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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷十】 ROLL TEN

宣化上人講 Commentary by the Venerable Master Hua
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入於如來妙莊嚴海。圓滿菩提。歸無所得。

「入於如來妙莊嚴海」：這種境界，就是入到如來的妙莊嚴海裏邊。「圓滿菩提，歸無所得」：圓滿所修的這種菩提，最終就是無所得。為什麼無所得呢？菩提本來是自有的，並不是從外來的。這個如來藏性不是從外邊得來的，而是自己本有的，所以說歸無所得。

此是過去先佛世尊。奢摩他中。毗婆舍那。覺明分析。微細魔事。

以上所講的是這個識裏邊十種的種子，十種的境界。「此是過去先佛世尊」：以前的佛世尊，「奢摩他中」：奢摩他就是一個定，這個楞嚴妙定，「毗婆舍那」：那個微密觀照，這種觀照的功夫，「覺明分析」：由這個覺明而分析，「微細魔事」：這是微細的魔事，這種的境界很微細的，不是很容易覺察得到的。

魔境現前。汝能諳識。心垢洗除。不落邪見。

「魔境現前」：這個魔的境界現到你前面，「汝能諳識」：你能認識這個境界，知道這是魔或者是佛。「心垢洗除」：這個境界有的是外魔，有的是內

Sutra:

You will enter the *Tathagata's* sea of wondrous adornments, perfect the cultivation of Bodhi, and return to the state of nonattainment.

Commentary:

In this state, **you will enter the *Tathagata's* sea of wondrous adornments, perfect the cultivation of Bodhi, and return to the state of nonattainment.** Ultimately, there is nothing to be attained. Why? Because Bodhi is inherent in you and is not obtained from outside. The Treasury of the *Tathagata* is not something obtained externally. Rather, it is inherently yours. Thus, you “return to the state of Non-Attainment.”

Sutra:

These are subtle demonic states that all Buddhas, World Honored Ones, of the past, discerned with their enlightened clarity while in the state of *shamatha* and *vipashyana*.

Commentary:

These ten states discussed above, which occur in the consciousness *skandha*, **are subtle demonic states that all Buddhas, World Honored Ones, of the past, discerned with their enlightened clarity while in the state of *shamatha* and *vipashyana*.** *Shamatha* is a kind of *samadhi*, in this case the wonderful *Shurangama Samadhi*.

Vipashyana refers to the skill of subtle and refined contemplation. Because of their enlightened understanding, they could discern those demonic states, which are extremely subtle and very difficult to detect.

Sutra:

If you can recognize a demonic state when it appears and wash away the filth in your mind, you will not develop wrong views.

Commentary:

If you can recognize a demonic state when it appears before you and be

魔。外魔容易降伏，內魔很難降伏了。因為你起了邪知邪見，這不容易解除。所以外魔認識了，你自己心裏邊這個心垢也要洗除。

什麼叫心垢呢？心裏頭的垢，最要緊的就是這個貪欲，講來講去還是這一個貪欲。這個貪欲，也就是淫欲。要是淫欲心沒有了，心垢洗除了，就不落邪見。如果淫欲心不洗除的話，就很多的毛病都來了。這些個毛病都是由這種的貪欲生出來的，所以種種的問題，種種的煩惱、無明都生出來了。生出，就落邪見了。「不落邪見」：你如果把這個毛病洗除了，那邪見也沒有了。

陰魔銷滅。天魔摧碎。大力鬼神褫魄逃逝。魑魅魍魎。無復出生。

「陰魔銷滅」：以前所講的五陰魔銷滅了，「天魔摧碎」：你有了真正的智慧，不落邪見，那個天魔也摧碎了，把天魔的膽都嚇落了。「大力鬼神褫魄逃逝」：乃至這個大力鬼神，他雖然力大，不是嗎？他可以把須彌山用手一推都推倒了，推崩了。可是你的正知正見現前，有這楞嚴大定，那大力鬼神也就跑了，你把他那個魄也都給喪了。他一見到你呀，亡魂喪膽的，結果就恐懼逃逝了，跑了。「魑魅魍魎」：這個魑魅魍魎都是妖怪之類的，前邊都講過了。「無復出生」：再也不會出生了，再沒有了。

直至菩提。無諸少乏。下劣增進。於大涅槃心不迷悶。

「直至菩提，無諸少乏」：一直就到佛的境界上，沒有一點的困難，沒有一點的問題，沒有一點的麻煩。「下劣增進」：就是那種下劣的根性，也會向前進去到這個地方。「於大涅槃」：在大涅槃這個妙果上，「心不迷悶」：心不會再像以前那種的迷悶了。

☞待續

able to tell whether it is a demon or a Buddha, **and you can wash away the filth in your mind, you will not develop wrong views.** Some states come from demons external to you and some come from your own mind. The external demons are easy to subdue. The internal demons of the mind are very difficult to tame. Because once you have wrong knowledge and views, it's very difficult to free yourself from them. After you have recognized the external demons, you have to cleanse away the filth of your own mind. What filth? The most crucial filth in the mind is greed. We keep talking around it, and it always comes back to that. Greed, to be more specific, is lust. If you don't have any thoughts of lust, you will have washed away the filth of the mind, and you will not develop wrong views. If you do not cleanse the mind of lust, then a lot of problems will come your way. All these problems arise because of greed. Subsequently, all kinds of trouble, afflictions, and ignorance then arise. Then, you get caught up in wrong views. If you can get rid of these faults, the wrong views will disappear.

Sutra:

The demons of the skandhas will melt away, and the demons from the heavens will be destroyed. The mighty ghosts and spirits will lose their wits and flee. And the demons and monsters will not dare to show themselves again.

Commentary:

The demons of the five skandhas, which have been discussed, **will melt away, and the demons from the heavens will be destroyed.** If you have genuine wisdom and don't get caught up in wrong views, the demons of the heavens will be obliterated. You will strike fear into their hearts. **The mighty ghosts and spirits will lose their wits and flee.** These beings are so strong that they can knock over Mount Sumeru single-handedly. But if you have proper knowledge and views and you have the Great *Shurangama Samadhi*, these powerful ghosts and spirits will lose their wits and flee in terror when they see you. **And the demons and monsters will not dare to show themselves again.** Li, Mei, and Wang Liang are types of ghosts that were discussed earlier. They will also be gone for good.

Sutra:

You will directly arrive at Bodhi without the slightest weariness, progressing from lower positions to Great Nirvana without becoming confused or discouraged.

Commentary:

You will directly arrive at Bodhi, the state of the Buddha, **without the slightest weariness.** You won't have any difficulty or trouble **progressing from lower positions to Great Nirvana without becoming confused or discouraged.** Even those with inferior roots will be able to progress. You will head straight for the wonderful fruition of Nirvana, and your mind will not experience those earlier kinds of confusion and ignorance.

☞To be continued