



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

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修訂版 REVISED VERSION

又計諸行。性遷訛故。心發通悟。有無俱非。虛實失措。

「又計諸行，性遷訛故」：訛，可以說是改變，也可以說是訛錯。他又研究行陰的這種性質。因為行陰有一種微細的動相，遷流的緣故。這個性遷訛，它遷流而訛變。「心發通悟」：在他心裏發出這一種的邪通邪悟，他就判斷，「有無俱非」：有相、無相，都沒有。那麼都沒有了，是不是中道呢？不是，因為他不明白中道了義的道理，所以他也不講中道，只講有無。因此他就「虛實失措」：也不是虛的，也不是實的。你說實的，他又說非實；你說虛的，他又說非虛。所以他這樣非實非虛，非虛非實，這都失措。

由此計度。死後俱非。後際昏瞢。無可道故。墮落外道。惑菩提性。是則名爲。第八外道。立五陰中。死後俱非。心顛倒論。

「由此計度」：由上面這種種的計度，所以他說「死後俱非」：也有相、也無相。「後際昏瞢」：這個行陰的後際，他也不知道，「無可

Sutra:

Further, because he speculates that all formations are changing in nature, an “insight” flashes through his mind, leading him to deny both existence and nonexistence. He cannot determine what is unreal and what is real.

Commentary:

Further, because he speculates that all formations are changing in nature... He further investigates the nature of the formations *skandha*. Because the formations *skandha* has subtle movements, it is ever flowing and changing. Then an “insight” flashes through his mind, leading him to deny both existence and nonexistence. A mistaken insight occurs to him, and he decides that existence and nonexistence are both invalid. Is this the Middle Way? No, he doesn't understand the ultimate meaning of the Middle Way. That's why he has no regard for the Middle Way. He only considers existence and nonexistence. So he cannot determine what is unreal and what is real. Things are neither unreal nor real. You say something is real, but he denies it. You say it's unreal, but he denies that too. Since he maintains that it's neither real nor unreal, he is at a loss.

Sutra:

Because of these speculations that deny both existence and nonexistence after death, the future is murky to him and he cannot say anything about it. Therefore, he will fall into externalism and become confused about the Bodhi nature. This is the eighth external teaching, which postulates confused theories that deny both existence and nonexistence after death in the realm of the five *skandhas*.

Commentary:

Because of these various speculations which he made above that deny both existence and nonexistence after death, the future is murky to him and he cannot say anything about it. He says that after death there is

道故」：因為他不知道，所以也就沒有什麼可以指出來、說出來的。「墮落外道」：於是乎，這也墮落到外道裏頭去，「惑菩提性」：迷惑菩提的本性了。

「是則名為第八外道」：這個就給他取個名字，叫第八種的外道。「立五陰中，死後俱非」：在這個五陰中，他說死後也有相、也無相。「心顛倒論」：他這個心非常顛倒，就立出這麼一種的論議來。

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。於後後無。生計度者。是人墜入。七斷滅論。

「又三摩中，諸善男子」：又修定的諸善男子，「堅凝正心，魔不得便」：堅固這定力，而又有一種正心，魔就沒有辦法來擾亂他。「窮生類本」：他研究十二類眾生的根本，「觀彼幽清」：觀察這種幽隱清輕的體性，「常擾動元」：這時候，在這行陰裏邊有微細的動相。「於後後無，生計度者」：在行陰的後邊，他觀察不到有什麼境界，所以就生了一種計度。「是人墜入，七斷滅論」：這個人就會墮入這七種的斷滅論。

或計身滅。或欲盡滅。或苦盡滅。或極樂滅。或極捨滅。

「或計身滅」：或者他計度這個身，在南瞻部洲、東勝神洲、西牛賀洲、北俱盧洲這四大部洲，再加上六欲天，所有有身的這種眾生，這個身他觀察它將來是滅的。

both existence and nonexistence. He cannot perceive the future end of the formations *skandha*. Since he cannot know it, there is nothing he can discuss, nothing he can say. **Therefore, he will fall into externalism** by following an external teaching, **and he will become confused about the fundamental Bodhi nature.**

This is the eighth external teaching, which postulates confused theories that deny both existence and nonexistence after death in the realm of the five *skandhas*. He says that after one dies, there is existence and yet no existence in the realm of the five *skandhas*. Because his mind is utterly confused, he arrives at 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 that there is no existence after death, he could fall into error with seven theories of the cessation of existence.

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. The good person who cultivates samadhi has developed solid samadhi power and a proper mind, so the demons have no way to bother him.

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 contemplates their hidden, light, and ephemeral nature. At this point, there are subtle fluctuations in the formations *skandha*. **But if, since he cannot perceive any state beyond the formations *skandha*, he begins to speculate that there is no existence after death, he could fall into error with seven theories of the cessation of existence.** This person could come to believe in seven kinds of cessation.

Sutra:

He may speculate that the body will cease to exist; or that when desire has ended, there is cessation of existence; or that after suffering has ended, there is cessation of existence; or that when bliss reaches an ultimate point, there is cessation of existence; or that when renunciation reaches an ultimate point, there is cessation of existence.

Commentary:

He may speculate that the body will cease to exist. He contemplates that in all places where living beings have bodies, their bodies will eventually perish. These places are the Four Great Continents—Jambudvīpa in the south, Purvavideha in the east, Aparagodaniya in the west, and Uttarakuru in the north—and also the Six Desire Heavens.