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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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二者是人。諦觀其心。互互無處。因無得證。有人來問。惟答一字。但言其無。除無之餘。無所言說。

這個就是因為他只知無了，所以就亂講。無論是有，他也說「無」；無，他也說「無」。你問他什麼，他就「無」；你再問他什麼，他還是「無」。無、無、無，就是說這一個字，第二個字他不講。

「二者」，「是人諦觀其心」：他觀察自己的心，「互互無處」：在這十二類的眾生裏邊，他覺得行陰這個心，互相都沒有。在他看見這個沒有的地方，他就「因無得證」：他覺得因這個「無」字，他得到智慧了。其實他不明白，這就叫矯枉過正，根本沒有道理的。他自己就執著這是無，互互都無，互互無處，他就覺得他開悟了。開什麼悟？悟這個「無」字了。

「有人來問」：譬如有人來請問法，一看他是個老修行，一天到晚也不講話，在那個地方閉目養神，甚至也不吃飯，就吃點香蕉之類的。一般人以為這是個世間的聖僧了，於是乎就來向他問法，他也就裝模作樣、裝腔作勢的，這麼就答了，「惟答一字」：就答一個字，這一個字就是一字禪。這一般人也不明白他說的道理是什麼道理，所以就給它

Sutra:

Second, this person attentively contemplates his mind and finds that everything is nonexistent. He has a realization based on nonexistence. When anyone comes to ask him questions, he replies with only one word. He only says “no.” Aside from saying “no,” he does not speak.

Commentary:

The person only knows about nothingness, so he talks in a crazy way. He denies the existence of everything. No matter what you ask him, he says “no.” That’s the only word he says. **Second, this person attentively contemplates and examines his mind and finds that everything is nonexistent.** Among the twelve categories of living beings, he feels that in the mind of the formations skandha, everything is gone. At the point where he sees nothing, **he has a realization based on nonexistence.** He thinks that he has attained wisdom based on “nonexistence.” Actually, he doesn’t understand. He has gone too far overboard, and his views are completely irrational. He develops an attachment to the idea of “nonexistence” and thinks he’s enlightened. What did he enlighten to? The word “no.”

So when anyone comes to ask him questions, he replies with only one word. People think he must be a seasoned cultivator, because he keeps his eyes shut and nurtures his spirit, not saying a word all day long. He eats nothing except a few bananas. Thinking that he is a sage, they request the Dharma from him. When they do, he really knows how to put on an act by giving one-word replies. This tactic is called “One-Word Chan.” People call it that because they don’t understand what he’s talking about. No matter what you ask him, **he only says “no.”**

取名叫「一字禪」。無論你問他什麼道理，「但言其無」：他就說：「無」。

你再問他：「我怎麼樣修行？」「無」。「我念佛不念佛？」「無」。「我持律受戒好不好呀？」「無」。什麼都是「無」。啊！他這個「無」字，這一套「無」，把你弄得也朦朧轉向的，東西南北也找不著了，也就是遺失章句了。你也不知道，盡想：「他說的無，什麼道理呢？什麼無？無什麼呢？」於是就周圍找，也找不著東西。啊！真是無了。

「除無之餘，無所言說」：無論你再問他一個問題、十個問題、百個問題、千個問題、萬個問題，他都是一字「無」，就答你一個「無」字。所以你這個問的人，就想：「啊！他講的這個禪理太高了，我們都不明白了。」

三者是人。諦觀其心。各各有處。因有得證。有人來問。惟答一字。但言其是。除是之餘。無所言說。

「三者是人」：這是第三種矯亂的顛倒，矯亂的虛論。這個人「諦觀其心」：他也觀看自己的心，看這十二類的眾生，「各各有處」：各各都有生有死的這個「有」處，「因有得證」：因這個有，他就覺得他證果了。其實呢，他不是證果，經上這麼說，是形容他這種錯誤。他看一切眾生都有，他就：「啊！都有了。」他看見這個道理，他就認為他開悟了、證果了。哈！

「有人來問」：有人來問他，「惟答一字」：無論問什麼法，他就答一個字。「但言其是」：他說什麼呢？說「是」。你問他：「我出家做和尚好不好啊？」「是」。「我受五戒好不好？」「是」。「我應該做什麼好？」「是」。無論問他什麼，他就答一個「是」字。

☞ 待續

“How should I cultivate?” you ask.

“No.”

“Should I recite the Buddha’s name?”

“No.”

“Do you think it would be a good idea to observe the moral rules and receive the precepts?”

“No.”

His continual response of “no” bewilders you and you forget what you were going to say. You wonder, “What does he mean by ‘no’? No what?” You can’t figure it out, but then it finally hits you, “Oh! There really is nothing. It’s truly nothing.” **Aside from saying “no,” he does not speak.** You may ask him one question, ten questions, a hundred, a thousand, or ten thousand questions, but he will always answer “no.” Then you think, “The Chan principles he’s talking about must be too lofty; that’s why we can’t understand them.”

L3 The sophistry of only “yes.”

Sutra:

Third, this person attentively contemplates his mind and finds that everything is existent. He has a realization based on existence. When anyone comes to ask him questions, he replies with only one word. He only says “yes.” Aside from saying “yes,” he does not speak.

Commentary:

In the **third** kind of false sophistry, **this person attentively contemplates his mind and finds that everything is existent.** He looks into his mind and sees that the twelve categories of living beings all undergo birth and death in this place of existence. **He has a realization based on existence.** Actually, he has not realized any fruition. The Sutra only says that in order to describe his mistake: He contemplates living beings and says, “Ah! They all exist.” Perceiving this principle, he thinks he has become enlightened and has realized the fruition.

When anyone comes to ask him questions, he replies with only one word. No matter what Dharma he is asked about, he only says “yes.”

“Would it be a good idea for me to leave the home-life and become a monk?” you ask him.

“Yes.”

“Would it be good for me to take the five precepts?”

“Yes.”

“What would be the best thing for me to do?”

“Yes.”

☞ To be continued