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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷十】ROLL TEN

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

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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。於行存中。兼受想滅。雙計有無。自體相破。是人墜入。死後俱非。起顛倒論。

「又三摩中，諸善男子」：又修定力這一切的善男子，「堅凝正心，魔不得便」：堅固他的定力，而有正心，這個魔沒有辦法他了。可是自心魔呀，是很不容易降伏的。「窮生類本」：他窮盡了一切十二類眾生這個本元，「觀彼幽清」：觀看彼幽隱而清輕的這個心，「常擾動元」：在這時候，行陰裏邊有微細的動相。

「於行存中，兼受想滅」：在行陰存在的這個地方，受、想這兩陰都滅了，「雙計有無」：這時候，他又說是有，又說是無；又說是無，又說是有。「自體相破」：他的自己都弄沒有了，自己也不存在了。你說是有，他自己是有；說是沒有，他自己都沒有了。這個自體相破了，自己都破了，自己就把自己的這種理論都不成立了。

「是人墜入，死後俱非」：他死後也沒有「有」，也沒有「無」。

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. In this state where the *skandha* of formations remains, but the *skandhas* of feeling and thinking are gone, if he begins to speculate that there is both existence and nonexistence, thus contradicting himself, he could fall into error with confused theories that deny both existence and nonexistence after death.

Commentary:

Further, in his practice of *samadhi*, the good person's mind is firm, unmoving, and proper and can no longer be disturbed by demons. Again, this refers to any good person who cultivates his *samadhi* power, making it strong and solid. Although external demons cannot get at him, the demons of his own mind are difficult to subdue. **He can thoroughly investigate the origin of all twelve categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation.** He observes the mind which is elusive and fleeting. At this point there are still subtle movements in the formations *skandha*.

In this state where the *skandha* of formations remains, but the *skandhas* of feeling and thinking are gone, if he begins to speculate that there is both existence and nonexistence, if he says that things both exist and do not exist, thus contradicting himself... His own "self" is obliterated. It no longer exists. If you were to say that things exist, then he would also exist. If you say things don't exist, then he doesn't exist either. When he contradicts himself, he is also destroying himself. He denies his own theories.

He could fall into error with confused theories that deny both existence and nonexistence after death. He says that after he dies, there is



那你說有個什麼？也沒有個「有」，也沒有個「無」，那麼說這就是中道了？不是的。他根本也不講中道，也沒有中道的。因為這樣，所以這就錯了。「起顛倒論」：就顛倒了。

色受想中。見有非有。行遷流內。觀無不無。

「色受想中」：他在色、受、想這三陰都破了這個裏邊，「見有非有」：他見到這個有，又不是有。「行遷流內」：在行陰遷流有微細的動相這裏頭，「觀無不無」：他看見沒有，又好像有。所以這也不是有，也不是無，他建立這種的理論。

如是循環。窮盡陰界。八俱非相。隨得一緣。皆言死後。有相無相。

好像前邊，他說觀看這色、受、想中，見有非有，行遷流內，觀無不無，這一種的情形，「如是循環」：他來回來回這麼循環推求這個道理。「窮盡陰界」：對色、受、想、行這四種陰界，他都窮盡了，就把它研究、追究，翻過來，調過去，互相這麼研究。「八俱非相」：他說這八種都是沒有相，「隨得一緣」：他就得到一個答案，「皆言死後，有相無相」：他說死後，色、受、想、行也不是有相，也不是無相，這有相無相。



neither existence nor nonexistence. Then what is there? Is “neither existence nor nonexistence” the Middle Way? No. He has no regard for the Middle Way, nor has he attained the Middle Way. This is where he has gone wrong and become confused.

Sutra:

Regarding form, feeling, and thinking, he sees that existence is not really existence. Within the flow of the formations *skandha*, he sees that nonexistence is not really nonexistence.

Commentary:

Regarding form, feeling, and thinking, the three *skandhas* that he has already broken through, **he sees that existence is not really existence.** He perceives a state of existence, and yet it is not really existence. **Within the flow of the formations *skandha*, he sees that nonexistence is not really nonexistence.** Within the subtle fluctuation of the *skandha* of formations, he sees that what does not exist also seems to exist. Therefore, there is neither existence nor nonexistence. He formulates this kind of theory.

Sutra:

Considering back and forth in this way, he thoroughly investigates the realms of these *skandhas* and derives an eightfold negation of forms. No matter which *skandha* is mentioned, he says that after death, it neither exists nor does not exist.

Commentary:

Earlier he saw a situation in which the previously existing form, feeling, and thinking became nonexistent, and the flowing of the formations *skandha*, which could later cease to exist, was still existing then. **Considering back and forth in this way**, he investigates this way and that, trying to discover the underlying principle. **He thoroughly investigates the realms of these four *skandhas*** of form, feeling, thinking and formations, viewing them from all angles, **and derives an eightfold negation of forms.** There are eight cases, all of which deny the existence of forms. **No matter which *skandha* is mentioned**, he only has one answer—**he says that after death, it neither exists nor does not exist.** He says that after death, the *skandhas* of form, feeling, thinking, and formations are neither existing nor nonexistent.