



# 四句推檢

## 一 維摩詰經翻譯研討（續）

# Fourfold Negation

## — Discussion of the (English) Translation

### of the *Vimalakirti Sutra* (continued)

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呂明賜 英譯

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今天我們繼續來研究《維摩詰經》，我們所看的版本是鳩摩羅什法師所翻譯的版本。在上一次的研討會中跟大家介紹了目前現存不同的幾個漢譯版本。羅什法師的漢譯版本是最為廣泛流通的，我們所出版的這個英文版本也是依據這個版本轉譯成英文。

### 維摩居士教化的重點

#### 一 強調第一義諦

我們開始討論和回顧這部經的主題。我們不可能一一列舉，儘管佛經篇幅不長，但它涵蓋的內容相當廣泛，而且是多方面的和多層次的。

這部《維摩詰經》強調第一義諦，在很多經文中都會看到這些義理。它很著重不分別/無差別的這種道理。在表達這些義理的時候，以一種特殊的語氣來表達這類的教化。在語言表達上，

Today we'll continue with the lecture on the *Vimalakirti Sutra*. The Chinese version that we are currently using was translated by Dharma Master Kumarajiva, and last time we had already introduced the various extant translations into Chinese by Dharma Masters in the past. Dharma Master Kumarajiva's translation is most widely distributed among them all, and the English translation that Buddhist Text Translation Society (BTTS) has published is based off of it.

### Major Themes of the *Vimalakirti Sutra*

#### — Emphasis on Ultimate Truth (Paramātha-satya)

We then began to discuss some of the major themes of this sutra. Of course, it's not possible for us to go over all of them because even though the sutra is not long in length, the scope of its content is broad, with multiple layers and perspectives.

One major theme of the *Vimalakirti Sutra* is the emphasis on ultimate truth (Paramātha-satya), which is a principle found in many other sutras as well, as well as the principle of nondiscrimination. This sutra uses particular techniques to express these teachings, often employing cross-examination or negation to invite fresh perspectives. These unusual techniques prompt the reader to ponder and reflect on the teachings. What does "unusual techniques" mean? As humans, we follow a predetermined pattern of thinking. In order to deconstruct

《維摩詰經》很多時候是以反詰問或是否定的方式來帶領大家進入一種新的思維。這類的語句是一種超越常情的語句，目的就是要促使對方反觀、反省。何謂超越常情的語句呢？我們人都有一種既定的思考模式，為了要破除這種固有的框架，因此《維摩詰經》在語言的表達上，就用一種特殊的說法來促使我們反觀、反省我們對自己、對他人、乃至法界眾生、法界現象所有觀念一成不變的一種執著。

比如說，〈佛道品〉第八中的這段經文。

若菩薩行五無間，而無惱恚；  
至于地獄，無諸罪垢；  
至于畜生，無有無明憍慢等過；  
至于餓鬼，而具足功德；  
行色、無色界道，不以爲勝。

大家可以看一下這段文，去咀嚼一下它的味道。這種的語句常常都是從反面的角度來看待事理。我們的思維常常都是有一種既定的模式，很難跳出自我設定的框架。《維摩詰經》的經句就會挑戰我們的思維模式，好比我們會說某些人有成見，那是因為他們有一種既定的思維模式。

我個人讀《維摩詰經》，會反思自己對人事物的見解，試著將自己從其中釋放；就不會覺得非得怎麼做、怎麼說才是正確的。我們會在《維摩詰經》看到很多這樣子的表法，一旦我們固有的思維受到挑戰，就會讓我們生出一種自我的觀照力，原來自己的想法並非全然正確或是應該一成不變的。

此外，順著《維摩詰經》的經文往下看，我們的心量會被打開，真的會覺得「每個眾生皆有佛性」。維摩居士的這種教法，將來到研究經文的時候，你們會看到他的論點和他說話的方式。他這種語句的表達方式，有些時候跟讀者之間也會有一種交流，激發讀者停下來反思自己和維摩居士的觀點之間有何異同。他以這種反詰問的方式，帶領讀者一步一步的去探討，從不同的角度來看待這個世界、看待我們周遭的人事物。

these preconceptions, the *Vimalakirti Sutra* makes use of language in a special way to prompt us to re-evaluate our inexorable views of ourselves, of others, and of the living beings and phenomena throughout the Dharma realm.

