

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

四者是人。既盡想元。生理更無。流止運轉。生滅想心。今已永滅。理中自然。成不生滅。因心所度。計以為常。

「四者是人」：第四種，這個人「既盡想元」：他這個想陰破了，「生理更無」：他在想陰破了的時候，生妄想這種的理也沒有了，這個念頭也有定力了，也凝明正心了，沒有再生妄想的這種情形了。「流止運轉」：在他這個行陰流止運轉的時候，「生滅想心，今已永滅」：這個生滅的想心，現在已經滅了，不打妄想了。「理中自然，成不生滅」：在這個理論裏邊，自然就成了一個不生滅。「因心所度，計以為常」：因為這樣子用心來度量，也就認為是恆常不變的。

由此計常。亡正遍知。墮落外道。惑菩提性。是則名為。第二外道。立圓常論。

「由此計常，亡正遍知，墮落外道，惑菩提性」：因為他計度這四種的遍常論，所以就失去正遍知這種的智慧，墮落到外道的理論裏去了。他因為跑到

Sutra:

Fourth, since this person has ended the source of thoughts, there is no more reason for them to arise. In the state of flowing, halting, and turning, the thinking mind—which was the cause of production and destruction—has now ceased forever, and so he naturally thinks that this is a state of nonproduction and nondestruction. As a result of such reasoning, he speculates that this state is permanent.

Commentary:

Fourth, since this person has ended the source of thoughts, there is no more reason for them to arise. Once he breaks through the thinking *skandha*, the cause for false thoughts to arise is gone. He has samadhi power over the thoughts in his mind. With an unmoving, clear, and proper mind, he has no opportunity to entertain false thoughts. **In the state of flowing, halting, and turning of the formations *skandha*, the thinking mind—which was the cause of production and destruction—has now ceased forever.** He no longer has false thoughts, and so he naturally thinks that this is a state of nonproduction and nondestruction. **As a result of such reasoning, he speculates that this state is permanent and unchanging.**

Sutra:

Because of these speculations of permanence, he will lose proper and pervasive knowledge, fall into externalism, and become confused about the Bodhi nature. This is the second external teaching, which postulates pervasive permanence.

Commentary:

Because of these speculations, these four theories of pervasive permanence, he will lose the wisdom of proper and pervasive knowledge, fall into externalism, and become confused about the Bodhi nature. Once he starts following external teachings, he will not be able to understand the Bodhi nature. **This is the second external teaching, which postulates pervasive permanence.**

這個外道的理論上去，所以對於菩提性，他也就不明白了，就生出一種迷惑。「是則名為第二外道，立圓常論」：這個名字就叫第二種的外道，他所立的是圓常論。

又三摩中。諸善男子。堅凝正心。魔不得便。窮生類本。觀彼幽清。常擾動元。於自他中。起計度者。是人墜入。四顛倒見。一分無常。一分常論。

「又三摩中，諸善男子」：在這個定裏邊，這一切修行的善男子，「堅凝正心，魔不得便」：他因為堅固他的定力，而得到這種正心，所以魔就不能有機會來障礙他，但是他自己會生出來自己的魔。

「窮生類本」：他研究十二類眾生的根本，「觀彼幽清」：觀察這種幽隱清淨的根性，「常擾動元」：在這時候，修到這個程度上，就是行陰有一種微細的動相。「於自他中，起計度者」：在這個自他裏邊，生出來一種計度，「是人墜入，四顛倒見」：這個人生這種的妄想，發這種的自心魔，就會墮落到四種的顛倒見裏。這四種顛倒見就是又說是常，又說是無常；又說亦生亦滅，亦常亦無常，亦動亦靜，亦垢亦淨，亦生亦死。他都是說兩邊的話，這麼來回，沒有決定辭，都是兩頭堵，這麼樣也好，那麼樣也好，沒有決定辭。「一分無常，一分常論」：或者他說這是無常，又說是有常，這樣子顛倒，來回沒有一定，把人都搞亂了。

一者是人。觀妙明心。遍十方界。湛然以為。究竟神我。

「一者是人」：第一種的理論，他說什麼呢？這個修道的人「觀妙明心」：觀看他這個妙明心，「遍十方界」：這個心遍滿十方界，「湛然以為究竟神我」：他以為這個湛然清淨，是究竟的一個神我。

Sutra:

Further, in his practice of samadhi, the good person's mind is firm, unmoving, 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 about self and others, he could fall into error with theories of partial impermanence and partial permanence based on four distorted views.

Commentary:

Further, in his practice of samadhi, the good person's mind is firm, unmoving, and proper and can no longer be disturbed by demons. When this good person cultivates and attains solid samadhi, his mind becomes proper, so (external) demons have no chance to obstruct him. However, demons may arise within his own mind. **He can thoroughly investigate the origin of all twelve categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation** that appears in the formations skandha at this stage in his cultivation.

But if he begins to speculate about self and others, he could fall into error with theories of partial impermanence and partial permanence based on four distorted views. Indulging in false thoughts about self and others, he creates demons in his own mind and comes up with four distorted views. He says that things are both permanent and impermanent, both produced and destroyed, both moving and still, both defiled and pure, and both alive and dead. He defends both sides of the issue and refuses to make a decision. He says, "This way is right, and that way is also right." He says things are impermanent, but he also says things are permanent. That's upside down. His lack of resolution confuses people.

Sutra:

First, as this person contemplates the wonderfully bright mind pervading the ten directions, he concludes that this state of profound stillness is the ultimate spiritual self.

Commentary:

What does he say in his first theory? **First, as this person who cultivates the Way contemplates the wonderfully bright mind fully pervading the ten directions, he concludes that this state of profound stillness and purity is the ultimate spiritual self.**