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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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若於圓融。清淨覺明。發研深妙。即立涅槃。而不前進。生勝解者。是人則墮。定性辟支。諸緣獨倫。不迴心者。成其伴侶。迷佛菩提。亡失知見。

「若於圓融」：假設於圓融這種境界上，「清淨覺明」了，這時候他「發研深妙」：發研究深妙這種的理性，「即立涅槃」：在識陰還沒有破的地方，他就立成涅槃了，「而不前進」：也不向前再去修行了，「生勝解者」：他就生一種狂解，一一狂妄的勝解。「是人則墮，定性辟支」：這個人就會墮落到不迴心——不迴小向大的這種定性辟支佛。「諸緣獨倫」：和緣覺、獨覺，這兩種的種類，「不迴心者」：不迴小向大的定性羅漢，「成其伴侶」：做為他的眷屬，他的伴侶。「迷佛菩提，亡失知見」：也迷惑於佛這個菩提覺道，而亡失正知正見。

是名第十。圓覺吻心。成湛明果。違遠圓通。背涅槃城。生覺圓明。不化圓種。

「是名第十」：這是第十種，是在識陰裏邊最後的一種，把這一個關頭通過，就不要緊了，就沒有什麼危險了，可惜這一步也不容易過去。那麼在這個地方，所相差的也就很微細了。所謂「差之絲毫，謬之千里」，也就是差一根頭髮這麼多，等到果位上就相離有一千里這麼遠。

在這個時候，「圓覺吻心，成湛明果」：他這個圓覺的道理，和常住真心已經快要吻合了，成很清淨光明的果。「違

Sutra:

In that perfectly fused, pure, bright enlightenment, as he investigates the profound wonder, he may take it to be Nirvana and fail to make further progress. If he interprets this as a supreme state, he will fall and become a fixed-nature *Pratyeka*. Those Enlightened by Conditions and Solitarily Enlightened Ones who do not turn their minds to the Great Vehicle will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

Commentary:

In that state of perfectly fused, pure, bright enlightenment, as he investigates the principle of profound wonder, he may take it to be Nirvana and fail to make further progress in his cultivation, even though he has not yet broken through the consciousness *skandha*. If he interprets this wild and false understanding as a supreme state, he will fall and become a fixed-nature *Pratyeka* who fails to turn from the small and go toward the great.

Those Enlightened by Conditions and Solitarily Enlightened Ones who do not turn their minds to the Great Vehicle, the fixed-nature Arhats, will become his companions. He will join ranks with them. Confused about the Bodhi of the Buddhas, the path to Enlightenment, he will lose his proper knowledge and understanding.

Sutra:

This is the tenth state, in which he realizes a profound brightness based on fusing the mind with perfect enlightenment. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for being unable to surpass his attachment to the brightness of perfect enlightenment.

Commentary:

This is the tenth state, the last of the gates of the consciousness *skandha*. If you can pass through this gate, then you won't have to worry anymore. There is no further danger. Unfortunately, this final step is not an easy one to take. At this point he's off by just a tiny bit. It is said, "If you are off by a hairsbreadth

遠圓通」：雖然是這樣子，但是與耳根圓通這個法門，還是不相合的，因為他也還有所執著，「背涅槃城」：也是違背涅槃的這個妙果。「生覺圓明，不化圓種」：他生出來一種覺圓明的執著，所以叫不化圓種。

這是在識陰沒有破以前，他還是有這麼一點點沒有明白。那麼在這個地方若一破，不被這個狂解所變，這就是把五陰都破了。五陰破了，那時候就可以證到十信、十住、十行、十迴向、十地的果位。你就可以成佛，有把握成佛了。

阿難。如是十種禪那。中途成狂。因依迷惑。於未足中。生滿足證。皆是識陰。用心交互。故生斯位。

「阿難」，你在這個地方要特別注意，特別明白「如是十種禪那」：像這十種靜慮的法門，十種靜慮的境界，十種靜慮的功夫，所顯現的魔境，你都應該認識。「中途成狂，因依迷惑」：在半路上，成了一種狂解，因為他所依據的事，他迷惑了。「於未足中，生滿足證」：在未滿足的這個時候，未證言證；就是沒有得道，沒有證果，他說：「噢！我證果了。」

