

# 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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如是法門。先過去世。恆沙劫中。微塵如來。乘此心開。得無上道。

「如是法門，先過去世，恆沙劫中，微塵如來」：像《楞嚴經》這個法門，這是過去世恆河沙數那麼多的劫裏邊，像微塵那麼多的如來，「乘此心開，得無上道」：都是秉承著這個法門，這個楞嚴大定，而得到心裏開悟，成就無上的道果，都是從這條路來的。

所以現在我們也要研究這條路，把這條路修好了，我們才能成佛呢！不是一步也沒有邁，就走到佛那個果位上去了，沒有這麼容易的事。不要說成佛，你就是在世界上讀書，得到個學士，要多少年的功夫；得到個碩士，又要多少年的功夫；得到個博士，又要多少年的功夫，何況得到一個出世的佛的果位？你一步也沒有邁，就成了佛了？這說夢話也不要說得這麼妙，這麼沒有邊際呀！成佛不是那麼容易的。

識陰若盡。則汝現前。諸根互用。從互用中。能入菩薩。金剛乾慧。圓明精心。於中發化。

「識陰若盡」：在前邊行陰盡了，到識陰上。識陰本來要是在八識的本位上，這時候已經可以看十方世界，好像淨琉璃一個樣子，無障無礙的。可是現在這個識陰並不是完全第八識，而是第七識這個微細的生滅還沒有了。所以，如果第七識這個微細的常擾動元——這種微細的動相——沒有了，就純

#### *Sutra:*

**It is by relying on this dharma-door that the Tathagatas of the past, as many as fine motes of dust in eons as many as the Ganges' sands, have enlightened their minds and attained the Unsurpassed Way.**

#### *Commentary:*

**It is by relying on this dharma-door of the *Shurangama Sutra* that the Tathagatas of the past, as many as fine motes of dust in eons as many as the Ganges' sands, have enlightened their minds and attained the Unsurpassed Way.** By following this dharma-door of the Great Shurangama *Samadhi*, their minds became enlightened, and they realize the fruition of the Unsurpassed Way. This is the path they traveled. Now we also want to investigate this path. Only by cultivating this Way to perfection can we become Buddhas. It's not the case that we can reach Buddhahood without even taking the first step. Not to mention Buddhahood, even in the world, how many years of effort does it take to get a Bachelor's, a Master's, or a doctoral degree? How much more must you work to attain a transcendental Buddhahood! If you were to claim to be a Buddha without even having taken the first step, that would be even more incredible than a dream! Even in a dream, you wouldn't say such an outrageous thing. Becoming a Buddha is not that simple.

#### *Sutra:*

**When the consciousness *skandha* ends, your present sense faculties will function interchangeably. Within that interchangeable functioning, you will be able to enter the Bodhisattvas' Vajra Dry Wisdom. In your perfect, bright, pure mind, there will be a transformation.**

#### *Commentary:*

**When the consciousness *skandha* ends, when the formations *skandha* came to an end, you were in the consciousness *skandha*.** If you had reached

粹是第八識，這時看三千大千世界，猶如淨琉璃一樣。那麼再轉這個第八識，就是佛的大圓鏡智。

但是在第七識沒有破盡的時候，就不能有這種的境界，所以說識陰若盡——第七識這微細的動相如果沒有了，「則汝現前」：則你現前「諸根互用」：諸根就是六根，就是以前所講的六根互用，每一根都有六種的用途。眼睛本來是看東西的，但是它也可以聽，也可以嗅，又可以嚐滋味，又可以吃東西，又可以有觸覺，又可以有思想。這六根互用，每一根都可以有這六種的用途，這是所謂「成就合開」，成就六根互用的這種能力。

「從互用中」：從六根互用裏邊，「能入菩薩」：能入到菩薩「金剛乾慧」：金剛是不壞，不壞就是不退了。不退是位不退、念不退、行不退，這證得三不退。乾慧是乾慧地。「圓明精心，於中發化」：得到這種圓明精心，在這個裏頭會發生一種的變化。

如淨琉璃。內含寶月。如是乃超十信。十住。十行。十迴向。四加行心。菩薩所行。金剛十地。等覺圓明。

前邊所講的「圓明精心，於中發化」，在圓明精心裏頭就發生一種神通變化，這種神通變化像什麼呢？「如淨琉璃，內含寶月」：好像沒有塵垢的琉璃一樣，在那琉璃之內含著一個寶月。「如是乃超十信、十住、十行、十迴向、四加行心」：像這樣子就超過去前邊所講的十信的位，和十住、十行、十迴向、四加行位。四加行心，各位記得不記得？是煖、頂、忍、世第一，這叫四加行位。「菩薩所行金剛十地、等覺圓明」：加上菩薩所行的金剛十地，和等覺圓明這種的境界，這種的功夫。

☞待續

the position of the eighth consciousness, at that point you would be able to see the worlds of the ten directions as clearly as crystal. Nothing would obstruct your vision. The state of the Consciousness Skandha is not the eight consciousness. It is the state where the activities of subtle production and extinction cease to be. Once those subtle movements of the seventh consciousness are gone and only the eighth consciousness remains, you will see everything in the universe as clearly as crystal. At that time, the eighth consciousness will be further transformed. Then, it will become the Buddhas' Great Perfect Mirror Wisdom. That state cannot be obtained, however, before you completely smash through the seventh consciousness. That is what it means to put an end to the consciousness *skandha*.

If the subtle movements of the seventh consciousness are gone, **your present six sense faculties will function interchangeably**. The interchangeable functioning of the six sense faculties was discussed above. Each faculty has the functions of all six. For example, the eyes, which could only see things before, can now hear, smell, taste, eat, touch, and think as well. One opens and unites the faculties so they can function interchangeably.

**Within that interchangeable functioning, you will be able to enter the Bodhisattva's Vajra Dry Wisdom.** "Vajra" means indestructible, which means nonretreating. You attain the three kinds of nonretreat: nonretreating position, nonretreating thought, and nonretreating practice. "Dry Wisdom" refers to the Stage of Dry Wisdom. **In your perfect, bright, pure mind, there will be a transformation.**

*Sutra:*

**It will be like pure *vaidurya* that contains a precious moon, and in that way you will transcend the Ten Faiths, the Ten Dwellings, the Ten Practices, the Ten Transferences, the Four Additional Practices, the Vajra-like Ten Grounds of a Bodhisattva's practice, and the perfect brightness of Equal Enlightenment.**

*Commentary:*

What will the transformation be like? **It will be like a pure, undefiled piece of *vaidurya* that contains a precious moon, and in that way you will transcend** the positions of **the Ten Faiths, the Ten Dwellings, the Ten Practices, the Ten Transferences, and the Four Additional Practices**, which were discussed earlier. The Four Additional Practices are heat, summit, patience, and foremost in the world. You will also transcend the states and levels of skill represented by **the Vajra-like Ten Grounds of a Bodhisattva's practice and the perfect brightness of Equal Enlightenment.**

☞To be continued