



# 大佛頂首楞嚴經淺釋

## THE SHURANGAMA SUTRA WITH COMMENTARY

### 【卷九】ROLL NINE

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

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三者是人。計我遍知。得無邊性。彼一切人。現我知中。我曾不知。彼之知性。名彼不得。無邊之心。但有邊性。

「三者是人計我遍知，得無邊性」：第三種的分位，就是彼我的分位。彼，就是眾生；我，就是修道這個人他自己的一種執著。他又生了一種妄計、妄執。他說，我覺得自己有這一種遍知的智慧，什麼叫遍知呢？遍知就是無所不知，所以這其中就得到一個無邊性。他說，「彼一切人現我知中」：彼一切的眾生，都在我這個智慧裏頭包括著。

「我曾不知」：我可是不知道「彼之知性」：我不知道眾生他那個知性，「名彼不得無邊之心」：這個就叫眾生沒有得到這無邊的心，他自己得到這無邊的心了。因為他不知道彼那個知性，所以他說對方不得這個無邊之心了，沒有這個無邊的智慧。「但有邊性」：只是在有邊的那一個地方，叫有邊性。這是彼我的分位。

四者是人。窮行陰空。以其所見。心路籌度。一切眾生。一身之中。計其咸皆半生半滅。明其世界。一切所有。一半

Sutra:

**Third, this person speculates that his own pervasive knowledge is infinite and that all other people appear within his awareness. And yet, since he himself has never perceived the nature of their awareness, he says they have not obtained an infinite mind, but have only a finite one.**

Commentary:

**Third, this person speculates that his own pervasive knowledge is infinite.** The third distinction is the distinction between self and others. “Others” refers to living beings, and “self” refers to the cultivator himself. He makes yet another false speculation and becomes attached to it. He says, “I feel that I possess the wisdom of pervasive knowledge.” What is meant by pervasive knowledge? Pervasive knowledge means there is nothing that is not known; therefore, it has the quality of being infinite.

**And he says that all other people, all living beings, appear within his awareness.** They are all contained within his wisdom.

**And yet, since he himself has never perceived the nature of their awareness, he says they have not obtained an infinite mind, but have only a finite one.** Living beings have not obtained a boundless mind, but he himself has. Because he does not know the nature of their knowledge, he says that they have not obtained a boundless mind and do not have boundless wisdom, but have only a bounded wisdom. That is the distinction of self and others.

Sutra:

**Fourth, this person thoroughly investigates the formations skandha to the point that it becomes empty. Based on what he sees, in his mind he speculates that each and every living being, in its given body, is half living and half dead. From this he concludes that everything in the world is half finite and half infinite.**

Commentary:



有邊。一半無邊。

「四者是人窮行陰空」：第四種的分位是什麼呢？就是生滅，以生滅為分位。他研究行陰，研究到極點，研究空了。「以其所見」：以他所研究的這種見解，「心路籌度」：因為是在他心裏研究的，所以說心路籌度。他就這麼想了，這也就是一個計。籌度什麼呢？「一切眾生，一身之中，計其咸皆半生半滅」：他又生出一種妄計、妄執來了。他說，所有十二類的眾生，在一個身裏邊，就有一半是生，一半是滅。那麼眾生是這樣子的，「明其世界，一切所有」：乃至於一切世界，一切所有都是「一半有邊，一半無邊」：一半就在有邊，一半就在無邊。那個生就是在有邊，那個滅就是在無邊。他又這麼樣算計，越跑越遠了。

由此計度。有邊無邊。墮落外道。惑菩提性。是則名為。第四外道。立有邊論。

「由此計度」：由前邊這四種的計度，計度什麼？計度「有邊無邊」：不是有邊，就是無邊；不是無邊，又是有邊，就這樣來回跑。總而言之，他不住到中道上，一個太過，一個就是不及；一個跑得很遠，一個還沒有邁步呢！「墮落外道」：所以就墮落到外道裏邊。這個外道為什麼叫外道呢？他就是一個太過，一個不及；太過也不是中道，不及又不是中道。修行就要修中道，佛就講中道了義，不落於空，又不落於有。你若偏到空上，或偏到有上，這都落於二邊了。現在這都是二邊，所以叫外道。「惑菩提性」：他就對於菩提真性不認識了，迷惑了。「是則名為第四外道」：這個就給它取名字叫第四種的外道，「立有邊論」。

**Fourth, this person thoroughly investigates the formations skandha to the point that it becomes empty.** What is the fourth distinction? It is that of the living and the dead. He examines the formations skandha to the utmost extent, until it becomes empty. **Based on what he sees** and understands from his investigations, **in his mind he speculates that each and every living being, in its given body, is half living and half dead.** This is another false speculation and false attachment. He sees any given living being's body as half living and half dead. Since living beings are like that, he draws conclusions about the whole world. **From this he concludes that everything in the world is half finite and half infinite.** Life is on the side of the finite, and death is on the side of the infinite. That's his conjecture. The more he runs, the farther away he gets.

Sutra:

**Because of these speculations about the finite and the infinite, he will fall into externalism and become confused about the Bodhi nature. This is the fourth external teaching, which postulates finiteness.**

Commentary:

**Because of these four speculations about the finite and the infinite...**What does he conjecture? If it's not finite, then it's infinite. If it's not infinite, then it's finite. He keeps going back and forth like this, and generally does not stay on the Middle Way. He either goes too far or does not go far enough. Either he runs far away, or he doesn't even take a single step. Therefore, **he will** lose proper and pervasive knowledge and **fall into externalism.** External teachings either go too far, or else they don't go far enough. Neither going too far nor coming up short is the Middle Way. We should cultivate the Middle Way. The Buddha spoke of the ultimate truth of the Middle Way as neither falling into emptiness nor falling into existence. If you lean to the side of emptiness or the side of existence, then you fall into duality. It's called an external teaching because there are two sides. **And he will become confused about the true Bodhi nature.** He does not recognize Bodhi. **This is the fourth external teaching, which postulates finiteness.**