

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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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。於無盡流。生計度者。是人墜入。死後有相。發心顛倒。

「又三摩中，諸善男子」：又在這個定中，這一切修定的善男子，「堅凝正心」：他堅固他這一種定力，「魔不得便」：因為他堅固定力而有正心，所以魔王就沒有辦法了，魔術已窮。雖然魔術已窮，可是他心裏又生出來自心的魔。

這自心魔呀，是最不容易降伏的。他「窮生類本」：窮這一切十二類眾生的本元，「觀彼幽清，常擾動元」：他觀看十二類眾生，幽隱而清輕的這個本性，這個本性就是行陰。行陰在這個時候，有一種微細的動相。「於無盡流，生計度者」：這微細的動相，就像水波浪源源而來，這種流是無窮無盡的。他在這個時候，就生出來一種計度。什麼計度呢？「是人墜入，死後有相，發心顛倒」：就生出這一種死後有相的計度。他認為死後也有相，所以又生了一種顛倒的思想，顛倒的心。

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 on the endless flow, he could fall into error with the confused idea that forms exist after death.

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 and attains solid samadhi. Because he has firm *samadhi* and a proper mind, the demon kings cannot have their way with him. Their tricks are all played out. But although the demons' tricks cannot touch him, demons can arise right within his own mind. These demons of the mind are the most difficult to subdue.

He can thoroughly investigate the origin of all twelve categories of beings—that is, the fundamental source of all living beings, and contemplate the source of the subtle, fleeting, and constant fluctuation. He observes the elusive, light, and fleeting original nature of the twelve categories of living beings. This original nature is just the formations skandha, which is characterized by subtle fluctuation. **But if he begins to speculate on the endless flow,** the subtle fluctuation which is like the continual motion of waves on the water, **he could fall into error with the confused idea that forms exist after death.** Speculating that there is existence after death, his mind becomes confused.

Sutra:

He may strongly identify with his body and say that form is himself; or he may see himself as perfectly encompassing all worlds and say

或自固身。云色是我。或見我圓。含遍國土。云我有色。或彼前緣。隨我迴復。云色屬我。或復我依。行中相續。云我在色。

「或自固身，云色是我」：生出這種妄執的這一等人，他或者自己就執著，要堅固自己的身體，他說這個四大之色都是我。「或見我圓，含遍國土，云我有色」：或者見著我自性圓融無礙，十方的國土，都在我這圓融性裏邊包括著。他就說我有這個色，有什麼色呢？有大色。「或彼前緣，隨我迴復，云色屬我」：或者他說這是一種前緣，隨著我這麼迴復，也就是來回來回這麼週而復始的。他說這四大之色都屬於我的，「或復我依，行中相續，云我在色」：或者是我所依的；在這個行陰中相續，他說我在這個色的裏邊。

皆計度言。死後有相。如是循環。有十六相。

皆計度言」：前邊所說這個色和前邊的緣，這有四種。他說四大之色都是屬於我的，四大之色就是我。又說這個色在我中，我大色小；這個色是小，我是大。又說離開我，無色。總而言之，他這個就是亂講，講的都是不合理的，有四種。從這四種，他就計度，「死後有相」：他說死後是有相的。

「如是循環」：他像前邊所說這個道理，這麼循環，來回來回地轉，在色、受、想、行這四個裏頭，每一個裏頭都有四種這樣的理論，「有十六相」：所以四四一十六，就分出來有十六種的相。在這色、受、想、行和地、水、火、風之間，他分出有四四一十六種相。根本你就不要問他，這個相是怎麼樣子分的，它根本就不合理的，沒有道理的。所以我也弄不清楚它，因為它根本就不清楚。

that he contains form; or he may perceive all external conditions as contingent upon himself and say that form belongs to him; or he may decide that he relies on the continuity of the formations *skandha* and say that he is within form.

Commentary:

He may strongly identify with his body and say that form is himself. The person who entertains this kind of wrong attachment may want to make his body tough and durable. He claims that form, which is comprised of the four elements, is simply himself. **Or he may see himself as perfectly encompassing all worlds and say that he contains form.** He may see that his own nature is perfectly fused and unobstructed, and that all worlds in the ten directions are contained in it. Therefore, he says that he contains form. What kind of form? He says, "I have an immense form." **Or he may perceive all external conditions as contingent upon himself and say that form belongs to him.** He may say that external conditions follow him everywhere, and that the four elements of form all belong to him. **Or he may decide that he relies on the continuity of the formations skandha and say that he is within form.**

Sutra:

In all of these speculations, he says that forms exist after death. Expanding the idea, he comes up with sixteen cases of the existence of forms.

Commentary:

In all of these speculations, he says that forms exist after death. In the above discussion about form and external conditions, there were four theories. He said: 1) The four elements of form belong to him; 2) The four elements of form are himself; 3) Form is within himself, so that he is big and form is small; and 4) Apart from him, there is no form. In general, his talk is nonsense. There is no logic in it. In these four theories, he speculates that there is existence after death.

Expanding the idea, he comes up with sixteen cases of the existence of forms. He takes the above four theories and applies them to the four *skandhas* of form, feeling, thinking, and formations, thus obtaining sixteen cases of the existence of forms. Another way to formulate the sixteen cases is to combine the four *skandhas* of form, feeling, thinking, and formations and the four elements of earth, water, fire, and air. It's useless to ask him how he came up with these views, because there is basically no logic in them. They don't make any sense. I cannot figure them out myself, because they are unclear to begin with.