

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

「若於圓融，根互用中，已得隨順」：假設於圓融這種境界上，在六根互用這裏，已經得到隨心滿願這種隨順了。「便於圓化，一切發生」：就執著在這個圓化一切發生這裏邊，「求火光明，樂水清淨，愛風周流，觀塵成就」：他對於火有光明，非常崇拜。這個水性清淨，他也非常崇拜。他又歡喜風的周流這種性質，他也崇拜。塵就是地，觀這個地的成就。對地、水、火、風四大這種情形，「各各崇事」：他向火叩頭，向水叩頭，向風叩頭，向地來叩頭，他說這真是不可思議，這火它怎麼就會有光明呢？啊，水它這麼清淨的，真值得我崇拜，我給它叩多一點頭。

他一天到晚給水叩頭，給火叩頭，給風叩頭，給地叩頭。就崇拜這四大，又供養四大。事，就是供養。火有火神、水有水神、風有風神、地有地神，那麼於是乎，他就把地、水、火、風這四大的神，當他的老祖宗了。摩訶迦葉以前也就是事火的外道，專門向火來叩拜。

「以此群塵，發作本因」：他以地、水、火、風這四大的塵相，發作他自己的本因。「立常住解」：他說這個都是常住的。不錯，地、水、火、風都是這個如來藏性，可是你應該恭敬如來藏，不應該去

Commentary:

If he has attained versatility in the state of perfect fusion and interchangeable functioning of the six sense faculties, if he can follow his inclinations and do as he wishes, **he may speculate that all things arise from these perfect transformations**. Becoming attached to the perfect transformations from which everything comes forth, **he then seeks the light of fire** and worships fire with extreme devotion. He also **delights in the purity of water**, sincerely revering the pure nature of water, and **loves the wind's circuitous flow**, being inspired by the nature of wind with its continuous movement.

And he contemplates the accomplishments of the earth. He reveres and serves them all—the various aspects of earth, water, fire, and wind. He bows to fire, prostrates himself before water, worships the wind, and makes obeisance to the earth.

He says, "It is truly inconceivable. How is fire able to emit light? Water is so pure. I really ought to worship it."

From morning to night he bows to water, fire, wind, and earth, worshipping the four elements. He serves them by making offerings to them. Each spirit has spirits connected with it, and soon he is treating the earth spirits, water spirits, fire spirits, and wind spirits as his own ancestors. Mahakashyapa [the Buddha's disciple] was originally a member of the fire-worshipping religion, and he used to bow in homage to fire.

He takes these mundane elements—earth, water, fire, and wind—**to be a fundamental cause** of himself, and he **considers them to be everlasting**. He says they abide forever. Well, it's true that earth, water, fire, and wind are just the Treasury of the Tathagata. However, you should pay reverence to the Treasury of the Tathagata, and not to earth, water, fire, and wind. Otherwise you are putting a head on top of a head. Instead of working on the fundamentals of venerating the Treasury of the Tathagata and respecting the Buddha, he is busy worshipping the superficial aspect. **He will then fall**

恭敬地水火風，這就是頭上安頭，不在根本上用功，不去恭敬如來藏性，不去恭敬佛，卻去恭敬末梢，跑到末梢上去了。「是人則墮，生無生執」：他想要了生死，而實際上，不能了生死，就生這種執。

「諸迦葉波，并婆羅門」：大龜氏迦葉波，和梵志婆羅門，修清淨行這一類的人，他們「勤心役身，事火崇水，求出生死」：勤苦其心而役使其身，就是修種種無益的苦行，給火上一上供，給水上上供，來叩幾個頭。以事奉供養地水火風，來求得了生死。「成其伴侶」：這個修定的人，就和這一類的人做爲朋友了，做爲伴侶了。「迷佛菩提，亡失知見」：這也是迷惑了佛這個菩提真性，而亡失真正的智慧了。

是名第五。計著崇事。迷心從物。立妄求因。求妄冀果。違遠圓通。背涅槃城。生顛化種。

「是名第五，計著崇事」：這是第五種顛倒的種，他計度這個執著，來崇拜地水火風這四大，來事奉、供養這四大。「迷心從物」：他把自己這個如來藏性、常住真心迷了，跟著物跑了。「立妄求因」：他立這麼一個妄的知見，求出生死的這種因，「求妄冀果」：他用這不正確而妄希冀了生死這種的果。「違遠圓通」：這是違背圓通法門了，「背涅槃城」：也違背了涅槃的城。「生顛化種」：生出一種倒化的種子，不正確、顛倒的這種造化的種子。

又善男子。窮諸行空。已滅生滅。而於寂滅。精妙未圓。

「又善男子」：又者修反聞聞自性、耳根圓通的善男子，「窮諸行空」：研究行陰已經空了，把行陰破了，「已滅生滅」：已經滅了這生滅之道，「而於寂滅」：而對於寂滅之樂，「精妙未圓」：還沒有得到圓滿。

☞待續

into the error of taking what is not production to be production. He wants to end birth and death, but being unable to do so, he forms such an attachment.

Kashyapa and the Brahmans who seek to transcend birth and death by diligently serving fire and worshipping water will become his companions. Kashyapa belongs to the “great turtle clan.” The Brahmans are those who cultivate pure practices. They exert themselves physically and mentally by engaging in various unbeneficial ascetic practices. They make offerings to fire and bow to water, hoping that by serving the four elements they can end birth and death. The cultivator becomes the friend and comrade of such people. **Confused about the true nature of Bodhi of the Buddhas, he will lose his knowledge and understanding.** He loses his genuine wisdom.

Sutra:

This is the fifth state, in which he confusedly pursues the elements, setting up a false cause that leads to false aspirations based on speculations about his attachment to worship. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of a distorted view of transformation.

Commentary:

This is the fifth state, in which he confusedly pursues the elements, setting up a false cause that leads to false aspirations based on speculations about his attachment to worship. This is the fifth upside-down theory. His speculations about his attachment lead him to worship and make offerings to the four elements. He becomes confused about his own everlasting true mind, the Treasury of the Tathagata, and goes running out after the material elements instead. He bases himself on fallacious knowledge and views in his quest to escape birth and death. This is the “false cause.” With this wrong cause, he vainly hopes to transcend birth and death. **He strays far from the Dharma-door of perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of a distorted and wrong view of transformation.**

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 perfect penetration through the ear by directing the hearing inward to listen to the inherent nature, has thoroughly seen the formations skandha as empty. He has investigated the formations skandha, seen it as empty, and broken through it. **He has already ended the path of production and destruction, but he has not yet perfected the bliss of the subtle wonder of ultimate serenity.**

☞To be continued