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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷九】ROLL NINE

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

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一者是人。心計生元。流用不息。計過未者。名為有邊。計相續心。名為無邊。

這四種的分位，第一種就是三際的分位。什麼叫三際呢？三際就是過去、現在、未來，過去際、現在際、未來際，這叫三際。「三際求心心不有」，要在三際求這個心，是沒有的。因為過去心不可得，現在心不可得，未來心不可得。

為什麼呢？你說這個過去，什麼是過去？過去的已經過去了，既然已經過去了，所以過去心不可得。現在，現在的遷流不停。你說這個是現在，哦！這個又過去了；你又說這個是現在，這個又過去了。現在不停，那麼你現在心在什麼地方？未來心，這未來的還沒有來呢！沒有來的也是沒有呀！所以這「三際求心心不有」，心沒有了；「心不有處妄原無」，心既然都沒有了，哪個地方還有個妄想呢？

你若會得這種的道理，根本就沒有；在如來藏性上，什麼也沒有的。現在不過是這修道的人，生出一種執著。什麼執著呢？計有計無，他不是說有，就是說無，所謂有邊論、無邊論。

「一者是人計生元」：這個人

Sutra:

First, this person speculates that the origin of life flows and functions ceaselessly. He judges that the past and the future are finite and that the continuity of the mind is infinite.

Commentary:

The first of the four distinctions regards the three periods of time—the past, the present, and the future. It's said, "You may search for the mind in the three periods of time, but the mind is not there." The mind of the past cannot be obtained, the mind of the present cannot be obtained, and the mind of the future cannot be obtained. Why not? Let's consider the past. What is the past? The past has already gone by, so the mind of the past cannot be obtained. As for the present, it never stops. Right now, you say this is the present, but it has already become the past. If you then say this is the present, it too has passed. The present never stays fixed, so where is your present mind? What about the future mind? The future has not come yet. Since it hasn't arrived, it doesn't exist, either. Therefore,

You may search for the mind in the three periods of time,
but it is not there.

Where there is no mind, false conditions do not exist.

Since even the mind is gone, where could there be any false thoughts? If you can understand this principle, you will find that there actually aren't any! In the Treasury of the Tathagata, there is nothing at all.

This cultivator, however, has developed an attachment. What is he attached to? The ideas of finite and infinite. He says things are either finite or infinite, setting up so-called "theories" of what is finite and infinite. **First, this person speculates that the origin of life flows and functions ceaselessly.** In the state of the formations *skandha*, he conjectures that the origin of the twelve categories of living beings flows and functions without interruption. This ceaseless flowing and functioning is a manifestation of the formations *skandha*.



在心裏就算計了，算計什麼呢？在行陰這個情形上，他算計這十二類眾生的本元，「流用不息」：他說這個本元流用不息，不停止。這個流用不息也就是行陰的表現。

「計過未者，名為有邊」：在這個時候他就計算了，說過去和未來這兩種？過去際、未來際，過去有邊，未來也有邊，他說這是有邊。他這種的論，根本就是不合理的，根本就沒有這個道理。過去、未來怎麼就有邊呢？沒有邊的。他就認為有邊了。

他以他這種的妄計、妄執，就計說這是有邊。這個腦筋不清楚的人，也就是沒有智慧的這個人，他修道修到想陰破了，行陰上他就迷失正路了；迷失正路，所以就計有計無。「計相續心」：他說現在心，現在現在的相續不斷。相續不斷，就「名為無邊」：因為它不斷，就無量無邊，沒有邊際。它不斷，這叫無邊。

二者是人。觀八萬劫。則見眾生。八萬劫前。寂無聞見。無聞見處。名為無邊。有眾生處。名為有邊。

第二個分位是什麼呢？是見聞的分位。他以這個能見、能聞的，做一個邊；不能見聞的，又是一邊。所以又落兩邊了，兩邊都不是中道。

「二者是人觀八萬劫」：他一靜坐，這種定力一觀察，可以觀察到八萬大劫這麼長的時間，「則見眾生」：他就看見這所有的十二類眾生，在「八萬劫前，寂無聞見」：在八萬大劫以內，他看得清清楚楚的，看見眾生頭出頭沒，看見眾生生生死死。可是超過八萬大劫，他就看不見了，就不見不聞了。

「無聞見處」：在不見不聞的時候，在這個看不見的地方，「名為無邊」：他就給它起個名字，說這就叫無邊，沒有邊了。「有眾生處」：在能看見有眾生的這個地方，「名為有邊」：他就說這就是有邊。這是又落於二邊，他又到著無、著有上。著無，就落到空上；著有，就落到色上。這一個著空，一個著色，所以都不合乎中道。因為這樣子，所以佛批評他是外道。

At that time, **he judges that the past and the future are finite.** He says that the past and the future are both bounded, but that's nonsense. How could the past and the future be finite? Based on his false speculations and attachments, he says that they are finite, but in fact, they are infinite. In the course of cultivation, his mind has become muddled, and he has no wisdom. Having broken through the thinking *skandha*, he gets confused and strays off the proper path in the formations *skandha*. That's why he makes conjectures of the finite and the infinite. **And he reckons that the continuity of the mind is infinite.** He says, "This present mind continues without interruption in the present. It has no limit or boundary, and is infinite."

Sutra:

Second, as this person contemplates an interval of eighty thousand eons, he can see living beings; but earlier than eighty thousand eons is a time of stillness in which he cannot hear or see anything. He regards as infinite that time in which nothing is heard or seen, and as finite that interval in which living beings are seen to exist.

Commentary:

What is the second distinction? It is the distinction of what he can see and hear and what he cannot see and hear. He takes what he can see and hear as one side, and what he cannot see and hear as the other side, so he falls into duality again. Neither side is the Middle Way.

Second, as this person contemplates an interval of eighty thousand eons, he can see living beings. When he sits in meditation, his *samadhi* allows him to contemplate an interval as long as eighty thousand great eons, and he can perceive all the twelve categories of beings within that time. **But earlier than eighty thousand eons is a time of stillness in which he cannot hear or see anything.** He can see with extreme clarity the events within the interval of eighty thousand eons. He can see beings undergoing endless rounds of birth and death. But he cannot see or hear what is happening outside of that interval.

He regards as infinite and unbounded that time in which nothing is heard or seen, and as finite and bounded that interval in which living beings are seen to exist. He falls into duality again, becoming attached to existence and nonexistence. Attaching to nonexistence means clinging to emptiness. Attaching to existence means clinging to forms. Neither accords with the Middle Way. Therefore the Buddha criticizes such a person for following an external sect.