

# 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

釋迦牟尼佛就告訴他這一切的弟子說：

「你們這些阿羅漢，只能看八萬大劫以內的事情，八萬大劫以外，你們就都不知道了。這個老年人在八萬大劫以外，是一個到山上去斬柴的人。有一天他遇到一隻老虎，看見老虎，他就跑到樹上去了，老虎就咬這棵樹，要把樹咬斷好吃他。正在這棵樹要斷的時候，他著急了，就念了一聲『南無佛』，老虎也就走了，不咬樹了。於是乎等老虎走遠了，他就下來回家去，沒有被這虎吃了。

所以他現在出家，就是在八萬大劫以外，他念這一聲『南無佛』的善根種子，現在應該發芽結果了，所以他來出家修道了。」釋迦牟尼佛這樣一說，這一切的弟子才解除了這個疑惑。

所以前邊那個修定的人說，「一切物象，皆本無因」，就因為他不知道八萬大劫以外的事情。

由此計度。亡正遍知。墮落外道。惑菩提性。

「由此計度，亡正遍知」：由於這麼的想，他亡失正遍知這種的知見。「

Commentary:

The Buddha told them, "You Arhats can only see the events that occur within eighty thousand great eons. You don't know what goes on beyond this period. More than eighty thousand great eons ago, this old man was a woodcutter in the mountains. One day he saw a tiger and climbed up a tree to save himself. The tiger started gnawing at the tree, intending to devour the man. When it had just about chewed through the tree, the man got so nervous that he cried out, 'Namo Buddha!' The tiger immediately left. When it had gone far away, the man climbed down from the tree and went home, saved from being eaten by the tiger. His one recitation of 'Namo Buddha' planted the seed for a good root more than eighty thousand years ago. It is now time for that seed to sprout and bear fruit. That's why he is now able to leave the home-life." The Buddha's explanation resolved his disciples' doubts.

The cultivator of samadhi says there is no cause for the existence of anything because he is unaware of the events occurring beyond the period of eighty thousand great eons.

Sutra:

**Because of this speculation, he will lose proper and pervasive knowledge, fall into externalism, and become confused about the Bodhi nature.**

Commentary:

**Because of this speculation, he will lose proper and pervasive knowledge and views, fall into externalism, and become confused about the Bodhi nature.** He will not understand the Bodhi nature.

Sutra:

**This is the first external teaching, which postulates the absence of cause.**

墮落外道，惑菩提性」：就會墮落到外道，對菩提性就不明白了。

是則名為。第一外道。立無因論。

「是則名為，第一外道」：這個就是第一種的外道，「立無因論」：他所立的是無因論，他說，什麼事情都沒有一個來源。

阿難。是三摩中。諸善男子。凝明正心。魔不得便。窮生類本。觀彼幽清。常擾動元。於圓常中。起計度者。是人墜入。四遍常論。

「阿難，是三摩中」：阿難，在這個定中，修定力的「諸善男子」：一切的善男子，「凝明正心」：他這種由定而生出一種智慧的正心。「魔不得便」：現在魔王沒有法術可以擾亂他的定力了。可是他在自己這個行陰裏頭，有的時候就生出來一種變化，就會墮入一種邪知邪見裏邊去。這是所謂自心魔，——由自心生出來的這種魔。

「窮生類本」：他窮盡眾生種類的根本，「觀彼幽清」：他觀察這一切眾生最幽清這種根本的性，「常擾動元」：在這種清幽，它也有一種常擾動相，——這微細的動相。「於圓常中」：在這個微細動相、這個圓常的裏邊，「起計度者」：他就生出一種邪見，一種妄度。「是人墜入」：這個人就會墜入「四遍常論」：四種遍常的知見，遍常的論議裏邊。這四種的遍常論議是什麼呢？

Commentary:

**This is the first external teaching, which postulates the absence of cause.** It maintains that there is no origin or cause for anything.

Sutra:

**Ananda, in his practice of samadhi, the good person's mind is unmoving, clear, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on its pervasive constancy, he could fall into error with four theories of pervasive permanence.**

Commentary:

**Ananda, in his practice of samadhi, the good person's mind is unmoving, clear, and proper.** His proper mind has the wisdom that develops from *samadhi*, and it **can no longer be disturbed by demons**. By now, the demon kings can no longer use their tricks to disturb his samadhi. But sometimes transformations happen in his own formations skandha, causing him to have wrong ideas. These are known as “demons of one's own mind.”

**He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation.** He examines the ephemeral and elusive origin of all beings and finds a subtle movement, a constant vibration. **But if he begins to speculate on its pervasive constancy, that subtle fluctuation, he could fall into error with four theories of pervasive permanence.** This person could give rise to wrong speculations and be ensnared in the views of pervasive permanence. What are the four theories?

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上期梵文課有誤，訂正如下 Previous Sanskrit Lesson corrected as below:

ते कारणेन स तथागतो ऽमितायुः नामोच्यते ।

tena kÁraÜena sa tathÁgato 'mitÁyur namocyate

For this reason that Thus Come One is named 'Limitless Life'.