



# 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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四者是人。知想陰盡。見行陰流。行陰常流。計為常性。色受想等。今已滅盡。名無常性。

「四者是人知想陰盡，見行陰流」：第四種，這個人修行，他知道想陰已經盡了，覺察到行陰這個細流了。「行陰常流」：現在行陰這個微細的流，好像波浪的流似的，「計為常性」：他因為現在看它沒有改變，就說：「哦！這是個常的，是個常性。」「色受想等，今已滅盡」：前邊那個色陰、受陰、想陰等，現在已經沒有了，「名無常性」：沒有了，所以這是無常性，他這樣想。

由此計度。一分無常。一分常故。墮落外道。惑菩提性。是則名為。第三外道。一分常論。

「由此計度，一分無常，一分常故」：由前邊這四種不正確的理論來計度，他說這一分就是無常，那一分就是有常。「墮落外道」：因為這個顛倒的論議，他自己已經對這個理論不清楚了，所以就墮落變成外道的知見，外道的思想，外道這種理論。「惑菩提性」：所以就

Sutra:

**Fourth, knowing that the skandha of thinking has ended and seeing the flowing of the skandha of formations, this person speculates that the continuous flow of the skandha of formations is permanent, and that the skandhas of form, feeling, and thinking which have already ended are impermanent.**

Commentary:

**Fourth, knowing that the skandha of thinking has ended and seeing the subtle flowing, like ripples, of the skandha of formations as he cultivates, this person speculates that the continuous flow of the skandha of formations is permanent.** Seeing no change in it, he concludes, “Oh, it must be permanent in nature.” **And that the skandhas of form, feeling, and thinking which have already ended are impermanent.** Since they are gone, he thinks they must be impermanent.

Sutra:

**Because of these speculations of impermanence and permanence, he will fall into externalism and become confused about the Bodhi nature. This is the third external teaching, which postulates partial permanence.**

Commentary:

Because of these four wrong theories based on his **speculations of impermanence and permanence, he will** lose proper and pervasive knowledge, **fall into externalism, and become confused about the Bodhi nature.** He says, “This part is permanent and that part is impermanent.” Because he has these inverted theories and doesn’t even understand their implications himself, he adopts the ideas of external teachings and becomes confused about the actual nature of Bodhi. **This is the third external teaching, which postulates partial permanence.** This third inverted theory advocated by external sects maintains that things



迷惑這菩提的正性了。「是則名為，第三外道，一分常論」：這個名字就是第三種顛倒論議的外道，一分常論，一分無常論。

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。於分位中。生計度者。是人墜入四有邊論。

「又三摩中，諸善男子」：在修反聞聞自性，耳根圓通這種定的裏邊，所有一切的善男子，「堅凝正心」：他的色陰、受陰、想陰這三種的陰都破了，這時候他定力堅固，有一種正心，「魔不得便」：所以天魔外道不得其便。

因為在色、受二陰的時候，天魔都可以擾亂他的心性，到了想陰，天魔就不能直接擾亂他的心性，而要附到其他人的身上，來擾亂這個修定人的定力。現在到這個行陰上，魔就是附到其他人的身上，也不能來擾亂他這個定力了，所以這叫堅凝正心，魔不得便。

「窮生類本」：他窮盡十二類眾生的本源，「觀彼幽清」：觀察眾生最幽隱清淨的這種性，「常擾動元」：那麼，在行陰這種微細的動相裏邊，「於分位中」：這分位有四種，在後邊會講的。於分位中「生計度者」：他就生出一種計度，計度就是想一，想一想怎麼樣呢？「是人墜入，四有邊論」：他這一想就生出一種妄計，妄計有邊。妄計四有邊論，這是外道的四種論。



are partially permanent and partially impermanent.

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 the making of certain distinctions, he could fall into error with four theories of finiteness.**

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.** This refers to any good person who cultivates the *samadhi* of directing the hearing inward to listen to his own nature, thus attaining perfect penetration of the ear organ. When he has broken through the three *skandhas* of form, feeling and thinking, he has solid *samadhi* and his mind is proper. Thus, the demons of the heavens and those of external sects cannot affect him in any way.

When the two *skandhas* of form and feeling still existed, the demons from the heavens were able to disturb his mind directly. When he reached the thinking *skandha*, the demons could no longer do so; they had to possess another person in order to disrupt his *samadhi*. Now, at the stage of the formations *skandha*, the demons cannot disturb his *samadhi* even if they possess another person. That's what is meant by a "firm, unmoving, and proper" mind. The demons cannot get at him.

**He can thoroughly investigate the origin of all twelve categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation.** He contemplates this most concealed, ephemeral nature of living beings, within the subtle movement of the formations *skandha*. **But if he begins to speculate about the making of certain distinctions...** He ponders and reflects, and makes four kinds of distinctions, which will be discussed below. **He could then fall into error with four theories of finiteness.** Once he gets to thinking, he comes up with four theories of finiteness which belong to external teachings.