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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷九】ROLL NINE

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA
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由此計度。矯亂虛無。墮落外道。惑菩提性。是則名為。第五外道。四顛倒性不死矯亂。遍計虛論。

「由此計度，矯亂虛無」：因為上邊這四種矯亂的虛無，這種虛無飄渺的道理，講得無有是處，講這個沒有真實的道理，「墮落外道」：所以就墮落外道。為什麼叫他外道？就因為他那個理論不正確，邪知邪見，所講的道理，都不是究竟、不是徹底的。「惑菩提性」：那麼就把這個真正的菩提覺道給迷住了，給遮蓋住了。

「是則名為。第五外道四顛倒性」：這就叫第五種外道四種的顛倒性，就是前邊那四種。

第一種就說他亦生亦滅、亦有亦無、亦增亦減。第二種，你無論問他什麼法，他就用一個「無」字來答覆你，一天到晚，旁的字他不說，就說無、無、無。有人和他一講什麼話，他就說「無」。你千問萬問，他就是無、無、無，千無萬無。第三種就是那個「是」、「是」，你無論說什麼，他都說「是」。

你說：「我可不可以做賊？」他說：「是」
「我可不可以受戒？」「是」
「我可不可以吃屎？」「是」
「可不可以喝尿？」「是」
「你可不可以死？」「是」
「可不可以在這個世界上活著？」「是」

Sutra:

Because of these speculations, which are empty sophistries, he will fall into externalism and become confused about the Bodhi nature. This is the fifth external teaching, which postulates four distorted, false theories that are total speculation based on the sophistry of immortality.

Commentary:

Because of these four theories or speculations, which are empty sophistries... His theories are impossible imaginings. The things he says simply cannot be. There is no truth in his doctrines. For that reason, **he will fall into externalism.** Why is it called an external teaching? Because the principles in it are improper. His knowledge and views are wrong, so the principles he expounds are not ultimate. They don't get to the bottom of things. **And he will become confused about the Bodhi nature.** He doesn't know the true path to enlightenment. The genuine path of Bodhi is not clear to him. **This is the fifth external teaching, which postulates four distorted, false theories that are total speculation based on the sophistry of immortality.**

In the first theory, he says that he is both alive and dead, both existent and nonexistent, both increasing and decreasing.

In the second case, he answers all questions with the word "no." He says "No, no, no" all day long, never saying any other word. No matter what anyone says to him, he just says "no." If you ask a thousand or ten thousand questions, you'll get that many replies of "no."

In the third case, he says "yes" to everything.

"Can I be a thief?" you ask. "Yes."

"Can I take the precepts?" "Yes."

"Is it all right to eat excrement?" "Yes."

"Is it all right to drink urine?" "Yes."

無論你講什麼，他都「是」，也是千是萬是，千萬都是「是」。沒有一個不「是」，他這個「是」就是有。什麼都是有，一切一切都是，這是第三種。

第四種就是現在講的這一個，他又說亦有亦無，有就是無，無又不是有，究竟這是個什麼道理？他就講這種道理——這四種矯亂的性，不清楚、顛倒性、矯亂，「不死矯亂」：他這個道理講得是矯亂、不清楚。

「遍計虛論」：他遍計虛無。以前講過遍計執性、依他起性、圓成實性，這種道理不知道大家明不明白？什麼是遍計執性呢？就是好像晚間，沒有什麼月光，在地上有一條繩，你看見這一條繩，本來這是一條繩，但是你懷疑，「噢！這是不是一條蛇？」這就叫遍計執性。根本不是蛇，它是一條繩，你就妄加計度，說它是一條蛇。

又好像晚間，看見一棵樹的黑影，或者一株花的黑影，沒有月光，你出去，突然間見這麼一個黑影，「噢！這是個鬼吧？」本來是一棵樹，或者一株花，或者一塊木板，你看了就「噢！這是個鬼呀？」就害怕了。

或者晚間看見一隻狗，你就「噢！這是不是狼呀？是不是老虎呀？」就生出這種遍計執性。結果你看清楚了，噢！這原來是隻狗啊！不是狼，也不是老虎。這原來是隻狗，這就是依他起性。因為你依照這狗，你就生出一個遍計執性。原來是隻狗，那狗是個什麼呢？狗就是一般的畜生，因為你有遍計執性，就以爲牠是狼、是虎啊，或者是個什麼妖怪。那花草樹木，也都是這樣的。

那麼這條繩，你以爲是蛇，你看清楚了，原來是一條繩，這就叫依他起性。這條繩是什麼做的呢？是麻做的，這麻就叫圓成實性。怎麼叫依他起性？麻可以造一條繩，這叫依他起性。依著圓成實性而起這個依他起性；這依他起性，然後你看不清楚，認不明，就生了一種遍計執性。現在這個外道，他也根本不是這樣子，他就生出一種遍計執的虛論。

“Can you die?” “Yes.”

“Can you go on living in this world?” “Yes.”

No matter what you say, he says “yes,” a thousand or ten thousand times. There is nothing that is not a “yes.” His “yes” signifies existence—everything exists.

In the fourth case, which is the one under discussion right now, he says that existence implies nonexistence, but that nonexistence does not imply existence. Ultimately, what kind of principle is that? It's the kind of principle that he expounds—these four distorted theories based on the sophistry of immortality. His theories are incoherent and unclear.

They are total speculation, with no reality to them. In the past I explained (1) The Nature That Is Totally Speculation and Attachment, (2) The Nature That Arises Dependent on Something Else, and (3) The Perfectly Accomplished Real Nature. I don't know if everyone is clear about the principle.

What is the Nature That Is Totally Speculation and Attachment? Suppose you see a rope lying on the ground on a night when there isn't much moonlight. You may think, “Oh, is it a snake?” That's the Nature That Is Totally Speculation and Attachment. Actually, it's a rope, but you make the false judgment that it is a snake. Suppose you see the silhouette of a tree or a plant on a moonless night, and you think, “Oh, could that be a ghost?” and you get scared.

Maybe at night you see a dog, and you think, “Oh, is that a wolf or a tiger?” That's the Nature That Is Totally Speculation and Attachment at work. When you get a better look, you realize that it's just a dog, not a wolf or a tiger. That's The Nature That Arises Dependent on Something Else. Based on the dog, your Nature That Is Totally Speculation and Attachment comes into being. It is really a dog. What is a dog? It is an animal. Because you have the Nature That Is Totally Speculation and Attachment, you mistake it for a wolf, a tiger, or some sort of strange creature. The same thing happens when you see a plant.

You thought that rope was a snake, but when you get a better look, you see that it's only a rope. The rope is called the Nature That Arises Dependent on Something Else. What is the Nature That Arises Dependent on Something Else? Well, what is the rope made from? It's made from hemp. The hemp is called the Perfectly Accomplished Real Nature. Hemp can be made into a rope, and that is the Nature That Arises Dependent on Something Else. Based on the Perfectly Accomplished Real Nature, the Nature That Arises Dependent on Something Else comes into being. Then when you do not see and recognize it clearly, the Nature That Is Totally Speculation and Attachment comes into being. Here the follower of this external teaching is the same. What he says isn't the way things really are. He comes up with these false theories that are totally based on speculation and attachment.