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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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你這個面如果不是你的，它怎麼會皺呢？你說這個容皺也不是你的，那麼你的面怎麼會自己皺呢？它怎麼會在你身上變化呢？如果不是你的，怎麼你這個身體會遷變呢？會由少年的時候就搬到中年的時候，由中年的時候又搬到老年的時候，由老年的時候又搬到死的時候。所以你不能說，不是你的。

如果這不是你的身體，汝必非真，那你就不是真的。「如必是真，汝何無覺」：若說一定是你的，你怎麼不知道呢？你為什麼一點感覺都沒有呢？甲長，你也沒有感覺；髮生，你也沒有感覺；氣消，也沒有感覺；面皺，也沒有感覺，你也不知道哪一天，它就變了樣了。

這是兩邊都給破了。你說是你的，也不對；說不是你的，又不對，這都不對了。那麼你說這怎麼辦？就是妄想！就是在這個地方，由妄想造成的。

則汝諸行。念念不停。名為幽隱第四妄想。

「則汝諸行，念念不停」：你的行陰，它也是念念不停的。「名為幽隱第四妄想」：這一種念念不停，不容易覺察得到的，它有微細的動相。幽隱，你不容易覺察得到的這種變化。變化密移，毫無感覺，一點感覺都沒有，這就是第四種行陰的妄想。

If your face isn't yours, how is it possible for it to become wrinkled? If you say the wrinkles don't have anything to do with you, why does your face get wrinkled? Why do those changes occur to your own body? If this isn't you, then why does your body keep changing? From your youth, you are transported into middle age. From middle age you move on to old age. From old age you go right on to death. You cannot say these things are not yours. If this isn't your body, then you are not real.

And if you insist that they are really part of you, then why aren't you aware of them? Why can't you sense them at all? Your nails and your hair are growing, but you do not perceive it happening. Your energy is waning, but you do not feel it. Your face is getting wrinkled, but you cannot detect it, nor do you know when the change took place.

This is a double refutation: If you say they belong to you, that's incorrect; but if you say they do not belong to you, that's also incorrect. And so, what is it, you ask? It's false thinking! That's their source. They are all creations of false thinking.

Sutra:

Your formations *skandha* continues in thought after thought without cease. It is the fourth kind of false thinking, which is subtle and hidden.

Commentary:

Your formations *skandha* continues in thought after thought without cease. It is the fourth kind of false thinking, which is subtle and hidden. Your formations *skandha* functions continuously, but its subtle movements are not at all easy to perceive. They are secret and obscure, and you are not aware of them at all. This is the fourth kind of false thinking, which is associated with the formations *skandha*.

Sutra:

Finally, if your pure, bright, clear, and unmoving state is permanent,

又汝精明。湛不搖處。名恒常者。於身不出。見聞覺知。若實精真。不容習妄。

「又汝精明，湛不搖處，名恒常者」：在你這個精明的時候，湛清而不搖動這個地方，這個名字如果叫它恒常的話，「於身不出」：那麼在你身上不會有「見聞覺知」。「若實精真」：假設若真是精真的話，「不容習妄」：就不會有這個習氣和妄想發生了。

何因汝等。曾於昔年。睹一奇物。經歷年歲。憶忘俱無。於後忽然。覆睹前異。記憶宛然。曾不遺失。則此精了。湛不搖中。念念受熏。有何籌算。

「何因汝等，曾於昔年，睹一奇物，經歷年歲，憶忘俱無」：有什麼原因呢？你在以前，看見一個很奇怪的東西，經歷不知道多少年歲，這個憶也沒有了，忘也沒有了。你若有個忘，說我把什麼事情給忘了，那還有個記憶呢。你現在憶忘俱無，也沒有記，也沒有忘了。「於後忽然，覆睹前異」：以後，忽然又看見以前所看過那種奇怪的東西，「記憶宛然，曾不遺失」：在這時候，你就想起來了，啊！以前怎麼樣記憶的，怎麼樣遇到這個奇怪的東西，那時候怎麼樣見的，一點都不會忘的。

「則此精了」：這個能回憶以前的這種精了，「湛不搖中」：在湛清不搖的裏邊，「念念受熏」：在這裡邊念念有這種熏習的情形，「有何籌算」：怎麼樣子算計算計呢？怎麼樣想一想啊？怎麼就已經忘了這個事情，然後再遇到這樣的事情，就會又想起來了？那麼沒有再遇到這個事情的時候，已經忘了，想不起來了；遇到了之後，又隨著就想起來了。

這是有何籌算呢？誰給記的賬呢？誰給算計的呢？由這個證明，在你八識田裡邊記得，不過你說忘了，於是乎就想不起來了。那麼你幾時再見著它，就又回憶起來。這並沒有一個人給記上賬，就是在八識田裡邊，天然地在那兒存在著。

待續

then there should be no seeing, hearing, awareness, or knowing in your body. If it is genuinely pure and true, it should not contain habits or falseness.

Commentary:

Finally, if your pure, bright, clear, and unmoving state is permanent, then there should be no seeing, hearing, awareness, or knowing in your body. At this point, when you experience a pure brilliance and your state is clear and imperturbable, if you say this is a permanent state, then the functions of seeing, hearing, awareness, and knowing should not occur in your body. **If it is genuinely pure and true, it should not contain habits or falseness.** Habits and false thinking should not arise.

Sutra:

How does it happen, then, that having seen some unusual thing in the past, you eventually forget it over time, until neither memory nor forgetfulness of it remain; but then later, upon suddenly seeing that unusual thing again, you remember it clearly from before without forgetting a single detail? How can you keep track of the permeation that goes on in thought after thought in this pure, clear, and unmoving consciousness?

Commentary:

How does it happen, then, that having seen some unusual thing in the past, you eventually forget it over time, until neither memory nor forgetfulness of it remain. What is the reason for this? You may have seen something very peculiar, but after many years, you have no memory of it and you have no forgetfulness of it either. If you're able to say that you've forgotten something, that means you still have some recollection of its occurrence. However, now there is neither memory nor forgetfulness of it.

But then later, upon suddenly seeing that unusual thing again, you remember it clearly from before without forgetting a single detail. If you suddenly see that strange thing again, you will recall how you remembered it, how you encountered it in the past and how it appeared to you then. You will not forget a single detail.

How can you keep track of the permeation that goes on in thought after thought in this pure, clear, and unmoving consciousness? In that clear and unmoving state, a kind of permeation is going on in thought after thought. How does one keep track of this? How does one recollect it? How do you explain the situation of having put something completely out of mind, only to remember it again when you encounter it again? Before seeing it again, you cannot recall it. But once you encounter it, you automatically recall it. How can this be reckoned? Who could keep these books straight? Who keeps track of this? This proves that although you have temporarily forgotten about it, your eighth consciousness remembers. That's why when you see the thing, you remember. There isn't really anyone keeping track. It's naturally stored in the eighth consciousness.

To be continued