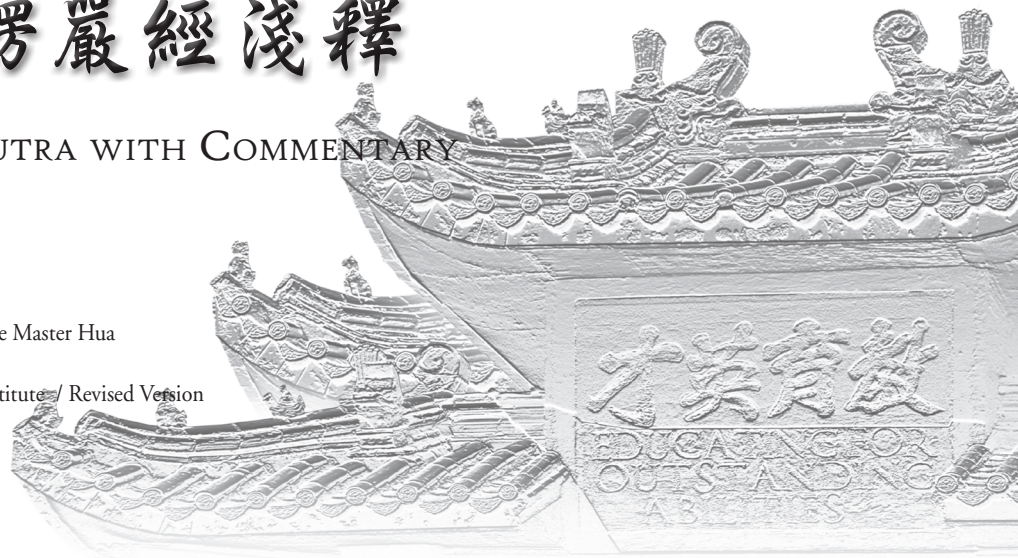


大佛頂首楞嚴經淺釋

THE SHURANGAMA SUTRA WITH COMMENTARY

【卷十】 ROLL TEN

宣化上人講 Commentary by the Venerable Master Hua
國際譯經學院記錄翻譯 / 修訂版
Translated by the International Translation Institute / Revised Version



阿難當知。此湛非真。如急流水。望如恬靜。流急不見。非是無流。若非想元。寧受妄習。

「阿難當知」：阿難，你應該知道，「此湛非真」：前邊湛不搖中，這個湛不是真的，「如急流水」：怎麼說它不是真的呢？就好像急流水，它那個水流，「望如恬靜」：你看著它好像沒有波浪似的，沒有流。可是「流急不見」：它那個水流因為沒有波浪，它流你也看不見。「非是無流」：不是沒有流，它是流，你看不見，只是它沒有波浪而已。前邊是行陰，現在是識陰，這個識陰裏邊，「若非想元」：假設不是妄想的話，「寧受妄習」：沒有妄想，就不會受妄的習氣來熏它了。

非汝六根。互用開合。此之妄想。無時得滅。

「非汝六根，互用開合」：如果不是到你六根能互用開合這種境界，這種程度，「此之妄想，無時得滅」：這個妄想，沒有時候可以滅的；除非你到六根互用的境界上，這個妄想就消滅了。

Sutra:

Ananda, you should know that this state of clarity is not real. It is like rapidly flowing water that appears to be still on the surface. Due to its speed you cannot perceive the flow, but that does not mean it is not flowing. If this were not the source of thinking, then how could one be subject to false habits?

Commentary:

Ananda, you should know that this state of clarity is not real. That still and unmoving place described above is not really still after all. Why not? It is like rapidly flowing water that appears to be still on the surface. When you look at it, it seems to have no waves and no current. Due to its speed you cannot perceive the flow, but that does not mean it is not flowing. Since there are no waves, you cannot see that the water is flowing. But that doesn't mean that there's no flow. It's flowing, but you cannot see it because there are no waves. Earlier, we discussed the formations *skandha*; now we are discussing the consciousness *skandha*. If this were not the source of thinking, then how could one be subject to false habits? If there were no false thoughts in the consciousness *skandha*, then it would not be influenced and permeated by false habits.

