



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



「在生滅中，早計常住」：在生滅這個識裏邊，他就計度說這是常住，這是不變的。「既惑不生，亦迷生滅」：他既不明白這個不生的道理，那個生滅的道理也不明白了。「安住沉迷」：他執著，又著住到這個地方，就守著這個境界也不放，就在這個地方修行用功，沉迷了。

「生勝解者」：他若再生出來一種勝解，就是執著上再生出執著來，「是人則墮」，「常非常執」：他執著那個常，但是不是常啊？不是，這不是一個真常。「計自在天，成其伴侶」：他計度這個自在天是他一個伴侶。「迷佛菩提，亡失知見」：也迷失了佛這個菩提覺性，也亡失了真正的智慧。

是名第三。立因依心。成妄計果。違遠圓通。背涅槃城。生倒圓種。

「是名第三，立因依心，成妄計果」：這是第三種，立這個因依心，做為歸依處所。立這麼一個心，他就成非果計果這麼一種的妄計果。「違遠圓通，背涅槃城，生倒圓種」：這也是與圓通這個道理上，既違背而又遙遠，又相離得更

While still within the consciousness that is subject to **production and destruction, he prematurely reckons that he abides in permanence.** He speculates that it is eternal and unchanging. **Since he is deluded about nonproduction, he is also confused about production and destruction.** Since he doesn't understand the principle of nonproduction, he isn't clear about the principle of production and destruction, either. **He is sunk in confusion.** He becomes attached to the state and refuses to let go of it. He works on his cultivation right at that spot.

If he interprets this as a supreme state, he will fall into the error of taking what is not permanent to be permanent. If he considers it supreme, he is just adding attachments on top of attachments. He becomes attached to that permanence, but it is not true permanence. **He will speculate that the Sovereign God (Ishvaradeva) is his companion. Confused about the nature of Bodhi of the Buddhas, he will lose his knowledge and understanding and no longer have true wisdom.**

Sutra:

This is the third state, in which he makes a false speculation based on the idea that there is a refuge. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of a distorted view of perfection.

Commentary:

This is the third state, in which he makes a false speculation based on the idea that there is a refuge. He establishes the idea that there is a refuge, and then makes false speculations about a false fruition. **He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of a distorted view of perfection.** He turns away from the principle

遠了。和涅槃城也違背了，生出來一種倒圓的知見。

又善男子。窮諸行空。已滅生滅。而於寂滅。精妙未圓。

「又善男子，窮諸行空」：又這個善男子，他窮究這個諸行已空了。「已滅生滅」：他已經滅除了生滅的這種性，「而於寂滅，精妙未圓」：對於這個寂滅樂，他精妙未圓，還沒有圓滿。

若於所知。知遍圓故。因知立解。十方草木。皆稱有情。與人無異。草木為人。人死還成。十方草樹。無擇遍知。生勝解者。是人則墮。知無知執。婆吒覈尼。執一切覺。成其伴侶。迷佛菩提。亡失知見。

「若於所知，知遍圓故，因知立解」：假設於他所知的，他說這個知就是遍圓的。因為這個知，他就立了一個見解。立什麼見解呢？他這個見解，你是想不到的，我也想不到的。什麼見解呢？他說「十方草木皆稱有情」：中國人有一句話，說：「人非草木，孰能無情？」那麼足證明草木是無情的。可是現在他生出這麼一種的見解，他說十方的草木，都是有情的，「與人無異」：和人沒有兩樣的，它也有生命。

「草木為人，人死還成，十方草樹」：草木可以做人，人若死了，又去變十方的草和樹木。「無擇遍知」：他沒有智慧來選擇這個遍知一切。「生勝解者」：在這個時候，他又自己標異現奇，生出來一種邪勝解法，「是人則墮」：這個人就會墮落，「知無知執」：他說他知道這個道理，其實他是無知，是不知道的，但是他執著說他知道。

☞待續

of perfect penetration and leaves it far behind, and he comes to hold a wrong view of perfection.

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 has thoroughly investigated and seen the formations *skandha* as empty. He has ended production and destruction. He has destroyed the nature that is subject to production and destruction, but he has not yet perfected the subtle wonder of the bliss of ultimate serenity.

Sutra:

Based on his idea that there is universal awareness, he formulates a theory that all the plants in the ten directions are sentient, not different from human beings. He claims that plants can become people, and that when people die they again become plants in the ten directions. If he considers this idea of unrestricted, universal awareness to be supreme, he will fall into the error of maintaining that what is not aware has awareness. Vasishtha and Sainika, who maintained the idea of comprehensive awareness, will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

Commentary:

Based on his idea that there is universal awareness, he formulates a theory. He deduces, from what he knows, that there is a universal awareness, and then formulates a view about it. What is his view? You'd never guess, and neither would I. He says **that all the plants in the ten directions are sentient**. In China, there is a saying,

“People are not plants; who can be without emotion?”

That statement implies that plants are insentient. But here the cultivator has decided that all plants are sentient, **not different from human beings**. They are the same as people in that they also have life. **He claims that plants can become people, and that when people die they again become plants in the ten directions**. After death, humans turn back into plants.

If he considers this idea of unrestricted, universal awareness to be supreme... He doesn't have the wisdom to selectively apply this theory of universal awareness. He tries to be special and mistakenly thinks his idea is a supreme one. **He will fall into the error of maintaining that what is not aware has awareness**. He claims to understand this principle, but actually he is ignorant. He does not understand but insists that he does.

☞To be continued