沒有證初果，他說證初果；沒有證二果，他說證二果；沒有證三果，他說證三果；沒有證四果，他說證四果。那麼沒有成佛，他說他是佛了。你問他怎麼樣成的，他也不知道。你說成佛都不知道怎麼成的，這真是一個糊塗佛了。可是佛都是明白的，沒有糊塗的。這若是糊塗，就是妖魔鬼怪，他不明白真理。

「皆是識陰」：這都是色、受、想、行、識中的識陰作怪呀！「用心交互」：你用功夫的時候，這識陰就和你的功夫來作戰。如果你稍微生出一種貪心、一種欲念、一種妄想，這就會入魔的境界。前幾天我不是講走火入魔嗎？你著到這個境界上，這就叫走火入魔了。【註】生出一種狂解，這種狂解，你很難不容易把它破了。就是旁人指破他說：「你這個不對！」他都不相信的。他說：「嘿！你懂什麼？我

at the beginning, you will miss by a thousand miles at the end.” If you’re just a tiny bit off at the start, you’ll be way off at the stage of fruition. This state is one **in which he realizes a profound brightness based on fusing the mind with perfect enlightenment**. At this time, the doctrine of perfect enlightenment is about to merge with his permanent true mind, and he attains a purity and brightness.

He strays far from perfect penetration. Nevertheless, he has not meshed with the Dharma-door of perfect penetration of the ear, because he still has attachments. **And he turns his back on the City of Nirvana**, going against the wonderful fruition of Nirvana, **thus sowing the seeds for being unable to surpass his attachment to the brightness of perfect enlightenment**. He cannot get past his attachment to that state of perfection. There is still that tiny bit which he does not understand before he breaks through the consciousness *skandha*. If at this point he can break through without succumbing to crazy interpretations, then he will have broken through all five *skandhas*. When the five *skandhas* have been broken through, he will attain the positions of the Ten Faiths, the Ten Dwellings, the Ten Practices, the Ten Transferences, and the Ten Grounds. Then he can rest assured that he will attain Buddhahood.

Sutra:

Ananda, these ten states of *dhyana* are due to crazy explanations on the path of cultivation. Relying on them, the cultivator becomes confused and claims to have attained complete realization before actually having done so. All these states are the result of interactions between the consciousness *skandha* and his mental efforts.

Commentary:

Ananda, you should pay special attention to this point and understand it well. You should recognize the demon states that appear in **these ten states of *dhyana***—these ten dharma-doors of contemplation in stillness. These ten states which appear in the cultivation of *dhyana* **are due to crazy explanations on the path of cultivation.**

Relying on them, the cultivator becomes confused and claims to have attained complete realization before actually having done so. At this point, although he has not attained the Way and realized the fruition, he says, “I’ve realized the fruition.” Not having realized the first fruition, he says he has. Not having attained the second, third, or fourth fruitions either, he claims he has. He has not become a Buddha, yet he claims he has. If you ask him how he became a Buddha, he doesn’t know. A Buddha who doesn’t know how he attained Buddhahood is certainly a muddled Buddha! But Buddhas all have perfect understanding, and there are no muddled Buddhas. If he’s muddled, then he is just a ghost, goblin, demon, or weird creature who doesn’t understand the truth.

All these states are the result of interactions between the consciousness *skandha* and his mental efforts. These are tricks of the consciousness *skandha*. When you work hard, the consciousness *skandha* battles against your skill.