Sutra:

If you do not open and unite your six sense faculties so that they function interchangeably, this false thinking will never cease.

Commentary:

If you do not achieve the state where you can open and unite your six sense faculties so that they function interchangeably—if you have not reached that level of cultivation, this false thinking will never cease. Unless you attain the state in which you can use your six sense faculties interchangeably, this false thinking will never cease. It will not go away.

故汝現在。見聞覺知。中串習幾。則湛了內。罔象虛無。第五顛倒。微細精想。

「故汝現在，見聞覺知」：所以你現在這見、聞、嗅、嚐、覺、知，這種六根的知覺性裏邊，「中串習幾」：中間串合著習幾，就好像用繩串起來一樣。習，是習氣；幾，是幾微，最微細的這個地方，就是你不容易覺察得到，不容易看得見的。「則湛了內」：就在你湛了這種性內，「罔象虛無」：罔，你說它有嘛，它又沒有；象，你說它沒有嘛，它又有。這一種虛無飄渺的情形，「第五顛倒」：這就是第五種的顛倒「微細精想」：這個微細不容易覺察得到的境界。精想，這種妄想也是很細的，也是很不容易覺察到的。

阿難。是五受陰。五妄想成。

「阿難」，「是五受陰」：這五種的受陰——就是色、受、想、行、識——這五種的陰，你都有領受的這種情形。「五妄想成」：所以五種的妄想，也就發生出來了。

汝今欲知。因界淺深。惟色與空。是色邊際。惟觸及離。是受邊際。惟記與忘。是想邊際。惟滅與生。是行邊際。湛入合湛。歸識邊際。

「汝今欲知，因界淺深」：你現在想要知道五陰這種妄想，每一個陰，它的界限是淺？是深？是怎麼個樣子？它的邊際在什麼地方？我現在告訴你。「惟色與空，是色邊際」：惟色而對空，就是色的邊際。「惟觸及離，是受邊際」：這個觸塵和離，就是受的邊際。「惟記與忘，是想邊際」：惟這個記和忘，是想的邊際。「惟滅與生，是行邊際」：惟滅和生，是行的邊際。「湛入合湛」：你清淨又合清淨，「歸識邊際」：這就是歸八識的邊際。

待續

Sutra:

That's why your seeing, hearing, awareness, and knowing are presently strung together by subtle habits, so that within the profound clarity, existence and nonexistence are both unreal. This is the fifth kind of upside-down, minutely subtle thinking.

Commentary:

That's why your seeing, hearing, awareness, and knowing are presently strung together by subtle habits... The functions of your six sense faculties—seeing, hearing, smelling, tasting, tactile awareness, and knowing—are strung together by subtle habits, like beads on a string. These habits are extremely subtle and hard to detect. ...**so that within the still, profound clarity** of your nature, **existence and nonexistence are both unreal.** You may maintain that they exist, but they do not really exist. You may claim they don't exist, yet they do exist. **This kind of intangible situation is the state of the fifth kind of upside-down, minutely subtle thinking.** This kind of false thinking is also very subtle and difficult to detect.

Sutra:

Ananda, these five skandhas of reception develop with five kinds of false thinking.

Commentary:

Ananda, these five kinds of skandhas of reception—form, feeling, thinking, formations, and consciousness—develop with five kinds of false thinking. So these five kinds of false thinking are also produced.

Sutra:

You also wanted to know the depth and scope of each realm. Form and emptiness are the boundaries of form. Contact and separation are the boundaries of feeling. Remembering and forgetting are the boundaries of thinking. Destruction and production are the boundaries of formations. Deep purity entering to unite with deep purity belongs to the boundaries of consciousness.

Commentary:

You also wanted to know the depth and scope of each realm. You wanted to know whether the realm of each *skandha* was shallow or deep. What are they like? Where are their boundaries? I will tell you now. **Form and emptiness are the boundaries of form.** Form and emptiness are relative to each other, and they are the boundaries of form. **Contact with and separation** from the objects of touch **are the boundaries of feeling. Remembering and forgetting are the boundaries of thinking. Destruction and production are the boundaries of formations. Deep purity entering to unite with deep purity belongs to the boundaries of consciousness.** Purity unites with purity, and that forms the realm of the eighth consciousness.

To be continued