



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

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從是則計。我遍十方。凝明不動。一切衆生。於我心中。自生自死。則我心性。名之為常。彼生滅者。真無常性。

「從是則計，我遍十方」：因為他看見自己這個心遍十方界，他以為是個神我，從這兒他就計度，他說我這個心遍滿十方，「凝明不動」：在那兒如如不動，又有定力，又有智慧，這個定慧圓明，定慧都不動了。

「一切衆生」：所有十方一切衆生「於我心中」：因為我這個心遍滿十方，所以這一切衆生都在我的心裏頭。「自生自死」：啊！這個衆生在我心裏，又生了，又死了，死了又生。

「則我心性，名之為常」：可是我這個心性是不生滅的，遍滿十方界，所以這就是一個常，我這個心性是個常的。「彼生滅者，真無常性」：衆生在他心裏又生又死，又死又生，生生死死，死死生生，這一種接連不斷，不斷接連的性質是無常性。因為他又生又死，又死又生，這是無常的；我這個心是個常，我這個心遍滿十方，這是常住不變的。

二者是人。不觀其心。遍觀十方。恆

Sutra:

Then he speculates, “My spiritual self, which is settled, bright, and unmoving, pervades the ten directions. All living beings are within my mind, and there they are born and die by themselves. Therefore, my mind is permanent, while those who undergo birth and death there are truly impermanent.”

Commentary:

Then he speculates, “My spiritual self, which is settled, bright, and unmoving, pervades the ten directions. My mind is in a state of unmoving suchness, replete with samadhi power and wisdom that are perfectly bright and unmoving.”

He says, “Since my mind pervades the ten directions, **all living beings are contained within my mind, and there they are born and die by themselves, over and over. Therefore, my mind is permanent** and not subject to birth and death, **while those who undergo birth and death there are truly impermanent.** The living beings in my mind are continually undergoing birth and death. Therefore, they must be impermanent in nature. My mind pervades the ten directions, permanent and unchanging. But the beings within it, undergoing birth and death, are impermanent.”

Sutra:

Second, instead of contemplating his own mind, this person contemplates in the ten directions worlds as many as the Ganges’ sands. He regards as ultimately impermanent those worlds that are in eons of decay, and as ultimately permanent those that are not in eons of decay.

Commentary:

Second, instead of contemplating his own mind, this person contemplates in the ten directions worlds as many as the Ganges’ sands. He does not look within his mind, as above when he saw his own



沙國土。見劫壞處。名為究竟。無常種性。劫不壞處。名究竟常。

「二者是人」：第二種，這個人「不觀其心」：他不向心裏頭觀。前邊他是看自己的心遍滿十方，現在他「遍觀十方，恆沙國土」：他看外邊這恆沙國土，「見劫壞處」：他看見某一個國土，這個劫夠了。成、住、壞、空，這個劫到壞的時候了，「名為究竟無常種性」：說這個究竟是無常的種性。「劫不壞處，名究竟常」：他看那個劫沒有壞的地方，就說這是究竟常，這是一個常。所以有一個無常，有一個常。

三者是人。別觀我心。精細微密。猶如微塵。流轉十方。性無移改。能令此身。即生即滅。其不壞性。名我性常。一切死生。從我流出。名無常性。

「三者是人」：第三種顛倒的論，就是這個人「別觀我心」：他分別來觀察自己的心。「精細微密」：精，精而又精；細，很仔細的；微，很微妙的那個地方；密，覺察不到的地方。這個精微細密，都是行陰的樣子。「猶如微塵，流轉十方」：這一些個好像微細波浪的這種塵境，就好像微塵一樣，流轉到十方。「性無移改」：這種的流轉性沒有移改，不會變的。「能令此身，即生即滅」：能令這個身，又生又滅，又滅又生。

「其不壞性，名我性常」：這一種流動性不壞。這個不壞的性，是我自性的一個常，常性。

「一切死生，從我流出，名無常性」：這個又死又生，又生又死，一切的死生從我這個常性流出，這個叫無常性。

mind pervading the ten directions. Rather, he looks outside at the worlds in the ten directions, as numerous as the Ganges' sands.

He regards as ultimately impermanent those worlds that are in eons of decay, and as ultimately permanent those that are not in eons of decay. He sees a certain world that has reached the eon of decay in the cycle of becoming, dwelling, decay and emptiness, and he claims that it is ultimately impermanent in nature. Seeing another world that is not in the eon of decay, he says that it is ultimately permanent. So there are both impermanence and permanence.

Sutra:

Third, this person closely examines his own mind and finds it to be subtle and mysterious, like fine motes of dust swirling in the ten directions, unchanging in nature. And yet it can cause his body to be born and then to die. He regards that indestructible nature as his permanent intrinsic nature, and that which undergoes birth and death and flows forth from him as impermanent.

Commentary:

In the **third** distorted theory, **this person closely examines his own mind and finds it to be subtle and mysterious.** He scrutinizes his own mind in its most subtle and mysterious aspects. These aspects, which are so elusive that they can hardly be perceived, characterize the formations skandha. These states are like tiny ripples on water, or **like fine motes of dust swirling in the ten directions.** The continuous flowing movement is **unchanging in nature. And yet it can cause his body to be born and then to die.** It causes his body to undergo repeated births and deaths.

He regards that indestructible nature of the flowing movement as his permanent intrinsic nature. He says, "This is the permanence of my own nature." **And that which undergoes birth and death and flows forth from him as impermanent.** He says, "All the beings that are born and die, over and over, flowing forth from this permanent nature of mine, are themselves impermanent in nature."