

# 大佛頂首楞嚴經淺釋

【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

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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」：又者這個善男子，研究一切諸行是空的，「已滅生滅」：已經滅了生滅的這種性，「而於寂滅」：而於寂滅的妙樂，「精妙未圓」：還沒有得到圓滿。

於命明中。分別精麤。疏決真偽。因果相酬。惟求感應。背清淨道。所謂見苦斷集。證滅修道。居滅已休。更不前進。生勝解者。是人則墮。定性聲聞。諸無聞僧。增上慢者。成其伴侶。迷佛菩提。亡失知見。

「於命明中，分別精麤，疏決真偽」：在他這個命虛明的裏邊，分別哪個是細的，哪個是麤的，選擇真的和假的。「因果相酬，惟求感應」：這個因果互相那麼酬報，惟求因果的感應。感應也就是因果。「背清淨道」：他違背這種清淨的道。

「所謂見苦、斷集、證滅、修道」：見苦也是知苦。這個苦就是苦諦——三苦、八苦、無量諸苦。集是集諦，就是一切的煩惱。斷集，斷了這個集諦。滅就是修道得到證滅了，得到這種涅槃的妙樂。道就是修道。這就是所謂的知苦、斷集、證滅、修道。「居滅已休，更不前進」：他在這個滅的時候，就不往前再進了，「生勝解者」：生了這一種狂勝解這樣的人，「是人則墮定性聲聞」：什麼叫定性聲聞呢？

定性聲聞前邊已經講過，就是他不過小向大，他就裹足不前，不往前走了，就在那個地方停止住了，這叫定性聲聞。「諸無聞僧增上慢者」：和無聞比丘，以四禪為四果那種的無知一樣，增加這個增上慢。「成其伴侶」：做為他的伴侶。「迷

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

*Sutra:*

In his understanding of life, he distinguishes the subtle and the coarse and determines the true and the false. But he only seeks a response in the mutual repayment of cause and effect, and he turns his back on the Way of Purity. In the practice of seeing suffering, eliminating accumulation, realizing cessation, and cultivating the Way, he dwells in cessation and stops there, making no further progress. If he interprets this as a supreme state, he will fall and become a fixed-nature Hearer. Unlearned Sanghans and those of overweening pride will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

*Commentary:*

In his illusory understanding of life, he distinguishes the subtle and the coarse. He differentiates between what is fine and what is coarse, and determines the true and the false. He judges what is true and what is false. But he only seeks a response in the mutual repayment of cause and effect. He seeks a response

佛菩提，亡失知見」：迷失佛這個菩提覺性，失去正知正見。

是名第九。圓精應心。成趣寂果。違遠圓通。背涅槃城。生纏空種。

「是名第九」：這是第九種，「圓精應心」：圓精而有這一種感應的心，「成趣寂果」：造成一種趣寂的果。「違遠圓通」：這也與耳根圓通法門相違背，也「背涅槃城」，「生纏空種」：什麼叫纏空呢？他耽空滯寂，就在這個地方，也不願意往前進，也不願意往後退，就認為這個空是他生活裏最需要的。那麼，他就在這個地方，好像纏綿纏住了，和這個空纏到一起。空本來什麼也沒有，他又在這空上，又加出一個空來，所以在這個地方，他也有一種執著。

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，已滅生滅」：又這個善男子，窮盡了行陰這種境界，行陰已空了，已經滅了生滅的這種境界，「而於寂滅，精妙未圓」：而對於寂滅之樂，他還沒圓滿。

through cause and effect. The response also comes from cause and effect. **And he turns his back on the Way of Purity.**

**In the practice of seeing suffering, eliminating accumulation, realizing cessation, and cultivating the Way.** To see suffering means to know suffering. The Truth of Suffering includes the Three Sufferings, the Eight Sufferings, and limitless sufferings. The Truth of Accumulation refers to all our afflictions. Cessation refers to cultivating the Way and realizing cessation, that is, attaining the wonderful bliss of nirvana. The Way refers to the way of cultivation. That's what is meant by knowing suffering, eliminating accumulation, longing for cessation, and cultivating the Way. **He dwells in cessation and stops there, making no further progress.** When he reaches cessation, he stops advancing.

**If he interprets this as a supreme state,** if he comes up with a crazy rationalization which he considers superior, **he will fall and become a fixed-nature Hearer.** What is a fixed-nature Hearer (*shravaka*)? We've talked about this before. He is a person who refuses to turn from the small and go toward the great. He becomes satisfied prematurely and refuses to advance further. **Unlearned Sanghans and those of overweening pride will become his companions.** He is as ignorant as the Unlearned Bhikshu who thought the Fourth Dhyana was the fourth fruition of Arhatship. Such people become his companions. **Confused about the Buddha's enlightened Bodhi-nature, he will lose his proper knowledge and understanding.**

**Sutra:**

**This is the ninth state, in which he aspires toward the fruition of cessation, based on perfecting the mind that seeks responses. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for becoming enmeshed in emptiness.**

**Commentary:**

**This is the ninth state, in which he aspires toward the fruition of cessation, based on perfecting the mind that seeks responses. He strays far from the dharma-door of perfect penetration through the ear. And he turns his back on the City of Nirvana, thus sowing the seeds for becoming enmeshed in emptiness.** He gets stuck in emptiness and stillness. He has no desire to progress and no wish to retreat. Emptiness becomes the most important thing in his life. He gets wrapped up in emptiness. Actually, emptiness means there is nothing at all, but he invents an emptiness within emptiness and becomes attached to it.

**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 seen the formations *skandha* as empty.** He has thoroughly investigated the states of the formations *skandha*, and they are empty for him. **He has already ended the states of production and destruction, but he has not yet perfected the subtle wonder and bliss of ultimate serenity.**