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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷十】ROLL TEN

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA
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合，就是六根合而為一了，六根變成一根了。開，那麼雖然一根，能有六根的作用，你說是不是神通？這是科學？科學再研究，就算能換人的心，能換人的肝，能換人的……，也不能令人的每一根都有這六種的作用，這是辦不到的，我相信科學再發明，也不會有這種能力的。那麼這自性的科學發明了，就有這樣的作用。

「亦與十方諸類通覺」：這個不單他自己六根互用，有開合這樣的能力，就是和十方的一切眾生，也都有這種的互相通覺，彼此相知。「覺知通溜」：這種覺知性，能知道十方一切眾生的根性，「能入圓元」：他能入圓滿的那種根元本性。「若於所歸」：假設他於所歸的這個地方，生出一種妄執。什麼執呢？「立真常因」：他說這一個就是真常了。「生勝解者」：他既然認為它是真常，就生出一種勝解脫、勝知見。可是他不出這種的知見，還沒有什麼毛病；一生出這種知見，「是人則墮，因所因執」：他以真常為因，根本是不對的。

他以為這個地方就是真常的，其實這還在一個識上，並不是真常，他就變成因所因執。本來不是這個因，但是他立這麼一個因，立這麼個因，就生出一種執著。生出這種執著，他就和外道合而為一，和外道歸

“Unite” refers to how the six faculties join to become one faculty. “Open” refers to how one faculty opens up to have the functions of all six. Would you say these are spiritual powers? Is this science? No matter how much research scientists do, even if they can transplant human hearts, livers and other parts of the body, they cannot enable each sense faculty to have the functions of all six. That’s something science cannot achieve. No matter how advanced science becomes, I don’t think it will ever have that capability. If you develop science in your own nature, then you can have this kind of function.

He also has a pervasive awareness of all the categories of beings in the ten directions. Not only does he have the ability to unite and open his six sense faculties to function interchangeably, he also knows what is going on with all twelve categories of beings throughout the ten directions. He and other beings share a mutual awareness. **Since his awareness is pervasive**, he can know the dispositions of all beings in the ten directions, and **he can enter the perfect source**, the perfection of the original nature.

But if he regards what he is returning to as a cause of true permanence... Suppose he becomes wrongly attached to the place of his return. What is his attachment? He says that it is true permanence **and interprets this as a supreme state.** Since he believes it to be true permanence, he interprets this as a kind of supreme liberation and supreme view. If he didn’t hold such a view, there would be no problem. But as soon as he holds this view, **he will fall into the error of holding to that cause.** He takes true permanence as the cause, but this is completely wrong. He thinks that place is characterized by true permanence. Actually he is still within consciousness, which is not true permanence. He becomes attached to a cause and what that cause pertains to. In fact this is not the cause, but he regards it as the cause.

夥，合股做生意去了，好像股份有限公司。他跑到外道，和外道去做股份有限公司了。

和什麼外道呢？「娑毗迦羅」：就是那個黃髮外道。以前講過，就是摩登伽女她媽媽的師父，他用娑毗迦羅先梵天咒，這個就叫黃髮外道。這種黃髮外道，他「所歸冥諦」：冥，就什麼也沒有了。他這個冥諦，就是第八識在現在這個境界上變化出來的。他說一切萬物都從冥諦上生出來的。「成其伴侶」：這個修道的人一執這個非因——因立得不對了，所以就和黃髮外道做了朋友，開了有限公司了。這個有限公司，不知道到什麼時候完。這有限，不知道是有限？還是無限？

「迷佛菩提」：他迷失了佛的菩提覺道。「亡失知見」：因為他所立的這個非因，非因計因，不應該立這個因，而他立這個因。這因所因執，他立得不對了，所以就沒有真正的智慧，這叫亡失知見。亡失知見就是沒有真正的智慧，把真正的智慧丟了。丟到什麼地方去了？那你想要幫他找找，你也會丟了！

是名第一。立所得心。成所歸果。違遠圓通。背涅槃城。生外道種。

「是名第一，立所得心，成所歸果」：這是第一種，他立這個有所得的心，成他所歸的一個果。他這種的宗旨就錯了，怎麼錯了呢？「違遠圓通」：和修耳根圓通，反聞聞自性，入流亡所的這種道理完全相反了，完全都不合了。為什麼？因為他生出一種執著，「背涅槃城」：也違背涅槃的那個大城市。什麼是涅槃的大城市呢？在什麼地方呢？涅槃的大城市在常、樂、我、淨涅槃四德那個地方。「生外道種」：他這種非因立因，就變成執著的外道了，變成黃髮外道那個冥諦，和黃髮外道去合股，做朋友去了。

☞待續

By attaching to it, he joins an external sect. He does business with them. He puts his investments there and forms a company. With what external sect does he get involved?

Kapila the Sankhyan, with his theory of returning to the Truth of the Unmanifest, will become his companion. Kapila founded the “religion of the yellow-haired.” Earlier, we mentioned that the teacher of Matangi used a mantra of the Kapila religion, a mantra which came from the Brahma Heaven. The Truth of the Unmanifest postulates that there is nothing at all, that everything is transformed from the current state of the eighth consciousness. This religion teaches that all things are born from the Truth of the Unmanifest. Once this cultivator becomes attached to this cause, he becomes friends with those of the “yellow-haired external sect.” He incorporates with them, and it is not known when that corporation will ever end. Is it limited or unlimited?

Confused about the Bodhi of the Buddhas, the Way of Enlightenment, he will lose his knowledge and understanding. He takes what is not a cause to be a cause. He shouldn't have set up this cause, but he did. Because he wrongly established that cause and what it pertains to, he no longer has true wisdom. He has lost it. Where did it go? If you want to help him look for it, you will lose yours, too.

Sutra:

This is the first state, in which he concludes that there is a place to which to return, based on the idea that there is something to attain. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of externalism.

Commentary:

This is the first state, in which he concludes that there is a place to which to return, based on the idea that there is something to attain. His principle is wrong. In what way? **He strays far from perfect penetration.** What he does is completely opposed to “cultivating the perfect penetration of the ear organ by directing the hearing inward to listen to the inherent nature, thereby entering the flow and forgetting the source.” Why? Because he has developed an attachment. **And he turns his back on the City of Nirvana.** What is this great city of Nirvana? It's where the four virtues of Nirvana—permanence, bliss, true self, and purity—are found. **Thus he is sowing the seeds of externalism.** By postulating a nonexistent cause, he becomes attached to an external teaching. Since his premise is like the Truth of the Unmanifest of the Kapila religion, he makes friends with its adherents and joins their ranks.

☞To be continued