

# 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

「是人則能，超眾生濁」：這個人就能超越眾生濁這種境界。「觀其所由」，「幽隱妄想以為其本」：到這個時候還有妄想，可是這個妄想就不怎麼樣顯著了。有幽隱不容易看得見，不容易覺察得到的這種妄想，很微細的。以這個微細微細的相，做為行陰的根本。

阿難當知。是得正知。奢摩他中。諸善男子。凝明正心。十類天魔。不得其便。方得精研。窮生類本。於本類中。生元露者。觀彼幽清。圓擾動元。於圓元中。起計度者。是人墜入。二無因論。

「阿難當知」，「是得正知」：這個得到正知，「奢摩他中」：在這個寂照裏邊，寂照也就是定中，在這個定裏邊的「諸善男子」：這一切的善男子，「凝明正心」：凝是凝結，凝結這個明，也就是由定中，發出這種光明的正心。「十類天魔」：因為他有這個凝明正心，所以那十類的天魔也「不得其便」：他沒有法子來擾亂這個修道的人了。「方得精研」：所以他就得到這種機會，來精研他這定力。「窮生類本」：把這十二類眾生的根本都窮盡了。

「於本類中生元露者」：於每一類的裏邊，眾生的這種根元，他都披露出來了。「觀彼幽清」：他又觀察一切眾生這種幽清、

Sutra:

**Ananda, you should know that when the good person has obtained proper knowledge in his practice of shamatha, his mind is unmoving, clear, and proper, and it cannot be disturbed by the ten kinds of demons from the heavens. He is now able to intently and thoroughly investigate the origin of all categories of beings. As the origin of each category becomes apparent, he can contemplate the source of the subtle, fleeting, and pervasive fluctuation. But if he begins to speculate on that pervasive source, he could fall into error with two theories of the absence of cause.**

Commentary:

**Ananda, you should know that when the good person has obtained proper knowledge in his practice of the still reflection of shamatha or concentration, his mind is unmoving, clear, and proper. Within *samadhi*, his mind becomes bright and concentrated, and it cannot be disturbed by the ten kinds of demons from the heavens. They can't disturb the cultivator. He is now able to have the chance to intently and thoroughly investigate *samadhi* and fathom the origin of all twelve categories of beings.**

**As the origin of each category becomes apparent, as he exposes the source of each category, he can contemplate the source of the subtle, fleeting, and pervasive fluctuation. He contemplates this elusive state which is difficult to detect. The pervasive fluctuation is a subtle movement that occurs within the seventh consciousness. But if he suddenly initiates a change and begins to speculate about that pervasive source—the perfect, inherent nature, he could fall into error with two theories of the absence of cause.**

Sutra:

很難見得到的這種境界，「圓擾動元」：圓擾動元就是在七識裏邊，有這麼一種微細的動相，這叫圓擾動元。「於圓元中，起計度者」：在這個圓滿的本來自性裏邊，忽然間也就生了一種變化，他起了一種計度（讀「墮」音）。計就是算計，度就是度量。「是人墜入，二無因論」：這個人就會墜入這兩種的無因論裏邊。

一者是人。見本無因。何以故。是人既得。生機全破。乘於眼根。八百功德。見八萬劫。所有衆生。業流灣環。死此生彼。祇見衆生。輪迴其處。八萬劫外。冥無所觀。

「一者是人，見本無因」：這兩種的無因論，第一種，是他看見人本來沒有因，就做人的。「何以故」：什麼緣故呢？「是人既得，生機全破」：這個人把想陰斷了，這叫生機全破。這個行陰猶如細浪，那麼在他破了想陰之後，就叫生機全破。生什麼機呢？就是生這個妄想的機會全破了，沒有妄想了。為什麼前邊說破了想陰，就沒有夢了呢？也就因為他生妄想的這個機破了。

「乘於眼根，八百功德」：他用這個眼根的八百功德。每一根不是有一千二百功德嗎？這眼根因為不全，所以就只有八百功德。那麼他用這個眼根的八百功德，「見八萬劫，所有衆生」：因為他想陰破了，就可以見到八萬劫以內的事情。見八萬劫以內所有衆生「業流灣環」：在衆生造業的這個流，這個灣環裏邊。

業流灣環，也就是在世界上的這個業，就比方一個流，一個海似的。那麼在這個灣環裏邊，「死此生彼」：在這個地方死了，又生到那個地方。「祇見衆生，輪迴其處」：他就只看見衆生，在這八萬大劫以內輪迴，死此生彼，死彼生此，這樣互相輪迴於其處。「八萬劫外，冥無所觀」：在這八萬大劫以外的事情呢，他就知道了。

**First, perhaps this person sees no cause for the origin of life. Why? Since he has completely destroyed the mechanism of production, he can, by means of the eight hundred merits of the eye organ, see all beings in the swirling flow of karma during eighty thousand eons, dying in one place and being reborn in another as they undergo transmigration. But he cannot see beyond eighty thousand eons.**

Commentary:

The **first** of the two theories of the nonexistence of cause is that **this person sees no cause for the origin of life**. He sees that, at the source of it all, there is no cause which makes a person a person. **Why? He has completely destroyed the mechanism of production.** That is, he has cut off the thinking *skandha*. The formations *skandha* is like ripples on the water. After he has broken through the thinking *skandha*, he has “destroyed the mechanism of production.” The mechanism that produces false thoughts has been destroyed, and he does no more false thinking. Why did the text say earlier that a person has no more dreams after he breaks through the thinking *skandha*? It's because he has destroyed the mechanism that creates false thinking.

**He can, by means of the eight hundred merits of the eye organ, see all beings in the swirling flow of karma during eighty thousand eons.** Although each sense organ has a potential of twelve hundred merits, the eye organ does not function in total capacity and has only eight hundred merits. Once he breaks through the thinking *skandha*, he can see the events that occur within eighty thousand eons. He sees beings **dying in one place and being reborn in another as they undergo transmigration.** The flow of karma created by living beings in this world can be likened to a current or to the sea. He can see beings swirling in that flow over a period of eighty thousand great eons, dying in one place and being reborn in another, time after time. **But he cannot see** any of the events that occur **beyond eighty thousand eons.**