

# 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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這好像什麼呢？就好像有一種外道——「婆吒、霰尼」，這是兩個人。婆吒是梵語，中文的意思就是「避去」。怎麼叫這麼個名字呢？因為他以前是個牧童，是放牛的，或者放豬、放羊的一個童子。在毘舍離王還沒有做皇帝的時候，在外邊玩。玩哪，就拿婆吒當床舖，在他身上睡覺。婆吒就很高興，回去對他母親講：「毘舍離他拿我當床，睡在我的身上。」他母親知道這是個未來的皇帝，也不敢怎麼樣，因為他有勢力。就說：「那你以後不要和他在一起，你避去，離他遠一點，避開他。」於是他的名字就叫避去。

霰尼也是梵語，翻成中文就叫「有軍」。大約他就歡喜去當軍人，他有軍人這種的氣概，所以叫這個名字。

這兩個外道，「執一切覺」：他們自以為什麼都知道。這個修行人就「成其伴侶」：成為他們的伴侶，「迷佛菩提，亡失知見」：他也迷惑於佛這個菩提覺性上，失去他的正知正見。

是名第四。計圓知心。成虛謬果。違遠圓通。背涅槃城。生倒知種。

He is similar to two followers of external sects, Vasishtha and Sainika. “*Vasishtha*” is a Sanskrit name which means “avoid going near.” How did he get such a name? He was a shepherd boy. One day the Prince of Vaishali was outside playing. Happening upon the shepherd boy, the prince made him act as his bed and lay down and took a nap on top of the boy. This upset the shepherd boy, who went home and told his mother, “The Prince of Vaishali used me as a bed and took a nap on top of me.” Knowing that the prince would one day become the king and have a lot of power, the mother instructed her son, “From now on, don’t hang around him. Avoid going near him. Keep your distance.” That’s how he got the name “Avoid Going Near.”

“*Sainika*” is also a Sanskrit name which means “endowed with an army.” Judging from his name, he was probably someone who enjoyed serving in the military and had the air of a military man. These two people, who maintained the idea of comprehensive awareness, will become his companions. They believed they knew everything, and now they become this cultivator’s companions. Confused about the Bodhi of the Buddhas, he will lose his proper knowledge and understanding.

#### *Sutra:*

**This is the fourth state, in which he draws an erroneous conclusion based on the idea that there is a universal awareness. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of a distorted view of awareness.**

#### *Commentary:*

**This is the fourth state, in which he draws an erroneous conclusion based on the idea that there is a universal awareness. In this fourth kind**

「是名第四」：前邊所說這種的情形，是第四種的執著，執著什麼呢？「計圓知心」：他說他什麼都知道，無所不知，其實是一種執著，他對於一切都不知道。

「成虛謬果」：他就是成，也成個虛謬的果，就是沒有這麼回事。謬，就是沒有這麼回事。「違遠圓通」：也與耳根圓通這個法門相違背，離得太遠了。「背涅槃城」：也違背涅槃城這種不生不滅的道理。「生倒知種」：他生出一種倒知的種。倒就是顛倒，顛倒這個知。

就好像草木，任何人也都不能把它算計到有情裏頭；而他把草木都算到有情裏頭，說人就是草木，草木也可以做人。那麼有的人就說：「有的樹木有靈啊，那它豈不是有知嗎？」不是的，因為那是有一個精靈附到那棵樹上了，並不是那棵樹本身有知，是一種有情。

又善男子。窮諸行空。已滅生滅。而於寂滅。精妙未圓。

「又善男子」：又有這種修定的善男子，「窮諸行空」：研究這個諸行空，行陰已空了。「已滅生滅」：他已經滅了這個生滅了，「而於寂滅」：雖然說滅了生滅，但是他於寂滅這種的境界上，「精妙未圓」：他還沒有圓滿，還有很少很少這種生滅的種子在這一兒。

若於圓融。根互用中。已得隨順。便於圓化。一切發生。求火光明。樂水清淨。愛風周流。觀塵成就。各各崇事。以此群塵。發作本因。立常住解。是人則墮。生無生執。諸迦葉波。并婆羅門。勤心役身。事火崇水。求出生死。成其伴侶。迷佛菩提。亡失知見。

☞待續

of attachment, he claims to know everything and thinks there's nothing he does not know. However, that's just his attachment. He really doesn't know anything at all. He realizes a false result. "Erroneous" means that there's no such thing. **He strays far from perfect penetration.** He is way off track, going against the dharma door of cultivating perfect penetration through the ear. And he **turns his back on the City of Nirvana**, on the principle of nonproduction and nondestruction. **Thus, he is sowing the seeds of a distorted view of awareness**, an upside-down understanding. Take plants—nobody would regard them as sentient beings, yet he does just that. He says that people are just plants, and that plants can also become people.

Someone suggests, "But there are trees endowed with souls. Doesn't that mean they have awareness?"

No. In such cases, there is a spirit inhabiting the tree. It's not that the tree itself has awareness and is a sentient being.

*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 is cultivating *samadhi* has investigated to the point that he **has thoroughly seen the formations *skandha* as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of** the state of **ultimate serenity.** He still carries the tiny seeds of production and destruction within him.

*Sutra:*

**If he has attained versatility in the perfect fusion and interchangeable functioning of the sense faculties, he may speculate that all things arise from these perfect transformations. He then seeks the light of fire, delights in the purity of water, loves the wind's circuitous flow, and contemplates the accomplishments of the earth. He reveres and serves them all. He takes these mundane elements to be a fundamental cause and considers them to be everlasting. He will then fall into the error of taking what is not production to be production. Kashyapa and the Brahmans who seek to transcend birth and death by diligently serving fire and worshipping water will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.**

☞To be continued