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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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是名第七。執著命元。立固妄因。趣長勞果。違遠圓通。背涅槃城。生妄延種。

「是名第七，執著命元」：這個名就是第七種，他執著他這個命的根元，命的元由，「立固妄因」：他立出這麼一個堅固的妄因，「趣長勞果」：他想要得到長生不老的這種果。長生不老又可以叫長勞。「違遠圓通」：他與反聞聞自性，耳根圓通這個法門，相違背的。「背涅槃城」：不單違背耳根圓通，而且又違背涅槃城。「生妄延種」：生出來一種妄想延長壽命的種。

又善男子。窮諸行空。已滅生滅。而於寂滅。精妙未圓。

「又善男子，窮諸行空」：這個修定的男子，他把行陰已破了，「已滅生滅」：已滅了生滅這種的道理，「而於寂滅」：而於這個寂滅的妙樂，「精妙未圓」：他還沒有圓滿。

觀命互通。卻留塵勞。恐其銷盡。便於此際。坐蓮華宮。廣化七珍。多增寶媛。恣縱其心。生勝解者。是

Sutra:

This is the seventh state, in which he sets up the false cause of bolstering and aspires to permanent worldly existence, based on his attachment to the life-source. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for false thoughts of lengthening life.

Commentary:

This is the seventh state, in which he sets up the false cause of bolstering and aspires to permanent worldly existence, based on his attachment to the life-source. He clings to the source of his own life and bolsters his body in the hope of attaining long life.

He strays far from perfect penetration. He goes against the dharma-door of cultivating the perfect penetration of the ear by directing the hearing inward to listen to his own nature. And not only that, he turns his back on the City of Nirvana, thus sowing the seeds for false thoughts of lengthening life.

Sutra:

Further, the good person has thoroughly seen the formations *skandha* as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

Commentary:

Further, the good person who is cultivating samadhi has thoroughly seen the formations *skandha* as empty; he has broken through the formations *skandha*. He has ended production and destruction, but he has not yet perfected the subtle wonder and wonderful bliss of ultimate serenity.

Sutra:

As he contemplates the interconnection of all lives, he wants to hang on to worldly enjoyments and is afraid they will come to an end. Caught up in

人則墮。真無真執。吒枳迦羅。
成其伴侶。迷佛菩提。亡失知見。

「觀命互通」：這個人觀他這個生命，和一切眾生互相通著。「卻留塵勞」：他就不願意把塵勞去盡了，想留這種塵勞，「恐其銷盡」：他恐怕塵勞銷盡了。「便於此際，坐蓮華宮」：就在這個時候，他坐在一個蓮華宮裏邊。在這個蓮華宮裏，「廣化七珍，多增寶媛」：他化出七種珍寶，又多增加他的妃嬪、美女。寶媛就是美女。就「恣縱其心」：他也恣縱他這種愛欲、貪欲。「生勝解者」：在這個時候，他又生出一種勝解了。

「是人則墮」：這個人就會墮落到「真無真執」：他想他是得到真了，但不是真——這種的執著。「吒枳迦羅，成其伴侶」：這個吒枳迦羅，怎麼叫吒枳呢？吒枳翻譯成結縛。結，就是用一條繩把它拴個結子；縛，就是用一條繩把它綁上了。這就言其用繩子把眾生綁住了。迦羅，這是印度話，翻譯成中文叫「我所作」，這是我所作的，什麼是我所作的呢？言其一切眾生的這個結縛，這個不自由，都是我所作出來的，我教他不自由的。對於這種的外道，這樣的思想，「成其伴侶」：這個修定的人，就成他們的眷屬。「迷佛菩提，亡失知見」：迷失佛這個菩提，也就把正知正見都丟了，只剩邪知邪見。

是名第八。發邪思因。立熾塵果。違遠圓通。背涅槃城。生天魔種。

「是名第八，發邪思因，立熾塵果」：這個是第八種，他發一種邪思的因，立出來這種熾塵——熾然而盛，這種塵勞非常盛的這種果。「違遠圓通」：這與耳根圓通的法門相違背的，「背涅槃城」：也違背涅槃這個道理。「生天魔種」：生到天魔的種族裏頭。

☯待續

this thought, he will, by the power of transformation, seat himself in a lotus flower palace, conjure up an abundance of the seven precious things, increase his retinue of beautiful women, and indulge his mind. If he interprets this as a supreme state, he will fall into the error of taking what is not the truth to be the truth. Vignakara will become his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

Commentary:

As he contemplates the interconnection of all lives, this person sees that his own life is interrelated with the lives of all beings, and he wants to hang on to worldly enjoyments and is afraid they will come to an end. He fears that his worldly existence will come to an end, and he doesn't want it to end.

Caught up in this thought, he will, by the power of transformation, seat himself in a lotus flower palace, conjure up an abundance of the seven precious things, increase his retinue of beautiful women, and indulge his mind. Within his lotus flower palace, he conjures up all kinds of gems and enlarges his following of concubines and beautiful women. Then he gives free rein to lust and greed.

If he interprets this as a supreme state, he will fall into the error of taking what is not the truth to be the truth. At this point, he again considers this to be supreme. He thinks he has attained what is true, but it is not true. It is merely what he maintains.

Vignakara will become his companion. "Vigna" is Sanskrit and translates as "to tie and to bind." This refers to tying and binding living beings with rope. "Kara" is also Sanskrit and translates as "my doing." This means, "The bondage of all living beings, that is, their lack of freedom, is all my doing. It is because of me that they are not free." That's how the members of this external sect think. This cultivator joins ranks with them. Confused about the Bodhi of the Buddhas, he will lose his proper knowledge and understanding and will only have wrong knowledge and understanding.

Sutra:

This is the eighth state, in which he decides to indulge in worldly enjoyments, based on his wrong thinking. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for becoming a demon of the heavens.

Commentary:

This is the eighth state, in which he decides to indulge in worldly enjoyments, based on his wrong thinking. Due to his wrong thoughts, he gets caught up in his burning passion for worldly things. He strays far from perfect penetration. He goes against the dharma-door of cultivating perfect penetration through the ear. And he turns his back on the City of Nirvana and the principle it embodies, thus sowing the seeds for becoming a demon of the heavens. He will be reborn among the demons in the heavens.

☯To be continued