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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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若於圓明。計明中虛。非滅群化。
以永滅依。為所歸依。生勝解者。
是人則墮。歸無歸執。無想天中。
諸舜若多。成其伴侶。迷佛菩提。
亡失知見。

「若於圓明」：在這個圓融而光明的境界上，「計明中虛，非滅群化，以永滅依」：他計度這個明中虛，不是實在的。這不是把一切的造化都滅了，所以也不是永遠滅的一個歸依處，「為所歸依」：可是他用它為所歸依處。「生勝解者」：他生出一種的狂悟。「是人則墮」：這個人就墮「歸無歸執」：他本來想歸依，但是無所歸依。這個不是永遠的生，不是永遠的滅，所以他不能拿它來做所歸依處，可是他以這個做所歸依處，這就無所歸依了。

「無想天中」：這一種執著就是在無想天，可是這不是四禪天那個無想天，是非非想天。那麼非非想天中「諸舜若多」：那些個只有一個空的空神，「成其伴侶」：這個修定的人就做他們的伴侶了。「迷佛菩提，亡失知見」：他也迷失這個菩提，亡失正知正見。

Sutra:

He may speculate that there is an emptiness within the perfect brightness, and based on that he denies the myriad transformations, taking their eternal cessation as his refuge. If he interprets this as a supreme state, he will fall into the error of taking what is not a refuge to be a refuge. Those abiding in the shunyata of the Heaven of [Neither Thought nor] Non-Thought will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

Commentary:

He may speculate that there is an emptiness within the perfect brightness, and based on that he denies the myriad transformations, taking their eternal cessation as his refuge. He speculates that there is an emptiness within the brightness, but that is not the case. Isn't that to deny the existence of all the myriad things? Therefore, it is not a refuge of eternal cessation. However, he makes it his refuge.

If he interprets this as a supreme state, if he has such a crazy understanding, he will fall into the error of taking what is not a refuge to be a refuge. He wants to rely on a refuge, but there is no such refuge. It is not eternal production or eternal cessation, so it cannot be a refuge, which is what he takes it to be. There is no refuge.

Those abiding in the shunyata of the Heaven of [Neither Thought nor] Non-Thought become his companions. His attachment is not to the Heaven of Non-Thought among the heavens of the Fourth Dhyana, but rather the Heaven of Neither Thought nor Non-Thought. The spirits of emptiness (shunyata) there become his companions. Confused about the Bodhi of the Buddhas, he loses his proper knowledge and understanding.

Sutra:

This is the sixth state, in which he realizes a state of voidness based on the

是名第六。圓虛無心。成空亡果。違遠圓通。背涅槃城。生斷滅種。

「是名第六，圓虛無心，成空亡果」：這個名字就是第六種狂解——圓虛無心，他這種的果也是空亡，沒有的。「違遠圓通」：和圓通法門相違背，「背涅槃城」：和涅槃這種妙果，也相違背的。「生斷滅種」：生出一種斷滅的種來。

又善男子。窮諸行空。已滅生滅。而於寂滅。精妙未圓。

「又善男子」：又修定的這個善男子，「窮諸行空」：這行陰已空了，「已滅生滅」了，「而於寂滅」：而對這個寂滅的妙樂，他還「精妙未圓」：沒有圓滿。

若於圓常。固身常住。同於精圓。長不傾逝。生勝解者。是人則墮。貪非貪執。諸阿斯陀。求長命者。成其伴侶。迷佛菩提。亡失知見。

「若於圓常」：假設於圓滿而常住的這個時候，「固身常住」：他堅固其身，願意常住在世，願意得到長生不老，「同於精圓」：在精微而圓滿的這個壽命裏邊，「長不傾逝」：很長的時間，他也不會死的，這傾逝就是死。「生勝解者」：在這個時候，生出一種邪勝狂解，「是人則墮，貪非貪執」：他貪長生而不得長生，這叫貪非貪執。

「諸阿斯陀，求長命者」：阿斯陀是梵語，翻譯成中文就叫「無比」，沒有再可以比的；這是在天上的一種外道，貪求長命這樣的人。這修定的人「成其伴侶」：就成他們的眷屬。「迷佛菩提，亡失知見」：對佛的菩提這種法門他是迷了，失去了正知正見。

待續

idea of emptiness within the perfect brightness. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of annihilationism.

Commentary:

This is the sixth state of crazy understanding, in which he realizes a state of voidness based on the idea of emptiness within the perfect brightness. The state he attains doesn't really exist. **He strays far from perfect penetration.** He goes against the practice of that Dharma-door. **He turns his back on the City of Nirvana.** What he does is contrary to the wonderful fruition of Nirvana, and he sows the seeds of annihilationism.

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 thoroughly seen the formations skandha as empty. For him, the formations skandha is already empty. **He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.** He has yet to perfect the wonderful bliss of Nirvana.

Sutra:

In the state of what seems to be perfect permanence, he may bolster his body, hoping to live for a long time in that subtle and perfect condition without dying. If he interprets this as a supreme state, he will fall into the error of being greedy for something unattainable. Asita and those who seek long life will become his companions. **Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.**

Commentary:

In the state of what seems to be perfect permanence, he may bolster his body, hoping to live for a long time in that subtle and perfect condition without dying. He may try to make his body durable because he wishes to dwell in the world forever. He seeks immortality and a life of essential clarity and perfection. **If he interprets this as a supreme state,** if he has such a crazy understanding, **he will fall into the error of being greedy for something unattainable.** He craves immortality but cannot attain it.

Asita and those who seek long life will become his companions. “Asita” is a Sanskrit name that translates as “incomparable,” meaning “no one can compare with him.” He and his followers are an external sect; they dwell in the heavens and crave immortality. The cultivator joins ranks with them. **Confused about the Dharma-door of the Bodhi of the Buddhas, he will lose his proper knowledge and understanding.**

To be continued