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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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「現無邊身」：這個大自在天，他執著他可以現無邊身，說一切眾生都是他現出來的。那麼現在這個人修的也是這個法門，也有這種執著了。他也說一切眾生是他現出來的。你看他也沒成佛呢，怎麼能現出眾生來了？這就是一種妄執——能非能執。「成其伴侶」：他與大自在天王做了朋友，他也跑到自在天去了，「迷佛菩提，亡失知見」：他對佛真正的覺——正覺菩提——不認識了，沒有真正智慧了，所以就墮落到天魔外道裏頭。

是名第二。立能為心。成能事果。違遠圓通。背涅槃城。生大慢天。我遍圓種。

「是名第二，立能為心，成能事果」：這是第二，他立這個能生眾生，做為他的心，成就他這種遍圓的果。「違遠圓通」：他和修耳根圓通這種法門，反聞聞自性這個道理，相違背的。「背涅槃城」：對涅槃不生不滅這個道理，他也是相違背的。「生大慢天」：他將來要生到大慢天，那個大自在天也就是大慢天。

怎麼叫大慢天？他看不起人，總騎到大白牛身上，自己有三個眼睛、八隻

The Great Sovereign God, **who manifests his boundless body, will become his companion.** This god is attached to the idea that he can manifest a boundless body, and he claims that all living beings are manifested by him. Now this person is cultivating the same Dharma-door. He has the same attachment. He says that all living beings are manifested by him. Tell me, how can someone who has not accomplished Buddhahood create living beings? This is a false attachment; he thinks he has an ability that he doesn't really have. He makes friends with the Great Sovereign God and goes off to the Heaven of Great Sovereignty.

Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding. He fails to recognize the genuine enlightenment. He doesn't have any genuine wisdom, and so he joins the demons of the heavens and the external sects.

Sutra:

This is the second state, in which he draws conclusions about the workings of an ability based on the idea that he has such an ability. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for being born in the Heaven of Great Pride where the self is considered all-pervading and perfect.

Commentary:

This is the second state, in which he draws conclusions about the workings of an ability based on the idea that he has such an ability. Based on the idea that he is able to create living beings, he attains a fruition that seems all-pervasive and perfect. **He strays far from perfect penetration.** What he has done goes against the Dharma-door of cultivating perfect penetration through the ear, of directing the hearing inward to listen to the inherent nature.

And he turns his back on the City of Nirvana. He also goes against the truth of the unproduced and undestroyed, **thus sowing the seeds for**

胳膊，噢！他覺得他了不起了，覺得騎著大白牛那麼自自由由的，很愜意的，他認為他這個生活非常地優越，所以就生了貢高我慢，入了「我遍圓種」：說我能遍圓一切，能成就一切。

又善男子。窮諸行空。已滅生滅。而於寂滅。精妙未圓。

「又善男子」：又這個修定破了行陰的善男子，「窮諸行空」：他對於行陰已經空了，「已滅生滅」：已經滅了他這個生滅的心了，「而於寂滅，精妙未圓」：而於寂滅樂，他還沒有得到，還沒有圓滿，沒有真正得到這個寂滅的樂。

若於所歸。有所歸依。自疑身心。從彼流出。十方虛空。咸其生起。即於都起。所宣流地。作真常身。無生滅解。在生滅中。早計常住。既惑不生。亦迷生滅。安住沉迷。生勝解者。是人則墮。常非常執。計自在天。成其伴侶。迷佛菩提。亡失知見。

「若於所歸」：假設他於所歸的地方，「有所歸依」：做他一個歸依處，「自疑身心」：他自己就生出一種懷疑心，懷疑他這個身心是「從彼流出」：前邊那個妄計是懷疑自己生出一切眾生；那麼現在，他又覺得自己是從那個歸依處流出來的。「十方虛空，咸其生起」：所有的十方虛空，也都是他所歸依處那裏生出來的。「即於都起，所宣流地」：所宣流地也就是他所生出來那個處所。地，也就是個處所，那個地方。即在這個所有一切都是從它生起來的地方，「作真常身」：他認為這個地方就是他的真常身了。「無生滅解」：他說這個地方就是無生滅了。那麼為什麼他生出這個解？就是不對嘛！因為這個地方不是沒有生滅，他卻做這個解。

☞待續

being born in the Heaven of Great Pride where the self is considered all-pervading and perfect. He will eventually be reborn in the Heaven of Great Pride, which is the Heaven of Great Sovereignty. Great pride means he looks down on everyone else. He is always up on his white ox, with his three eyes and eight arms, thinking he is quite marvelous. Riding freely about on his white ox, he feels smug and satisfied. Because he feels his lifestyle is so superb, he becomes arrogant. He claims, "I completely pervade everything, and I can accomplish everything."

Sutra:

Further, 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, the good person, who in his cultivation of *samadhi* has destroyed the formations *skandha*, has thoroughly seen the formations *skandha* as empty. He has already ended the mind of production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity. He has not yet truly attained the bliss of ultimate serenity.

Sutra:

If he regards what he is returning to as a refuge, he will suspect that his body and mind come forth from there, and that all things throughout space in the ten directions arise from there as well. He will explain that place from which all things issue forth is the truly permanent body, which is not subject to production and destruction. While still within production and destruction, he prematurely reckons that he abides in permanence. Since he is deluded about non-production, he is also confused about production and destruction. He is sunk in confusion. If he interprets this as a supreme state, he will fall into the error of taking what is not permanent to be permanent. He will speculate that the Sovereign God (Ishvaradeva) is his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

Commentary:

If he regards what he is returning to as a refuge, there will be doubts in his mind and he will suspect that his body and mind come forth from there. The previous false conjecture was that he himself produced all living beings. Now he thinks that he came forth from the place to which he is returning, **and that all things throughout space in the ten directions arise from there as well.**

He will explain that that place from which all things issue forth is the truly permanent body, which is not subject to production and destruction. "That place" refers to the refuge to which he is returning. He claims that it is not caught up in production and destruction. Why does he say that? Because he is mistaken in his basic assumption.

☞To be continued