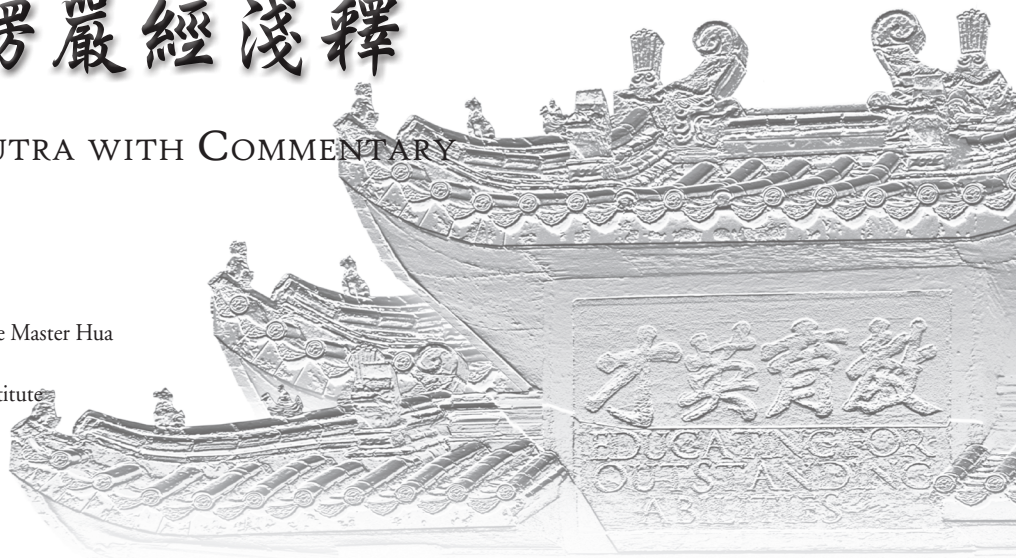


# 大佛頂首楞嚴經淺釋

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  
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此五陰元。重疊生起。生因識有。滅從色除。

「此五陰元」：這五種陰的根本，「重疊生起」：它重複而重複地疊生，生了又生，這樣地互相循環，互相幫助。「生因識有」：那麼這生就因為識才有的。「滅從色除」：滅就從色除。怎麼會滅呢？因為有色。若滅色，它就歸空，這所以滅。生，就由識生出來的；滅，就由形色而滅。

理則頓悟。乘悟併消。事非頓除。因次第盡。

「理則頓悟」：在理上來講，這個道理你很明白了，可是「乘悟併銷」：乘（同「秤」音），就是這種乘除的方法。你悟了，也沒有這個乘，也沒有悟了。理則頓悟，乘悟併消，你若明白這個理了，那麼你就連悟都消了。「事非頓除」：在理上講，你是悟了；在事相上講，你還要「因次第盡」：你要好像脫衣服似的——脫了第一層，又到第二層；然後脫第三層、第四層、第五層。你在事相上要由次第而盡——次第沒有了。這個理你是明白了，但是你還沒有修呢。還要修，才能把這五陰都破了。

**Sutra:**

At their source, these five *skandhas* arise in layers. Their arising is due to consciousness, while their cessation begins with the elimination of form.

**Commentary:**

At their source, these five *skandhas* arise in layers. The five *skandhas* are produced in layers. There is a mutual cycle, and they aid one another. **Their arising is due to consciousness, while their cessation begins with the elimination of form.** How does cessation happen? Once form is gone, then the *skandhas* will become empty. They arise from consciousness, and their cessation begins when form is eliminated.

**Sutra:**

You may have a sudden awakening to the principle, at which point they all simultaneously vanish. But in terms of the specifics, they are eliminated not all at once, but in sequence.

**Commentary:**

You may have a sudden awakening to the principle, at which point they all simultaneously vanish. You understand the principle very clearly. Once you have awakened, the methods of cultivation you have used cease to exist, and the notion of awakening is also gone. If you understand the principle, then even the idea of awakening is gone. **But in terms of the specifics, they are eliminated not all at once, but in sequence.** On the noumenal level, you have become enlightened. But at the level of phenomena, elimination takes place in sequence. It's like taking off clothing. You have to first take off the first layer, and then the second layer, the third layer, the fourth layer, the fifth layer. In terms of specifics, you have to eliminate them in sequence. Having understood the principle, you still have to cultivate at a practical level. Only through actual cultivation can you break through all five *skandhas*.

