

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

一者是人。窮心境性。二處無因。修習能知。二萬劫中。十方衆生。所有生滅。咸皆循環。不曾散失。計以為常。

「一者是人」：第一種，他這個人生出來一種邪知邪見，他就「窮心境性」：他研究窮盡了心和境這兩種的性。「二處無因」：這兩處都沒有一個根本，沒有什麼來源，也沒有一個種子。「修習能知」：由修習這個定力他能知道，「二萬劫中」：能知道兩萬劫裏邊的「十方衆生所有生滅」：這十方所有一切衆生的生滅，他都知道。「咸皆循環」：都是這麼循環無端的，生了又滅，滅了又生；生了又滅，滅了又生，都是循環的。「不曾散失」：在這個循環的時候，也沒有散失過。「計以為常」：因為沒有散失，所以他就說：「哦！這是常的，這是不會改變的。」

二者是人。窮四大元。四性常住。修習能知。四萬劫中。十方衆生。所有生滅。咸皆體恆。不曾散失。計以為常。

「二者是人」：第二種的道理是什麼呢？這個人「窮四大元」：他研究窮

Sutra:

First, as this person thoroughly investigates the mind and its states, he may conclude that both are causeless. Through his cultivation, he knows that in twenty thousand eons, as beings in the ten directions undergo endless rounds of birth and death, they are never annihilated. Therefore, he speculates that the mind and its states are permanent.

Commentary:

First, as this person thoroughly investigates the nature of the mind and its states, he may come up with a wrong view and conclude that both are causeless. There is no source from which they spring.

Through his cultivation, he knows that in twenty thousand eons, as beings in the ten directions undergo endless rounds of birth and death, they are never annihilated. Through the cultivation of samadhi, he becomes aware of the production and destruction of all living beings within twenty thousand eons. He sees them going through the endless cycle, being born and dying, over and over. Yet they are never annihilated. **Therefore, he speculates that the mind and its states are permanent** and will never change.

Sutra:

Second, as this person thoroughly investigates the source of the four elements, he may conclude that they are permanent in nature. Through his cultivation, he knows that in forty thousand eons, as living beings in the ten directions undergo births and deaths, their substances exist permanently and are never annihilated. Therefore, he speculates that this situation is permanent.

Commentary:

What is the **second theory?** **As this person thoroughly investigates the source of the four elements—earth, water, fire, and air—he may**

盡地、水、火、風這四大的根元。「四性常住」：他說地水火風這四種的性，都常住不壞的。實際上，這地水火風都是由眾生的妄想造成的，它沒有體性。那麼，沒有體性，它怎麼會常住的呢？這是一種錯誤的觀念。「修習能知」：他因為修習，能知道「四萬劫中，十方眾生，所有生滅，咸皆體恆，不曾散失」：他說這個生滅的體性是常恆的，是不變的，沒有散失過。「計以為常」：所以他說：「哦！這是恆常不變的了。」這是第二種。

三者是人。窮盡六根。末那執受。心意識中。本元由處。性常恆故。修習能知。八萬劫中。一切眾生。循環不失。本來常住。窮不失性。計以為常。

「三者是人」：第三種，這個人「窮盡六根」：他研究窮盡這六根，六根就是第六意識，第六根這個意識。「末那、執受」：和這個末那識，末那識在前邊提到，叫染污，就是那個染污識。「心意識中」：在這個心意識的裏邊，就是第六識、第七識這個裏邊，「本元由處性常恆故」：本來元由的那個處所，它的本性是常恆不變的。「修習能知」：他因為用功，用這個反聞聞自性修行的功夫，他能知道「八萬劫中，一切眾生，循環不失，本來常住」：這麼循環輪迴，來回來回的，生了死，死了生，不曾散失，本來是常住不變的。「窮不失性」：他研究這個不失的本性，「計以為常」：他說這是恆常不變的。



conclude that they are permanent in nature. He claims the natures of earth, water, fire, and air are permanent and indestructible. Actually earth, water, fire, and air are created from the false thoughts of living beings and have no substance at all. Without any substance, how can they be permanent? That is a misconception. **Through his cultivation, he knows that in forty thousand eons, as living beings in the ten directions undergo births and deaths, their substances exist permanently and are never annihilated. Therefore, he speculates that this situation is permanent.** He says that the nature of their births and deaths is permanent and unchanging. It has never been interrupted. That is the second theory.

Sutra:

Third, as this person thoroughly investigates the sixth sense faculty, the manas, and the consciousness that grasps and receives, he concludes that the origin of mind, intellect, and consciousness is permanent. Through his cultivation, he knows that in eighty thousand eons, as all living beings in the ten directions revolve in transmigration, this origin is never destroyed and exists permanently. Investigating this undestroyed origin, he speculates that it is permanent.

Commentary:

Third, as this person thoroughly investigates the sixth sense faculty—the sixth (mind) consciousness, the manas consciousness, which was previously called the defiled consciousness, and the consciousness that grasps and receives, he concludes that the origin of mind, intellect, and consciousness—of the sixth and seventh consciousnesses—is fundamentally permanent.

Through his cultivation of the skill of directing the hearing inward to listen to the inherent nature, **he knows that in eighty thousand eons, as all living beings in the ten directions revolve in transmigration, undergoing repeated births and deaths, this origin is never destroyed and exists permanently and without change. Investigating this undestroyed origin, he speculates that it is permanent and not subject to change.**