



# 大佛頂首楞嚴經淺釋

## 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

修訂版 REVISED VERSION

若動念盡。浮想消除。於覺明心。如去塵垢。一倫生死。首尾圓照。名想陰盡。是人則能超煩惱濁。觀其所由。融通妄想。以為其本。

「若動念盡，浮想消除」：這個動念，是動哪一個念呢？這是六識裏邊微細的念頭。這個微細念頭盡了，所以浮想消除了。第六識的微細念頭，微細微細的那個相，叫動念。那種動念沒有了，所以這個浮想，也就消除了。「於覺明心，如去塵垢」：這個覺明心，就是第八識那個心。第八識的心，就好像去塵垢一樣。「一倫生死」：眾生不有十二類嗎？十二種的眾生由卵生輪到非無想的眾生那兒，這十二類輪一周，叫一倫。一倫生死，「首尾圓照」：就是哪一類眾生的前因後果，他都知道了，「名想陰盡」：這時候這個人就得到宿命通，所以他知道這一切眾生前因後果的事情，他都照了無遺。「是人則能超煩惱濁」：這個人在這個時候就超越煩惱濁。「觀其所由」：觀看他所行所做的這個原由，「融通妄想」：這時候妄想也融通了，「以為其本」：以做為他的這個根本。

阿難。彼善男子。受陰虛妙。不遭邪慮。圓定發明。三摩地中。心愛圓明。銳其精思。貪求善巧。

「阿難，彼善男子，受陰虛妙」，「

Sutra:

If he puts an end to his stirring thoughts and rids himself of superfluous thinking, it is as if he has purged defilement from the enlightened, understanding mind. Then he is perfectly clear about the births and deaths of all categories of beings from beginning to end. This is the end of the thinking skandha. He can then transcend the turbidity of afflictions. Contemplating the cause of the thinking skandha, one sees that interconnected false thoughts are its source.

Commentary:

If he puts an end to his stirring thoughts, the extremely subtle thoughts in the sixth consciousness, and rids himself of superfluous thinking... Since those very fine thoughts in the sixth consciousness have stopped, superfluous thinking is also eliminated. It is as if he has purged defilement from the enlightened, understanding mind. This enlightened, clear mind is the eighth consciousness. Now, it appears that the eighth consciousness has been purged of defilement. Then he is perfectly clear about the births and deaths of all categories of beings from beginning to end. There are twelve categories of beings, from those born from wombs and those born from eggs up to and including those not entirely lacking thought. He knows the preceding causes and subsequent effects of every kind of being.

This is the end of the thinking skandha. At that time the person obtains the spiritual power of knowing past lives. He can then transcend the turbidity of afflictions. Contemplating the cause of the thinking skandha, contemplating the reasons behind his actions and deeds, one sees that interconnected false thoughts are its source. At that point, the false thoughts become interpenetrating, and such thoughts become its source.

不遭邪慮」：邪慮不能侵犯，【註一】【註二】  
 「圓定發明，三摩地中，心愛圓明」：在圓滿的這種定的境界，發明三摩地這個定力裏，心裏又生出一種愛心，愛這個圓明的境界。「銳其精思」：銳，就向前追究精思，精思就是這個圓明。「貪求善巧」：貪求善巧方便這種的方法，想用善巧方便來教化眾生，所以他生出這一種貪心。

【註一】上人於一九八三年一月補述

「受陰虛妙，不遭邪慮」，這個地方是受陰過去了，在想陰裏，它本來是很微細的，很妙的。這種妙是如果你沒有毛病，就不會遭到這個邪慮。邪慮，這個慮就有一種憂愁恐懼感。什麼憂愁恐懼感呢？他就是杞人憂天；好像有個杞人，他說這個天，不知什麼時候塌下來，這就是邪慮了。那麼受陰虛妙，就是他沒有這個境界了，不遭這種境界，就是他自己沒有了。可是雖然自己沒有了，但他防備的力量不夠，所以外邊的麻煩又來了。

為什麼外邊的麻煩來？就因為他裏面有所愛、有所貪、有所求，還是有一種自私心，也有自利的心在裏頭藏著，所以外面就有這種的境界來了。他自己沒有這種的念了，可是等到外邊的麻煩來了，他又被境界轉了。所以這個邪慮，不單單是念，也就是你這憂愁恐懼感。好像我們人，這個也怕，那個也怕，這就是邪慮了。被人壓迫也怕，不敢公開，這就是怕，這就是邪慮，受不了這個壓力。

【註二】上人於一九八三年一月補述

現在研究這五十種陰魔，我們恐怕五百種陰魔都會來的，所以你們各位把你們門開開，歡迎這個魔來搗亂。那麼雖然說是魔，牠是幫助修道的，牠不過在反面上來幫助，就看你到底志願堅不堅固。你若真堅固，千魔不改，萬魔不退，什麼也不怕的，因為你無所求嘛！你在修行無所求，「到無求處便無憂」，你無所求，什麼也

Sutra:

**Ananda, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves its perfect brightness, so he sharpens his concentrated thought as he greedily seeks for cleverness and skill.**

Commentary:

**And he experiences perfect, bright concentration. Within samadhi, his mind craves its perfect brightness, so he sharpens his concentrated thought as he greedily seeks for cleverness and skill.** “To sharpen” means to refine his intense reflection, which is that perfect brightness. He greedily seeks to have skill-in-means to teach and transform living beings. That is what he is greedy for.