For example, in Chapter Eight, “The Path to Buddhahood”, there is a passage that goes like this:

*When Bodhisattvas are in the five relentless hells,  
they are free of affliction and anger.  
When they are in the hells,  
they are free of offenses and defilements.  
When they are in the animal realm,  
they are free of the faults of ignorance and arrogance.  
When they are in the realm of hungry ghosts,  
they are replete with merit.  
When they are in the realms of form and the formless,  
they do not regard them as superior.*

Let's take a look and consider this passage. Sentences like these make observations from an opposite point of view. Our way of thinking is often set in stone, and it is difficult for us to step out of our self-constructed views. The statements made in the *Vimalakirti Sutra* often challenge our way of thinking, otherwise known as biases.

Personally, when I am reading the sutra, I reflect on my views and perceptions of certain people and situations and try to let go of the self. In this way, I won't feel like there is only one right way of doing or saying things. In the *Vimalakirti Sutra*, we can see many instances of this. When our original way of thinking is challenged, we develop our skill of self-reflection and realize that any preconceptions we have might not be completely accurate and can be changed.

As we continue to read the *Vimalakirti Sutra*, we will find that our minds open up and that we will resonate more deeply with the notion that “all living beings have the Buddha nature.” When we study the sutra itself, you will be able to see how Upāsaka Vimalakirti speaks and teaches. His rhetoric sometimes becomes a dialogue with the reader, prompting them to stop and think about how their own perspective aligns with or diverges from the Upāsaka's. Through cross-examination, he brings the

## 不二法門一

比方說，他認為涅槃就是輪迴，兩者並無差別。輪迴是生死，我們會受生死是因為有業、有感。可是維摩居士卻說，「生死即涅槃，兩者並無差別」。在終極的階段上，涅槃和生死是平等的、是不二的。

他也說，所有的煩惱都是趣向佛道的種子。我們一般都認為要成佛就要先斷煩惱；但他卻認為，所有的煩惱都是將我們導歸到佛道。所以說，從維摩居士的觀點來看，沒有一件事是相對的，沒有所謂的黑白、對錯、是非、善惡。沒有一件事是相對的，每一件事情都是絕對的，尤其在看到〈不二法門品〉的時候，可以看到維摩居士和大菩薩之間的對話。屆時，我們就會明白什麼是維摩居士的不二法門，他是如何超越對待法而進入到絕對的境界。

我們再回來看剛剛那段經文，這是第八品〈佛道品〉，這一品是在談論佛性。根據維摩居士的說法，「佛性能轉萬物，使一切相對皆變為絕對。」

若菩薩行五無間，而無惱恚；  
至于地獄，無諸罪垢；  
至于畜生，無有無明憍慢等過；  
至于餓鬼，而具足功德；  
行色、無色界道，不以爲勝。

這是說即使菩薩在五無間地獄裡，也沒有煩惱和瞋恚。他處在地獄中，也沒有諸罪重障。當他處在畜生道，也沒有無明驕慢的這些過失。經文中有許多諸如此類的表示法，我們再往下看下一段。

示行貪欲，離諸染著；  
示行瞋恚，於諸衆生，無有恚闕；  
示行愚癡，而以智慧，調伏其心。

reader, step by step, to explore different angles of viewing this world and the people and situations around us.

## The Dharma Gateway of Non-duality

For example, he equates *samsara* and *nirvana* as being identical and no different from one another. *Samsara* is the cycle of death and rebirth, which we undergo because of our karma and delusion. However, Upāsaka Vimalakirti says, “*Samsara* is *nirvana*. There is no difference between the two.” Ultimately, *samsara* and *nirvana* are non-dual; they are the same.

Another example is his statement that all of our afflictions are actually seeds planted for Buddhahood. The common understanding is that we need to get rid of our afflictions in order to realize Buddhahood. But Vimalakirti says that our afflictions actually lead us towards Buddhahood. From his viewpoint, everything is absolute and nothing is relative. Black and white, right and wrong, and good and evil simply do not exist. This is highlighted in Upāsaka Vimalakirti’s conversation with the great Bodhisattvas in the chapter on “The Dharma-Door of Non-Duality.” We will find out then what is the Dharma-door of non-duality to him, and how he transcends relativity to realize the state of the absolute.

