

# 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

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

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從此或計。畢竟煩惱。畢竟菩提。兩性並驅。各不相觸。

「從此或計」：從這四四一十六相，他看色、受、想、行這四陰，各有四相，這地、水、火、風和色、受、想、行，每一個有四相。所以從這個地方，他或者就計度，「畢竟煩惱，畢竟菩提」：他說煩惱永遠是煩惱，菩提也永遠是菩提；煩惱即菩提，這是不對的。「兩性並驅」：這兩種性是並行不悖的。並驅就是並行，並行而不相悖的。「各不相觸」：就是並行而不相悖，它們兩個是合作的。根本這是不對的，根本就沒有這個道理，他就這樣講，為什麼他這樣講？就因為他惑菩提性了。

由此計度。死後有故。墮落外道。惑菩提性。是則名為。第六外道。立五陰中。死後有相。心顛倒論。

「由此計度」：由前邊色、受、想、行這四陰，四四變成十六相，他這樣計度，就說「死後有故」：死後是有形相的。「墮落外道」：所以他就墮落到外道裏頭了，「惑菩提性」：也是迷惑了他本有的菩提覺性。

「是則名為第六外道」：這一種的人就給他取名字叫第六種的外道。「立五陰

*Sutra:*

Then he may speculate that afflictions are always afflictions, and Bodhi is always Bodhi, and the two exist side by side without contradicting each other.

*Commentary:*

Four times four makes sixteen ways in which forms can exist. He sees that the four theories can be applied to each of the four *skandhas* of form, feeling, thinking and formations, or to the four elements of earth, water, fire and air. **Then he may speculate that afflictions are always afflictions, and Bodhi is always Bodhi.** He says that afflictions are afflictions forever, and Bodhi is Bodhi forever, and that the statement, "Afflictions are simply Bodhi" is wrong. **And the two exist side by side without contradicting each other.** He claims that these two function side by side without disrupting each other, that they are mutually cooperative. But this idea is fundamentally wrong. It's basically impossible. Why does he talk like this then? Because he is confused about Bodhi.

*Sutra:*

Because of these speculations about what exists after death, he will fall into externalism and become confused about the Bodhi nature. **This is the sixth external teaching, which postulates confused theories of the existence of forms after death in the realm of the five *skandhas*.**

*Commentary:*

The four *skandhas* of form, feeling, thinking, and formations are multiplied by four to generate sixteen cases for the existence of forms. He says that forms exist after death, and so **because of**

中」：在這五陰裏頭，這說是五陰，實際上就是四陰，這只是舉五陰的名字。就在色、受、想、行裏邊，沒有識，「死後有相」：他說人死後還有形相的。「心顛倒論」：這個心顛倒不正常，他立這種論。

又三摩中。諸善男子。堅凝正心。魔不得便。窮生類本。觀彼幽清。常擾動元。於先除滅。色受想中。生計度者。是人墜入。死後無相。發心顛倒。

「又三摩中，諸善男子」：又修這種定力的這一些人，「堅凝正心，魔不得便」：有這一種堅固的定力，又有智慧，所以魔就不得便。但是他這個智慧，不是究竟的智慧，不是真正的智慧，不過魔王是沒他法子。但是他那自心魔，還不能降伏，「窮生類本」：窮一切十二類眾生的根本，「觀彼幽清」：他觀看一切眾生幽隱而清輕的這種根性，「常擾動元」：在這個裏邊有微細的動相，「於先除滅色受想中」：在先前除滅的這色受想三陰裏邊，「生計度者」：他又生出計度來了。「是人墜入」，「死後無相，發心顛倒」：這個人會墮入死後無相，他就說死後無相、發心顛倒這種的論議。



these speculations about what exists after death, he will fall into externalism and become confused about the Bodhi nature, his inherent enlightened nature.

This is the sixth external teaching, which postulates confused theories of the existence of forms after death in the realm of the five *skandhas*. “The five *skandhas*” here actually refers only to the four *skandhas* of form, feeling, thinking, and formations, and not to consciousness. He says that after people die, they continue to have form and appearance. In his disoriented state of mind, he invents this kind of theory.

#### *Sutra:*

Further, in his practice of *samadhi*, the good person’s mind is firm, unmoving, and proper, and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on the *skandhas* of form, feeling, and thinking, which have already ended, he could fall into error with the confused idea that forms do not exist after death.

#### *Commentary:*

Further, in his practice of *samadhi*, the good person’s mind is firm, unmoving, and proper. This refers to any person who cultivates *samadhi* power. He has solid *samadhi* and wisdom, and can no longer be disturbed by demons. Although his wisdom is not ultimate and true wisdom, the demon kings cannot do anything to him. However, he is not yet able to subdue the demons of his own mind. He can thoroughly investigate the origin of all twelve categories of living beings and contemplate the source of the subtle, fleeting, and constant fluctuation. He looks into the fundamental nature of all living beings, which is elusive, light and ephemeral and characterized by subtle movements. But if he begins to speculate on the three *skandhas* of form, feeling, and thinking, which have already ended, he could fall into error with the confused idea that forms do not exist after death. He says that there is no existence after death. That’s the kind of upside-down theory that he comes up with.