THE VENERABLE MASTER'S EXPLANATION IN JANUARY 1983

“In the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state.” At this point, the feeling skandha is over, and he is in the thinking *skandha*, which is subtle and wondrous. What is wonderful is that when you have no faults, you will not be troubled by deviant mental states, that is, by feelings of worry and fear. What is meant by worry and fear? It's like the man of Qi, who worried that the sky would fall down. He had a deviant mental state. Now the cultivator is no longer troubled by deviant mental states. He doesn't have them in himself. However, he is not strong enough to resist troubles that come from outside, because love, greed, and seeking are still present in his mind. Since selfish and self-benefiting thoughts are still concealed inside, he is vulnerable to states from the external environment. “Deviant mental states” refer not only to thoughts, but also to feelings of worry and fear. When you are afraid of something, then you have a deviant mental state. When others oppress you and you're afraid to speak out about it, that's also a deviant mental state.

THE VENERABLE MASTER'S EXPLANATION IN JANUARY 1983

While we are investigating the Fifty Skandha-demon States, five hundred kinds of *skandha*-demons may come, so you should open your doors to them and invite them to come make trouble. Although they are demons, they help your cultivation from the reverse; they test you to see how firmly resolved you are. If you have true determination, then a thousand demons will not make you waver, ten thousand demons will not make you retreat, and you will not be

不怕，怕什麼？有的人怕鬼，爲什麼呢？覺得鬼很醜陋、很難看的，因爲鬼啊，人人都知道鬼是人死了變成鬼，所以他就怕。可是沒有人怕神，金甲神人也是很厲害的，可是人都不怕。孔子曾說：「敬鬼神而遠之。」這是說你應該對他們恭敬，但不要接近他們，所以不要怕鬼，也不要怕神。魔是我們修道人的一種考試，也是來試驗試驗，所以各位不要有一種恐懼心

，你若有恐懼心，你就不想叫這魔來，他也會來了；你若沒有恐懼心，他要來也來不了。這是最要緊的祕訣就是不怕。你若不怕，無所恐懼，這就是個正。正，什麼都可以降伏的，邪不勝正。那個魔，他所怕的就是「正大光明」這四個字。你若能正大光明，魔也就循規蹈矩，也就向你叩頭頂禮了。

【註三】上人於一九八九年五月廿一日補述

上人：這個善巧並不是方便，方便是很隨便的。這個善巧是他用的方法，你聽不出來什麼毛病，很巧妙的，用得也很好的，不是好像你能聽得出來他是方便。

弟子：他是不是追求教化人的善巧？

上人：不是單單teaching（教化），他這是一切一切都有善巧的這種智慧。那個方便法，一般人聽上來，就知道他講的是方便法。這個善巧呢，旁人突然間看不出來的，他說得也很合理的，很巧妙的，說得好像天衣無縫，也找不出來什麼毛病，所以這叫善巧。

☞待續

afraid of anything, because you are not seeking anything. As it is said, “When you reach the place of seeking nothing, You will have no more worries.” Since you seek nothing, you will not fear anything. What is there to be afraid of? Some people are afraid of ghosts because of their grotesque appearance. They know that some people turn into ghosts after they die. No one is afraid of spirits, despite the fierce appearance of those spirits clad in golden armor. Confucius said, “One should respect ghosts and spirits, but keep them at a distance.” You should be very respectful toward ghosts and spirits, but don’t draw near to them. You should fear neither ghosts nor spirits.

You need not fear demons; they are just testing you out, trying out your skill in cultivation. If you’re afraid, then they will come even if you don’t want them to. If you are not afraid, then they will not be able to come even if they want to. The secret is to not be afraid. If you’re not afraid, then you are “proper” and you can subdue anything, because the deviant cannot overcome the proper. Demons fear those who are proper, great, and bright. If you can be that way, then the demons will behave themselves and will even bow to you.

THE VENERABLE MASTER’S EXPLANATION ON MAY 21, 1989

*Venerable Master:* Here, being “clever and skillful” doesn’t refer to ordinary expedient means. Expedient means are very casual. These “clever and skillful” methods which he uses are very ingenious and subtle, and you can detect any flaws in them, because he applies them very well. You cannot tell that they are expedients.

*Disciple:* Is he seeking cleverness and skill so he can teach and transform people?

*Venerable Master:* Not only in teaching, but in all aspects, he has this kind of clever and skillful wisdom. Regular expedient methods can be recognized as such by people. But the kind of cleverness and skill spoken of here cannot immediately be detected by others, because the person speaks very reasonably and ingeniously. You can’t find any faults with what he says.

☞To be continued