現在就成佛了嘛！你講那個都不對的。」你告訴他，他也不相信。「故生斯位」：所以生出這種境界。

（註）上人於一九八三年一月補述
剛才果地說我們一般人把破五蘊的境界估計太高了，這是很對的。《心經》上說：「觀自在菩薩，行深般若波羅蜜多時，照見五蘊皆空，度一切苦厄。」這個「觀自在」也就是在那兒打坐，這個人在那兒打坐的。「行深般若波羅蜜」，就是那個禪的功夫一步一步地進到智慧的階段。所以他明瞭五蘊是空的。這五蘊——色、受、想、行、識都是空的，因為你把這一切都看空了，就不被五蘊遮蓋住了。不被它遮蓋，就是智慧現前了。

這時候還談不到什麼證果、出三界，談不到的。智慧是有了，所以才能離苦得樂。在離苦而沒有離、得樂還沒有得的這個階段上，還有一段的路程，還要深入經藏，智慧如海，不被境界所轉。他還是被境界轉，被色、受、想、行、識這五種的境界轉，這不單沒有證四果，而且連初果也談不到的。人證了初果阿羅漢就可以走路腳不需要碰到地下。離地下會有半分那麼高，腳不沾地了，在任何地方都腳不沾泥了。他怎麼能這樣的呢？就因為他把這見惑去了，斷了八十八品的見惑，因為他斷見惑就能這樣了。

什麼叫見惑呢？就是對境起貪愛。對著這個境界，就被這個境界所迷了，生出一種貪愛心來，這叫見惑。證果的人，「眼觀形色內無有，耳聽塵事心不知」，什麼都空了，無所執著了，那他怎麼還會走火入魔呢？根本就沒有什麼魔可走，可入的，沒有什麼火可走的，他沒有火了。

迷理起分別，這是思惑。二果、三果的聖人要斷思惑。你想一想，在這五蘊的階段，他修道若斷了思惑，怎麼會想東、想西、想南、想北，計度上、計度下的？用種種的分別心來研究道理呢？沒有的！什麼事情來了，他都迎刃而解，不需要去分別計度它。

◎待續

If you have the slightest bit of greed, lust, or false thinking, you will enter a demonic state. If you become attached to this state, then you will be possessed by a demon.

You will come up with some crazy theory, and once you do, it will be very hard to smash through it. Even if others point out to the cultivator that he is incorrect, he won't believe them. He will think, "What do you know, anyway? I'm already a Buddha! What you're saying is not right." Even if they tell him, he won't believe them. That is why such states occur.

[January 1983] Just now, Guo Di said most of us have placed the state of breaking through the five skandhas too high, and he's absolutely right. The *Heart Sutra* says, "When Bodhisattva Avalokiteshvara was practicing the profound Prajna Paramita, he illuminated the five *skandhas* and saw that they are all empty, and he crossed beyond all suffering and difficulty." Avalokiteshvara (the One Who Contemplates at Ease) was sitting there meditating, advancing step by step in his cultivation of Dhyana, heading towards the stage of wisdom. He was able to understand that the five skandhas are empty. Once a person sees the *skandhas* of form, feeling, thinking, formations, and consciousness as empty, he will no longer be obstructed by them. Since they no longer cover him over, his wisdom comes forth.

At this point, he has not by any means realized any fruition or left the Triple Realm. He has some wisdom, which allows him to leave suffering and attain bliss. Yet he has not really left suffering and attained bliss; he still has a way to go. He still has to "deeply enter the Sutra Treasury and have wisdom like the sea," and to not be turned by states. Right now, he is still being turned by the states of the five *skandhas*. Not only has he not realized the fourth fruition, he hasn't even reached the first fruition. An Arhat of the first fruition can walk without his feet having to touch the ground. His feet are about half a centimeter off the ground, so they never get muddy no matter where he goes. That's because he has eradicated the eighty-eight grades of delusion of views.

The delusion of views involves being confused by the state one is faced with and becoming attached to it. When one realizes the fruition, "The eyes see forms, but inside there is nothing. The ears hear sounds, but the mind doesn't know." One sees everything as empty and one has no attachments, so how could one "catch on fire and become possessed by a demon"? There are no demons to encounter and no fires to catch.

Being confused by principles and engaging in discrimination is called the delusion of thoughts. Sages of the second and third fruition must cut off the delusion of thoughts. If someone had already cut off the delusions of thought while cultivating in the realm of the five *skandhas*, would he be entertaining all kinds of wild thoughts and speculations? Would he make all kinds of discriminations as he investigates the principle? No way. He would be able to decisively resolve any matter which comes up without having to discriminate and speculate about it.

◎To be continued