



大佛頂首楞嚴經淺釋

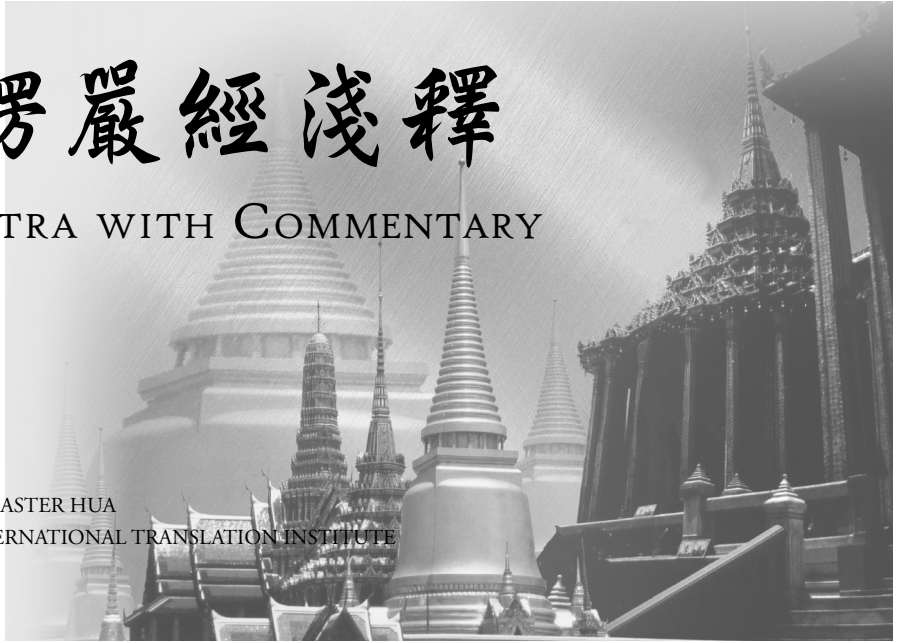
THE SHURANGAMA SUTRA WITH COMMENTARY

【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



阿難。又善男子。窮諸行空。已滅生滅。而於寂滅。精妙未圓。

「阿難」，「又善男子」：又這個修定的善男子，「窮諸行空」：他把行陰已經研究窮盡了，已經空了。「已滅生滅」：他已經滅去了生滅的這種境界。「而於寂滅」：而於寂靜、寂滅的這種境界，他「精妙未圓」：這種的寂滅樂，他還沒有得到完全，因為現在這個識還沒有盡。

這個識，就和真如差一點點，識是有生有滅的，真如就是不生不滅的。那麼現在在第八識上，有這種生滅的、微細的相，和真如這個不生滅和合起來，名字叫和合識。就是生滅的這個識和不生滅的真如，互相和合起來，這叫和合識。非常接近真如，但它是個和合識，所以就精妙未圓。

若於所歸。覽為自體。盡虛空界。十二類內。所有衆生。皆我身中。一類流出。生勝解者。是人則墮。能非能執。摩醯首羅。現無邊身。成其伴侶。迷佛菩提。亡失知見。

「若於所歸」：這個修道的人，假設在他這個所歸宿處，所歸宿是什麼地方呢？就是還

Sutra:

Further, Ananda, the good person has thoroughly seen the formations *skandha* as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

Commentary:

Further, Ananda, the good person who is cultivating *samadhi* has thoroughly seen the formations *skandha* as empty. He has thoroughly investigated and put an end to the formations *skandha*; it is empty for him. He has already ended the states of production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity. He has not completely attained the bliss of ultimate serenity, because consciousness has not been ended yet. Consciousness and True Suchness differ by only a little bit—consciousness is subject to production and destruction, whereas True Suchness is not. Right now, the eighth consciousness, which still has tiny traces of production and destruction, joins with True Suchness, which is without production and destruction, and becomes what is called “the joined consciousness.” Since the consciousness is in extremely close proximity to True Suchness, they merge to form the joined consciousness. Since it is still a “joined” consciousness, the subtle wonder of ultimate serenity has not been perfected.