Let us now return to the passage from Chapter Eight, “The Path to Buddhahood”. This chapter is a discussion on the Buddha nature. According to Vimalakirti, “The Buddha nature can transform the myriad things, changing everything that is relative to be absolute.”

*When Bodhisattvas are in the five relentless hells, they are free of affliction and anger.*

*When they are in the hells, they are free of offenses and defilements.*

*When they are in the animal realm, they are free of the faults of ignorance and arrogance.*

*When they are in the realm of hungry ghosts, they are replete with merit.*

*When they are in the realms of form and the formless, they do not regard them as superior.*

This passage describes how when the Bodhisattvas are in the five relentless hells, they are still free of affliction and anger. When they are in the hells, they are free of offenses and defilements. In the animal realm, they are free of faults such as ignorance and arrogance. There are many descriptions in this sutra like this. Let’s move on to the next passage.

示行慳貪，而捨內外所有，不惜身命；  
 示行毀禁，而安住淨戒，乃至小罪，  
 猶懷大懼；  
 示行瞋恚，而常慈忍；  
 示行懈怠，而勤修功德；  
 示行亂意，而常念定；  
 示行愚癡，而通達世間、出世間慧；

#### 四句推檢一

有一個名相來形容《維摩詰經》語句的表達，叫「四句推檢」，英文叫Tetralemma，這個名相是來自梵文 *catuṣkoṭi*。四句推檢是一種古印度邏輯推理的方式。任何一個論點你都可以說它是是，或者說它是非；也可以說它既不是是，也不是非；也可說它既是是，又是非，同時具有這四種推檢的方法。

- 1 是
- 2 非
- 3 非是非非
- 4 亦是亦非

譬如在經文中，我們常常看到一是「空」、「非空」、「非空非非空」、「亦空亦非空」。第三跟第四是雙排、雙肯定。

又譬如，有時經文講「有」，再把它反過來說「無」，最後再返一圈說「非有非無」，又再返一圈說「亦有亦無」。我們再看一個，「生」這個論點提出，會被反過來說它也是「滅」，再把它反過來說「非生非滅」，又再返一圈說「亦生亦滅」。在經文中常常可以看到這種推檢法。

中觀派的始祖龍樹菩薩使用「四句推檢」這種辯證法來推證空理。一般人以為實有的、永恆的萬事萬物，它們的體性其實是空寂的。這種四句推檢的辯證法是先提出一個論點，然後就著這個論點進行四輪的推理：

*They appear to have desire yet remain apart from attachment.*  
*They appear to have anger yet harbor no anger toward living beings.*  
*They appear to be ignorant yet discipline their minds by means of wisdom.*  
*They appear to be stingy yet renounce everything internal and external, not even sparing their body or life.*  
*They appear to violate the precepts yet are firmly established in the pure precepts and are afraid to commit even the smallest offense.*  
*They appear to act out of anger yet are always patient and kind.*  
*They appear to act lazy yet diligently cultivate merit and virtue.*  
*They appear to be distracted yet are always in samādhi.*  
*They appear to be ignorant yet completely master worldly and world-transcending wisdom.*

#### Tetralemma (Fourfold Negation)

A term used to describe the rhetoric in the *Vimalakirti Sutra* is the word “tetralemma” (Sanskrit: *catuṣkoṭi*), which translates as “fourfold negation.” This ancient Indian technique for debate states that there are four ways of approaching a topic: you can affirm it (‘A’); deny it (‘not A’); deny both sides (neither ‘A’ nor ‘not A’) or affirm both sides (both ‘A’ and ‘not A’).

- 1 A
- 2 not ‘A’
- 3 neither ‘A’ nor ‘not A’
- 4 both A and not-A

For example, you can say “empty,” “not empty,” “neither empty nor not empty,” or “both empty and not empty.”

Another example is “existence,” “non-existence,” “neither existence nor non-existence,” and “both existence and non-existence.” Yet another one: we can say “coming into being,” “ceasing to be,” “neither coming into being nor ceasing to be,” or “both coming into being and ceasing to be.” We can see many arguments based on this principle in this Sutra.

