



# 大佛頂首楞嚴經淺釋

## THE SHURANGAMA SUTRA WITH COMMENTARY

### 【卷十】ROLL TEN

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

如是循環。窮盡七際。現前消滅。滅已無復。

「如是循環」：像前邊所講的這七處，他這麼循環推究。「窮盡七際」：他把這七個地方都研究遍了。「現前消滅」：現前也沒有什麼相，「滅已無復」：那麼已經滅了，也不會再生出來，不會再有的，所以這是七種斷滅。

由此計度。死後斷滅。墮落外道。惑菩提性。是則名為。第九外道。立五陰中。死後斷滅。心顛倒論。

「由此計度」：由前邊這七種的推究，窮盡「死後斷滅」：他說死後就什麼也沒有了，就斷滅了。「墮落外道」：這種的人就墮落外道裏邊，「惑菩提性」：對菩提正覺的性迷惑了。「是則名為第九外道」：這種的人就叫第九種的外道，「立五陰中」：在色、受、想、行這五陰裏邊，他立這種「死後斷滅，心顛倒論」。

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。於後後有。生計度者。是人墜入。五涅槃論。

**Sutra:**

Considering back and forth in this way, he exhaustively investigates the limits of the seven states and sees that they have already ceased to be and will not exist again.

**Commentary:**

Considering back and forth in this way, he exhaustively investigates the limits of the seven states mentioned above and sees that they have already ceased to be and will not exist again. They don't seem to exist at present, and since they are already gone, they will not come into being again. These are the seven kinds of cessation of existence.

**Sutra:**

Because of these speculations that existence ceases after death, he will fall into externalism and become confused about the Bodhi nature. This is the ninth external teaching, which postulates confused theories of the cessation of existence after death in the realm of the five *skandhas*.

**Commentary:**

Because of these speculations that existence ceases after death, in which he maintains that there is nothing whatsoever after death, that everything is annihilated, he will fall into externalism and become confused about the Bodhi nature, about the nature of Proper Enlightenment. This is the ninth external teaching, which postulates confused theories of the cessation of existence after death in the realm of the five *skandhas*. In his confused mind, he thinks that existence ceases after death in the realm of form, feeling, thinking, and formations.

**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

「又三摩中，諸善男子」：在修定的裏邊，這一切的善男子，「堅凝正心，魔不得便」：他有堅固的定力和純正的正心，所以這魔王也沒有法子他。「窮生類本」：他窮究十二類眾生的本元，「觀彼幽清」：觀看眾生幽隱而清靜這種的心，「常擾動元」：這個微細的動相。「於後後有」：在行陰以後，他又觀見有了。「生計度者」：他因為這個行陰念念遷流不停，他就認為是有了，所以生出一種妄執的計度。「是人墜入，五涅槃論」：這個人就墜入這五種涅槃的論裏邊。

或以欲界。為正轉依。觀見圓明。生愛慕故。或以初禪。性無憂故。或以二禪。心無苦故。或以三禪。極悅隨故。或以四禪。苦樂二亡。不受輪迴生滅性故。

「或以欲界，為正轉依」：或者他以欲界天，做為一個正當的轉依。他到那個地方去，以欲界做他所依的一個處所。為什麼呢？他「觀見圓明，生愛慕故」：他因為看見欲界天有一種圓明的體相，就生出一種愛慕，生愛著了。所以他就要到那個地方，以欲界做為他的一個歸宿，做為他涅槃的處所。因為他以為這欲界是真正樂的一種境界，所以他就生出一種愛慕的心，以這欲界做為他的涅槃處。

「或以初禪」：或者他覺得初禪天這一種天人，「性無憂故」：因為初禪是離生喜樂地，離開眾生的憂惱了，生出一種歡喜，所以他說性無憂故，因此他歡喜生到這個地方。「或以二禪，心無苦故」：或者有一等人修到二禪天，他二禪天這個定生出來了，是定生喜樂地。

☞ 待續

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 existence after death, he could fall into error with five theories of Nirvana.

**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. Since he has solid samadhi power and a pure and proper mind, the demon kings cannot affect him in any way.

**He can thoroughly investigate the origin of all twelve categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation.** He examines their mind, which is hidden, light, and clear and in which there is a subtle fluctuation. **But if he begins to speculate on existence after death, he could fall into error with five theories of Nirvana.** Beyond the formations *skandha*, he perceives existence again. Based on the constant, ceaseless fluctuations in the formations *skandha*, he makes false conjectures of existence and comes to believe in five theories regarding Nirvana.

**Sutra:**

He may consider the heavens of the Desire Realm a true refuge, because he contemplates their extensive brightness and longs for it; or he may take refuge in the First Dhyana, because there his nature is free from worry; or he may take refuge in the Second Dhyana, because there his mind is free from suffering; or he may take refuge in the Third Dhyana, because he delights in its extreme joy; or he may take refuge in the Fourth Dhyana, reasoning that suffering and bliss are both ended there and that he will no longer undergo transmigration.

**Commentary:**

**He may consider the heavens of the Desire Realm a true refuge.** That's where he will go. He considers the heavens of the Desire Realm to be his refuge. Why? **Because he contemplates their extensive brightness and longs for it.** The heavens of the Desire Realm appear to be perfect and brilliant, so he gets attached to them and yearns to go there. He takes them as his haven, as the state of Nirvana. He thinks the Desire Realm is a place of true happiness.

**Or he may take refuge in the First Dhyana, because there his nature is free from worry.** He may think that the beings in the heavens of the First Dhyana, the Ground of the Joy of Leaving Birth, have left behind the worries and afflictions of living beings and experience a sense of joy. Thus he wishes to be born there. **Or he may take refuge in the Second Dhyana, because there his mind is free from suffering.** In his cultivation, he may reach the heavens of the Second Dhyana, where his mind no longer suffers, because he has developed samadhi. These heavens are known as the Ground of the Joy of Developing Samadhi.

☞ To be continued