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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

「或以三禪，極悅隨故」：或者以為三禪天非常快樂，遂心滿願，他要以三禪天做為他的涅槃處。「或以四禪，苦樂二亡，不受輪迴生滅性故」：或者他以四禪，苦也沒有了，樂也沒有了，苦樂雙亡，再不輪迴到這個三界裏來。這個捨念清淨地，是非常清淨的，所以他歡喜以這個地方，做為他涅槃的皈依處。

迷有漏天。作無為解。五處安隱。為勝淨依。如是循環。五處究竟。

「迷有漏天，作無為解」：他迷惑這有漏的天，本來這個天都是有漏的，他就認賊作子，認為這是無為，做無為來解釋。「五處安隱，為勝淨依」：他覺得這五處都非常安穩，為一種特別殊勝清淨的所依處。「如是循環」：他像這樣子來週而復始地循環。「五處究竟」：他認為這五個地方都是究竟處，都是可以涅槃的。他這也是因為不知道這個天都是有漏的。

由此計度。五現涅槃。墮落外道。惑菩提性。是則名為。第十外道。立五陰中。五現涅槃。心顛倒論。

Or he may take refuge in the Third Dhyana, because he delights in its extreme bliss. He may believe that the bliss of the Third Dhyana is extremely fine. He thinks he will get whatever he wishes for there, so he considers those heavens to be a state of Nirvana. 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. He may say that in the Fourth Dhyana, the Ground of the Purity of Renouncing Thought, suffering and bliss are both gone and so there is no further rebirth in the Three Realms. Since it is extremely pure, he considers it a state of Nirvana and wants to take refuge there.

Sutra:

These heavens are subject to outflows, but in his confusion he thinks that they are unconditioned; and he takes these five states of tranquility to be refuges of supreme purity. Considering back and forth in this way, he decides that these five states are ultimate.

Commentary:

These heavens are subject to outflows, but in his confusion he “mistakes a thief for his own son” and thinks that they are unconditioned; and he takes these five states of tranquility to be refuges of supreme purity. He feels that these five states are peaceful and secure, and that they are especially supreme and pure places of refuge. **Considering back and forth in this way**, going round and round, **he decides that these five states are ultimate.** He reckons they are all ultimate states where he can attain Nirvana. He does not realize that these heavens are still subject to outflows.

Sutra:

Because of these speculations about five kinds of immediate Nirvana, he will fall into externalism and become confused about the Bodhi nature. This is the tenth external teaching, which postulates confused theories of five kinds of immediate Nirvana in the realm of the five *skandhas*.

「由此計度，五現涅槃」：由以上這五種的計度，他現出五種現前的涅槃，這種的計度，「墮落外道」：就墮落到外道裏頭，「惑菩提性」：迷失了菩提覺性。「是則名為第十外道」：這種就名叫第十種的外道。「立五陰中，五現涅槃，心顛倒論」：在五陰的裏邊，他立出五種現在涅槃，這種顛倒不正確的論議。

阿難。如是十種。禪那狂解。皆是行陰。用心交互。故現斯悟。

「阿難」，「如是十種禪那狂解」：像前邊所說這十種靜慮的狂解，這種不正確的誤解，「皆是行陰」：這是什麼毛病呢？這都是在行陰沒有破的時候，「用心交互，故現斯悟」：你修行，這定力和行陰互相來交戰，如果你自己這種正知正見勝了，那麼就可以打破這種關頭；行陰如果勝了，你就著魔了，所以現出來這種狂解狂悟。

衆生頑迷。不自忖量。逢此現前。以迷為解。自言登聖。大妄語成。墮無間獄。

「衆生頑迷，不自忖量」：衆生頑迷不悟，他自己也不想一想自己是個什麼人，是個什麼根性？「逢此現前，以迷為解」：遇到這種的境界現前，以迷為悟，本來是迷，他自己因為也沒有明師指點，也沒有善知識教導，所以自己就以迷做為他的解釋了。「自言登聖」：自己說自己證聖果了，自己說自己開悟了，自己說自己成佛了。「大妄語成，墮無間獄」：這真是，真真實實地打大妄語。既然打真大妄語，那麼一定是要墮無間地獄的。

☞待續

Commentary:

Because of these five speculations described above **about five kinds of immediate Nirvana, he will fall into externalism and become confused about the Bodhi nature.** He loses sight of the enlightened nature of Bodhi. **This is the tenth external teaching, which postulates confused theories of five kinds of immediate Nirvana in the realm of the five *skandhas*.** His theories are incorrect and upside-down.

Sutra:

Ananda, all ten of these crazy explanations may occur in *dhyana* as one's mental effort interacts with the formations *skandha*. That is why these "insights" appear.

Commentary:

Ananda, all ten of these crazy, erroneous explanations discussed above **may occur in *dhyana*, the "stilling of thought," as one's mental effort interacts with the formations *skandha*.** What is the problem here? Before you have broken through the formations *skandha*, your cultivation of *samadhi* interacts and battles with the formations *skandha*. If your own proper knowledge and proper views are victorious, you can leap over this hurdle. If the formations *skandha* wins, then you become possessed by a demon. **That is why these crazy "insights" and crazy explanations appear.**

Sutra:

Dull and confused living beings do not evaluate themselves. Encountering such situations, they mistake their confusion for understanding and say that they have become sages, thereby uttering a great lie. They will fall into the Relentless Hells.

Commentary:

Dull and confused living beings do not evaluate themselves. Living beings are stubborn, muddled, and unaware. They fail to reflect on who they are and what kind of disposition they have. **Encountering such situations,** when such states arise, they are confused, but because they don't have the guidance of a wise teacher who has clear vision, **they mistake their confusion for understanding and say that they have become sages.** They claim they have become enlightened and become Buddhas, **thereby uttering a great lie.** Because they tell such an outrageous lie, **they will definitely fall into the Relentless Hells.**

☞To be continued