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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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又彼定中。諸善男子。見色陰消。受陰明白。於明悟中。得虛明性。其中忽然。歸向永滅。撥無因果。一向入空。空心現前。乃至心生。長斷滅解。此名定心沉沒。失於照應。悟則無咎。非為聖證。

「又彼定中」：在這個修行的定裏邊，「諸善男子」：這一種的善男子，「見色陰消，受陰明白」，「於明悟中」：在他這個時候，本來似明白，又沒有真明白，在這個明悟之中，「得虛明性」：他得這種虛妄的明性，而不是實在的。「其中忽然」：在這個虛妄的明性裏邊，就忽然生出變化來了，變化什麼呢？「歸向永滅」：他說人死了，是永遠都沒有的了，永遠都是滅的了。

「撥無因果」：所以講因講果這是不對的，沒有因果的，人死就沒有了，就滅了，這哪有因果呢？所以就撥無因果。「一向入空」：他就什麼都是空的了，造罪也是空的，作福也是空的，一切都是空的了。「空心現前」：他在這個時候，越想他自己這個見解越對，「啊！是空的了，沒有了，什麼都沒有了，死了就完了，啊！這一切皆空。」「乃至心生」：在這個時候，他心裏就生出一種「長斷滅解」：人死了就斷滅了、沒有了。

這一段文說「悟則無咎，非為聖證」，這兒大約遺漏了兩句，一定是當初抄

Sutra:

Further in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. In that clear awakening, he experiences an illusory clarity. Within that, suddenly he may veer towards the view of eternal extinction, deny cause and effect, and take everything as empty. The thought of emptiness so predominates that he comes to believe that there is eternal extinction after death. This is called "the mental state of samadhi dissolving so that one loses sight of what is right." If he understands, then there is no error. This experience does not indicate sagehood.

Commentary:

Further in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. At that time, in that clear awakening, when he seems to understand but does not truly understand, he experiences an illusory clarity, which is not real. Within that illusory clarity, suddenly a change occurs. What is it? He may veer towards the view of eternal extinction, deny cause and effect, and take everything as empty. He says, "When a person dies, he is gone and dead forever. Therefore, to talk in terms of cause and effect is incorrect. There is no cause and effect. When people die, they no longer exist, so how could there be cause and effect? Everything is empty. Committing offenses is empty and so is creating blessings. It is all empty!" The thought of emptiness so predominates that he comes to believe that there is eternal extinction after death. The more he thinks, the more he feels he's right. "Oh! It is empty. Once you die, it is all over. Everything is empty." At that point, he becomes convinced that people are gone forever after they die.

The text reads: "If he understands, then there is no error. It is not an indication of sagehood." One sentence must have been left out of the text when it was originally copied. We can insert it here: **This is called**

寫的時候，遺漏了，那麼這兒可以加上「此名定心沉沒，失於照應」：這個定心沒有了。沒有定心，所以他自己生出這種空想，失去照應了。「悟則無咎」：如果明白了，就沒有過錯，「非為聖證」：這可不是證到聖果的一種境界。

若作聖解。則有空魔。入其心腑。乃謗持戒。名為小乘。菩薩悟空。有何持犯。其人常於信心檀越。飲酒噉肉。廣行淫穢。因魔力故。攝其前人。不生疑謗。鬼心久入。或食屎尿與酒肉等。一種俱空。破佛律儀。誤入人罪。失於正受。當從淪墜。

「若作聖解」：假設你做為證聖果這樣的見解，「則有空魔」：這個時候，就有一種空魔來了，「入其心腑」：就入到你的身上來。附到你的身上，「乃謗持戒」：他就說什麼啊？說你不要受戒，這個受戒，那是小乘法嘛！大乘菩薩沒有這麼多麻煩的拘束，不要管那個！所謂「大象不遊於兔徑」，你看大象，牠不走兔子走的道路；「大悟不拘小節」，你開大悟了，什麼都沒關係，這一切都空的嘛！以前我不講過嗎？「酒肉穿腸過」，酒肉在腸子裏邊過去了，「佛在心頭坐」，一切唯心，你心就是佛，佛就是心嘛！他這麼樣講。所以「乃謗持戒」，說你不要持戒，「名為小乘」：說受戒是這小乘人才受，大乘人不要這個。

其實大乘人的戒更清楚，大乘人更不應該犯戒的。他就愚騙這些個無知識的人，根本那些個人也沒學過佛法，也不懂佛所講的是什麼道理。所以他說什麼，這些人就唯命是從，就以爲他說的對了，爲什麼以爲他說對了？因爲沒聽過佛法，也不懂什麼叫佛法。

☞待續

“the mental state of samadhi dissolving so that one loses sight of what is right.” At this point, his samadhi is gone, so he develops the thought of emptiness and loses his sense of what is right. **If he understands, then there is no error. This experience does not indicate sagehood.** This is not the state of realizing sagehood.

Sutra:

But if he considers himself a sage, then a demon of emptiness will enter his mind. He will slander the holding of precepts, calling it a “Small Vehicle Dharma.” He will say, “Since Bodhisattvas have awakened to emptiness, what is there to hold or violate?” This person, in the presence of his faithful danapatis, will often drink wine, eat meat, and engage in wanton lust. The power of the demon will keep his followers from doubting or denouncing him. After the ghost has possessed him for a long time, he may consume excrement and urine, or meat and wine, claiming that all such things are empty. He will break the Buddha’s moral precepts and mislead people into committing offenses. Lacking proper samadhi, he will certainly fall.

Commentary:

But if he considers himself a sage, if he views this as certifying to the fruition of sagehood, **then a demon of emptiness will enter his mind.** It will enter and possess his body. **He will slander the holding of precepts, calling it a “Small Vehicle Dharma.”** He will say, “Don’t observe the precepts. That’s a Dharma for the Small Vehicle. Great Vehicle Bodhisattvas do not have so many bothersome restrictions. You don’t have to pay attention to them. As it is said, ‘The great elephant does not travel along the rabbit’s path. The great awakening is not confined by petty details.’ Once you are greatly enlightened, nothing matters anymore. Everything is empty. ‘Wine and meat pass through the intestines; the Buddha dwells in the mind.’ To the Buddha, everything is made from the mind alone. The mind is just the Buddha, and the Buddha is just the mind!” That’s what he says. He even slanders the holding of precepts, saying, “Only adherents of the Small Vehicle observe precepts. Followers of the Great Vehicle do not need this.”

Actually, the precepts for the Great Vehicle are even more explicit, and even less should one violate them. He just fools these uninformed people, who have never studied the Buddhadharma and do not understand any of the principles explained by the Buddha. That’s why, no matter what he says, they take it as an order to be followed, believing that what he says is right. Why do they believe him? Just because they have never heard the Buddhadharma and don’t even know what the Buddhadharma is.

☞To be continued