



# 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

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汝等必須將如來語。於我滅後。傳示末法。遍令衆生覺了斯義。無令心魔自起深孽。保持覆護。消息邪見。

「汝等必須將如來語，於我滅後，傳示末法」：阿難，你們在會大眾，必須把如來我所說的話，等我將來滅了之後，傳示給末法時代一切的衆生。「遍令衆生覺了斯義」：普遍令所有的一切衆生，明白這個道理。

「無令心魔自起深孽」：不要令自心魔——自己生起來這種深的孽，造這種孽。孽，也就是業，起這種的罪業。「保持覆護，消息邪見」：你們保持佛法，擁護佛法，把邪見消滅了它。

教其身心。開覺真義。於無上道。不遭枝歧。勿令心祈。得少為足。作大覺王。清淨標指。

「教其身心，開覺真義」：你們教末法這一切衆生，身心都開覺這真正的了義。「於無上道，不遭枝歧」：對於這無上的道果，不遭

*Sutra:*

**After my Nirvana, all of you should pass on the Tathagata's teachings, transmitting and revealing them to those in the Dharma-ending Age, so that living beings everywhere can awaken to these truths. Do not let demons arise in their minds and cause them to commit grave offenses. Offer protection so that wrong views will be eradicated.**

*Commentary:*

**After my Nirvana** in the future, Ananda and **all of you** in the great assembly should pass on the Tathagata's teachings, the words I have spoken, **transmitting and revealing them to those living beings in the Dharma-ending Age, so that living beings everywhere can awaken to these truths.** You should cause all living beings to understand these principles.

**Do not let demons arise in their minds and cause them to commit grave offenses.** Don't let people create their own bad karma in this way. **Offer protection so that wrong views will be eradicated.** Maintain and support the Buddhadharma, and put an end to wrong views.

*Sutra:*

**Teach them to awaken to true principles in body and mind, so that they do not stray off the Unsurpassed Path. Do not let them aspire to and be content with small attainments. You should become kings of great enlightenment and serve as guides of purity.**

*Commentary:*

**Teach them to awaken to true principles in body and mind.** Help living beings in the Dharma-Ending Age to understand the real and ultimate doctrine in body and mind, **so that they do not stray off the Unsurpassed Path.** Don't let them chase after superficial dharmas and fail to seek the fundamental Dharma. When

受枝末。枝末就不是根本的法。不遭受盡去求末梢的法，而不求根本的法。遇著歧路，這歧路就是不知道走哪條路是對的。

「勿令心祈，得少為足」：不要令這一些個心裏祈求無上覺道的人，得到一點點，就知足了。「作大覺王，清淨標指」：應該做大覺之王，做一個清淨的榜樣，清淨的模範，清淨的領袖。不要得少為足，應該向前加功進步。

阿難。彼善男子。修三摩地。行陰盡者。諸世間性。幽清擾動。同分生機。倏然隳裂。沉細綱紐。補特伽羅。酬業深脈。感應懸絕。

「阿難」，「彼善男子修三摩地」：就是修行陰的這個善男子，他修行這個定力，「行陰盡者」：在行陰盡了的這個時候，「諸世間性」：所有世間一切十二類眾生的這個性，「幽清擾動」：幽隱輕清那個微細的動相，「同分生機」：在十二類眾生這個同分的生機。機，就是那個處，也就是那個地方。

「倏然隳裂」：倏然也就是忽然。忽然就隳裂了，就破壞了這個「沉細綱紐」：沉，就是深沉；細，是微細；綱，就是網的一個大綱，那個大繩；紐，就是身上衣服的鈕扣，還有那個樞紐、總樞的地方也叫紐。

「補特伽羅」：翻譯過來叫數數取趣，就是生了又生，生了又生，就是那個「中有身」，又叫有情。我們所有一切有情的眾生，活著的這個身，都叫中有身；死了，就叫中陰身。

中有身就叫補特伽羅。「酬業深脈，感應懸絕」：在這互相酬報、業果交流這種深深的脈絡，因果懸絕，沒有了。感應，也就是因果；懸絕，好像在空忽然間就斷了。因為在行陰盡了，這個生死已經了了，所以這因果也就斷絕了。在這個地方，這是行陰終了，識陰開始的時候。

☞待續

living beings meet a fork in the road, they will not know which branch to take. **Do not let them aspire to and be content with small attainments.** Don't allow those who aspire to the Unsurpassed Path of Enlightenment to become complacent and satisfied with attaining a little. **You should become kings of great enlightenment and serve as guides of purity.** Be pure models and pure leaders. Do not be content with small attainments. Instead you should increase your efforts and advance.

**Sutra:**

**Ananda, when that good person, in cultivating *samadhi*, has put an end to the formations *skandha*, the subtle, fleeting fluctuations—the deep, imperceptible, pivotal source and the common foundation from which all life in the world springs—are suddenly obliterated. In the submerged network of the retributive karma of the *pudgala*, the karmic resonances are interrupted.**

**Commentary:**

**Ananda, when that good person** who is cultivating in the formations *skandha*, **in cultivating *samadhi*, has put an end to the formations *skandha*, the subtle, fleeting fluctuations—the deep, imperceptible, pivotal source and the common foundation from which all life in the world springs—are suddenly obliterated.**

Those imperceptible, subtle movements, which characterize all the twelve categories of beings in the world and are the common source of their births, are suddenly wiped out. In Chinese, the characters for “pivotal source” literally mean the large rope that forms the border of a net, or they can mean buttons and fastenings in clothing. They can also refer to the central point or axis.

*Pudgala* is a Sanskrit word translated as “that which goes on to repeated incarnations,” that which is born over and over again. It is also called “body while in a state of existence,” and also “sentient being.” Every sentient being is endowed with a “body while in a state of existence.” When we die, we will have what is called “the body that exists while in between *skandhas*.”

**In the submerged network of the retributive karma of the *pudgala*, the bodies while in a state of existence, the karmic resonances are interrupted.** In this interactive process of the mutual repayment of karma which runs very deep, cause and effect are suspended. “Karmic resonances” refers to cause and effect. Since the formations *skandha* has ceased, and birth and death have come to an end, cause and effect have been arrested. This is describing the end of the formations *skandha* and the beginning of the consciousness *skandha*.

☞To be continued