

# 大佛頂首楞嚴經淺釋

## THE SHURANGAMA SUTRA WITH COMMENTARY

### 【卷十】ROLL TEN

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

修訂版 REVISED VERSION

見其色滅。形無所因。觀其想滅。心無所繫。知其受滅。無復連綴。陰性銷散。縱有生理。而無受想。與草木同。

「見其色滅」：見到這個色陰滅了，「形無所因」：他這個身形無所寄託了。「觀其想滅，心無所繫」：觀這個想陰滅了，想陰沒有了、破了，這個心也無所繫了，也沒有什麼地方可以掛著這個心了，妄想也都沒有了。「知其受滅，無復連綴」：知道這個受陰滅了，和外面就沒有什麼連綴了，也沒有什麼聯繫，沒有什麼聯絡了。「陰性銷散」：色、受、想這三種的陰性都銷散了。「縱有生理」：縱然有少少的生理，就是有這個行陰，「而無受想」：也沒有受，也沒有想了。「與草木同」：因為沒有受，也沒有想了，他覺得自己和草木是一樣了。

此質現前。猶不可得。死後云何。更有諸相。因之勘校。死後相無。如是循環。有八無相。

「此質現前猶不可得」：他說現前這個色心。這個質，不是單單指的色，也指

*Sutra:*

Seeing that his form is gone, his physical shape seems to lack a cause. As he contemplates the absence of thought, there is nothing to which his mind can become attached. Knowing that his feelings are gone, he has no further involvements. Those *skandhas* have vanished. Although there is still some coming into being, there is no feeling or thought, and he concludes that he is like grass or wood.

*Commentary:*

Seeing that his form *skandha* is gone, his physical shape seems to lack a cause. His body has no support. It's been given away. As he contemplates the absence of thought, there is nothing to which his mind can become attached. He has broken through the thinking *skandha*, and it is gone. There is no place left for his mind to get hung up. He has no more false thinking. Knowing that his feelings are gone—that his feeling *skandha* is gone, he has no further involvements with external conditions. Those three *skandhas* of form, feeling, and thinking have vanished. Although there is still some very small trace of coming into being, that is, although the formations *skandha* still exists, there is no feeling or thought, and he concludes that he is like grass or wood. Since he's devoid of feeling and thinking, he considers himself to be the same as grass and wood.

*Sutra:*

Since those qualities do not exist at present, how can there be any existence of forms after death? Because of his examinations and comparisons, he decides that after death there is no existence. Expanding the idea, he comes up with eight cases of the nonexistence of forms.

的心。他說有形質這種的色心，這種色現前猶不可得，現在也沒有了。他這就是色、受、想、行四陰，前邊那兒他不是說形同草木嗎？草木就沒有知覺，那麼現前在生的時候沒有，現前猶不可得，現在什麼都沒有了，都不可得。「死後云何，更有諸相」：那麼生前都沒有相了，求這個實在的形相，都不可得，死後又怎麼可以有諸相呢？

「因之勘校，死後相無」：因為這個就推勘檢校，就這麼翻過來看，調過去看，來回研究這個問題，說生前沒有相，那麼死後怎麼會有相？死後也沒有相。色、受、想、行這四種，生前也沒有相，死後也沒有相。「如是循環，有八無相」：來回這麼推求，他變成了八種無相。色、受、想、行，在生有四種無相，死了也是四種無相，都沒有的。

**從此或計。涅槃因果。一切皆空。徒有名字。究竟斷滅。**

「從此或計」：因為他推求這四種都無相了，所以根據這八種無相的道理，他就或者計度了，「涅槃因果，一切皆空」：他說也沒有涅槃，也沒有因果，撥無因果。啊，要是這樣子，人都不要修了，也不要什麼成佛了。為什麼呢？他按著這種理論，什麼都沒有的，「徒有名字」：只有這麼一個名字，「究竟斷滅」：究竟都是沒有的，他就這樣講。

**由此計度。死後無故。墮落外道。惑菩提性。是則名為。第七外道。立五陰中。死後無相。心顛倒論。**

「由此計度」：由這個，他計度「死後無故」：他說死後什麼也沒有了，一切都空了，「墮落外道」：就墮落到一種外道，「惑菩提性」：也是惑菩提性。

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**Commentary:**

**Since those qualities do not exist at present.** “Qualities” refers not only to form, but to mind as well. He says that the material aspects of form and mind are gone now. This is referring to the four *skandhas* of form, feeling, thinking, and formations. Remember that he says his body is like grass or wood. That means he doesn't have any awareness. Although he is alive, there's nothing at all. **How can there be any existence of forms after death?** If he cannot find any sign of existence, anything with actual form and appearance, right now in his living state, how could there be anything with form after he dies?

**Because of his examinations and comparisons, he decides that after death, there is no existence.** He mulls over the idea, looking at it from all angles. “If there are no forms in life, how can there be any after death? There are no forms after death either.” If there is no evidence of the *skandhas* of form, feeling, thinking, and formations while he is alive, then there shouldn't be any evidence of them after death either. **Expanding the idea, he comes up with eight cases of the nonexistence of form.** There are four cases of the nonexistence of the *skandhas* of form, feeling, thinking, and formations during life, and four cases of their nonexistence after death. They are all gone.

**Sutra:**

**From that, he may speculate that Nirvana and cause and effect are all empty, that they are mere names and ultimately do not exist.**

**Commentary:**

**From that,** because he reasons that the four *skandhas* do not exist, based on the eight cases of nonexistence **he may speculate that Nirvana and cause and effect are all empty.** He says that there is no Nirvana, and he denies cause and effect. If it were really that way, there would be no reason for people to cultivate or become Buddhas. Why? According to his theories, there isn't anything at all. He thinks **that they are mere names and ultimately do not exist.** They are nothing but names; they do not really exist. That's what he says.

**Sutra:**

**Because of those speculations that forms do not exist after death, he will fall into externalism and become confused about the Bodhi nature. This is the seventh external teaching, which postulates confused theories of the nonexistence of forms after death in the realm of the five *skandhas*.**

**Commentary:**

He says that after death, there isn't anything at all. Everything is empty. **Because of those speculations that forms do not exist after death, he will fall into a kind of externalism and become confused about the Bodhi nature.**

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「是則名為第七外道」：這個叫做第七種的外道。「立五陰中，死後無相」：在這個五陰中，他說死後無相。「心顛倒論」：他的心有這一種顛倒的論議。

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**This is the seventh external teaching, which postulates confused theories of the nonexistence of forms after death in the realm of the five *skandhas*.** He says that there is no existence after death within the five *skandhas*. That's the sort of distorted theory that his mind comes up with.