Sutra:

He may regard that to which he is returning as his own body and may see all beings in the twelve categories throughout space as flowing forth from his body. If he interprets this as a supreme state, he will fall into the error of maintaining that he has an ability which

在八識這個生滅的識上，「覽為自體」：把本來不是他自己的，就拿來認為是他自己的一個身體了。「盡虛空界，十二類內所有眾生」：他又生出一種妄執，什麼妄執呢？他覺得盡虛空這所有十二類的眾生，由卵生到非無想這十二類的眾生，「皆我身中一類流出」：他說：「這所有的眾生，你知道是從什麼地方出來的？都是從我自己這個身體跑出去的，是我生出來的。」也就好像前面說的那種情形，說這一切眾生都是我的兒子，甚至於連佛、菩薩、阿羅漢，都是我造出來的。你看！生了這麼大的這種我執。

「生勝解者」：他生出來一種勝解。可是這不是正當的勝解，是一種邪知邪見，不過勉強給它取個名字叫勝解。如果真是勝解，就合佛法了。所以，你就是看經，也要看清楚了。「是人則墮」：這個人就墮落了，墮落到什麼地方？墮落到「能非能執」：變成有一種能，他說他能生一切眾生。根本不是的，這是他一種妄識的揣測。非能執，本來他不能，但他有這種執著，這種執著就是誰呢？

「摩醯首羅」：就是大自在天王。自在天就是天上色界天的頂天，叫摩醯首羅天。這個摩醯首羅又叫大自在，他有三個眼睛，而這三個眼睛都是肉眼，就中間這個佛眼，也是他生來就有的，這個天王有這麼個眼睛。

那有多少隻手呢？他有八隻手，前邊四隻，後邊四隻。前邊他可以拿東西，後邊又可以偷東西。他嫌一隻手不夠用，兩隻手偷東西也沒有那麼得力，生了八隻手，這隻也可以拿一點東西，那隻也可以拿一點東西，到了百貨公司，相信稽查員也看不住他，因為他手太多了。他騎著的是一頭大白牛，手裏拿著一個白拂，到處悠遊自在的，非常地自由，這是大自在天。他說：「我最自在了，嘿！你看我，你比不了我，我最自在了。」所以叫大自在。

☞待續

he does not really have. Maheshvara, who manifests his boundless body, will become his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

Commentary:

He, the cultivator, **may regard that to which he is returning as his own body**---The place he is headed for is still within the production and destruction of the eighth consciousness. It is not actually his own body, but he thinks it is. **And** he has another false attachment, which is that **he may see all beings in the twelve categories**—from egg-born beings to beings not entirely lacking thought—**throughout space as flowing forth from his body**. “Do you know where living beings come from?” he asks. “They all come from my own body. I gave birth to them all.”

It is like an earlier state in which the cultivator said, “All beings are my children—even the Buddhas, Bodhisattvas, and Arhats—I created them all. See what an egomaniac he is.

If he interprets this as a supreme state...He thinks it's supreme, but it really isn't. It's based on wrong knowledge and views and can hardly be called supreme. If it were truly supreme, it would accord with the Buddhadharmā. So as you cultivate the Way and read the sutras, make sure you understand them clearly. **He will fall into the error of maintaining that he has an ability which he does not really have.** He says he is able to create all living beings, but in fact he has no such ability. That's just a speculation he makes with his false consciousness. He doesn't really have the ability, but he becomes attached to the idea that he does. Who has this kind of attachment?

It's the God **Maheshvara**, the Lord of the Heaven of Great Sovereignty, which is the highest heaven in the Form Realm. Maheshvara is also called the Great Sovereign God. He has three flesh eyes which he was born with, and he also has the Buddha Eye in the middle of his forehead.

How many hands does he have? He has eight hands, four in front and four in back. The ones in front are good for picking things up, and the ones in back are handy for stealing things. Since one hand isn't enough, and two hands still aren't that powerful for picking up or stealing things, he has eight hands. He can pick up a lot of things, too. If he went into a department store, I'm sure the security officers who watch for shoplifters would have a hard time keeping an eye on him, because he has so many hands. He rides upon a magnificent white ox and carries a white whisk in one hand. He travels around with the greatest freedom. He says, “Take a look at me. I'm utterly at ease. You're nothing by comparison. I have total self-mastery.” That is why he's called the Great Sovereign God.

☞To be continued