightest wrong deed, for if we do, we will soon have to undergo the retribution.