我已示汝。劫波巾結。何所不明。再此詢問。

「我已示汝」：我以前已經告訴過你，「劫波巾結」：我用那個巾結了六個結。「何所不明，再此詢問」：你怎麼還不明白呢？還來這麼向我多問，又這麼囉囉嗦嗦的。

汝應將此。妄想根元。心得開通。傳示將來。末法之中。諸修行者。令識虛妄。深厭自生。知有涅槃。不戀三界。

「汝應將此」：阿難，你應該將這種的「妄想根元」：這個妄想生出來的根本來源，「心得開通」：令一切的眾生都明白、了悟這個道理。「傳示將來，末法之中，諸修行者」：你再把這個道理，傳給將來末法的時候，這一切修道的人。「令識虛妄，深厭自生」：令他知道這虛妄的妄想，是自己生出來的，令他很明白、很了悟，知道這種妄想的來源和它的脈絡，而生一種厭惡的心。「知有涅槃，不戀三界」：令一切的眾生知道有涅槃可證，不留戀欲界、色界、無色界這三界火宅了。

「三界無安，猶如火宅」：蓮池大師是中國很有名的一位法師，他出家了，還總想回家看看他太太。左一次、右一次，看了很多次。他太太是一個很聰明的人，一想自己的丈夫出家也不修行，還有這一種的情愛放不下，老回到家裏來，這不是一個好辦法。於是乎她就在進門的地方，挖了一個坑，上邊用蓆子之類的東西遮上。這個坑裏邊放的什麼呢？就放它一些個火。那麼蓮池大師有一次又回來了，一邁步，就掉進這個火坑裏了，他說：「啊！妳這兒怎麼弄個火坑呢？」他太太說：「你知道是火坑，為什麼你還回來？」這一句話，他開悟了，以後再也不回來了。

這也就表示三界無安，猶如火宅。欲界、色界、無色界這三界都不是安樂的地方，就好像火宅那麼樣子。

待續

*Sutra:*

**I have already shown you the knots tied in the *karpasa* cloth. What is it that you do not understand, that causes you to ask about it again?**

*Commentary:*

**I have already shown you the knots tied in the *karpasa* cloth.** I tied six knots in the cloth. **What is it that you do not understand, that causes you to ask about it again?** Why is it that you still don't understand? Why are you asking me about it all over again? You're belaboring the point.

*Sutra:*

**You should gain a thorough understanding of the origin of this false thinking and then transmit your understanding to cultivators in the future Dharma-ending Age. Let them recognize this falseness and naturally give rise to deep disdain for it. Let them know of Nirvana so that they will not linger in the Triple Realm.**

*Commentary:*

Ananda, **you should find and gain a thorough understanding of the origin of this false thinking and then transmit your understanding to cultivators in the future Dharma-ending Age.** Enable all living beings to thoroughly understand this principle. Transmit this principle to those in the Dharma-ending Age. **Let them recognize this falseness and naturally give rise to deep disdain for it.** Cause all those cultivators to know that the falseness of false thinking comes from themselves. Let them clearly understand its source and pattern, so that they become disgusted with it. **Let them know of Nirvana.** When living beings know that they are capable of realizing Nirvana, **they will not want to linger in the Triple Realm.** They will not wish to remain in the burning house of the Three Realms—the Desire Realm, the Form Realm, and the Formless Realm.

“There is no peace in the Three Realms. They are like a house on fire.” Great Master Lian Chi (Lotus Pond) was an eminent Dharma Master in China. After he had left the home-life, he was always thinking about going home to see his wife. He did, in fact, go back again and again to see her. His wife was a very intelligent person; however, and she thought over the situation. Her husband had left home, but he wasn't cultivating. He still held on to emotional love and could not put it down. He kept coming home, and that really wasn't the way to do it. So she dug a big pit right in front of the door to her house, and covered it with a mat. Inside the pit she built a small fire. The next time Great Master Lian Chi came back home, he stepped into the trap and fell into the burning pit. “What are you doing—building a pit of fire right here?” he cried. His wife replied, “If you know it's a pit of fire, why do you keep coming back?”

Hearing that one sentence, he became liberated and never went home again. That illustrates the saying, “There is no peace in the Three Realms. They are like a house on fire.” The Desire Realm, the Form Realm, and the Formless Realm are not pleasant or safe places. Rather, they are like a burning house.

待續