The founding patriarch of the Madhyamaka School, Nāgārjuna Bodhisattva, used the tetralemma to deductively analyze and pronounce the truth of emptiness. All the myriad matters and objects, which ordinary people believe to be real and eternal, are actually empty and still in nature. The technique of the tetralemma involves four rounds of deduction based upon a single point of debate:

第一回合的推理—你所立的論點不是真的。

第二回合的推理—你所立的論點也不是假的。

第三回合的推理—你所立的論點既不是真的，也不是假的。

第四回合的推理—你所立的論點既是真的，也是假的。

這種推演的模式，會在我們進入一種既定的思考框架時，出現反轉來破除我們在認知上的執著，進而把我們的思惟帶出既定的框架，從而明白我們的身心世界，從來都不是落在某一種特定的認知上，沒有什麼事情是非得怎樣不可的。這種「四句推檢」的辯證法在《楞嚴經》裡用得很多，在我們以前剛開始講《楞嚴經》時，就曾經提過。

《楞嚴經》一開始就先講外道所認知的「自然」及二乘認為的「因緣」，接著佛就排遣自然和因緣兩種說法，引導聲聞乘捨棄小乘的修行。再接著就講「空如來藏」、又講「不空如來藏」，最後是「空不空如來藏」。《楞嚴經》中有很多這種四句推檢的語法。

再往詳細一點講，這種四句推檢的方法就是在立出一個論點後，有系統地列出一切可能的論點去支持它，然後又立出一切可能的論點去推翻它。在這一來一往的過程中，你就會發現，原來「一切法皆不可得」。有沒有覺得這種思惟的模式似曾相似？禪宗也常常用這種「四句推檢」方法來推敲「有無」、「生滅」、「去來」、「斷常」等等的話頭。在禪宗的典籍裡，可以常常看到這一類的邏輯推理。所以，禪宗師父在教化弟子時，弟子不論說什麼都挨打，因為不管說什麼都是錯，目的就是在破除弟子的我執和法執。

問題：在現實生活中，是否有例子是「既不是A也不是B」或者「既是A也是B」？

☞待續

The first round of deduction: Your argument is not true.

The second round of deduction: Your argument is not false.

The third round of deduction: Your argument is neither true nor false.

The fourth round of deduction: Your argument is both true and false.

These rounds of deduction will help us break through any attachments to our preconceptions after we have become fixated upon a certain way of thinking. Thereupon, free from all pre-existing notions, we come to understand that our bodies, minds, and the world itself were never meant to be interpreted in only a specific way. In other words, nothing has to be a certain way. The technique of the tetralemma is used very frequently in the *Shurangama Sutra*, and we had mentioned it when we first began explaining that Sutra as well.

In the *Shurangama Sutra*, the Buddha began by discussing the theory of spontaneity of non-Buddhists and the theory of causes and conditions of the Two Vehicles. The Buddha then proceeded to debunk both theories, guiding the Sravakas to renounce their Lesser Vehicle practices (*Hinayāna*). The Buddha proceeded to explain how the matrix of the Tathagata is empty (*sūnya-tathāgatagarbha*), how the matrix of the Tathagata is not empty (*aśūnya-tathāgatagarbha*), and finally how the matrix of the Tathagata is both empty and not empty (*sūnya-aśūnya-tathāgatagarbha*.) The *Shurangama Sutra* has many examples of rhetoric that uses tetralemma.

To explain in a little more detail, the technique of tetralemma establishes a point of debate and then systematically lists out all supporting and refuting arguments. In the process, one comes to realize that “all phenomena cannot be obtained.” Do you feel that you’ve seen this paradigm of thinking before? The Chan School often uses tetralemma to analyze meditation topics involving existence and emptiness, coming into being and ceasing to be, coming and going, and nihilism and permanence. In Chan School texts, we can often see deductive analysis play out along these lines. That is why when a Chan Master is teaching his disciples, he hits them and asserts they are wrong no matter what they say. The goal is to eliminate the disciples’ attachment to self and Dharma.

**Question :** Are there any examples of “Neither A nor B” or “Both A and B” in our everyday life?

☞To be continued

## 傅大士（上接第19頁）

那麼他就想示三教的樣子：他穿儒教的鞋，身上披著佛教的衣服——這種衲袍之類的：頭上就戴個老道的帽子。你說他道教也可以，說他是佛教也可以，說他是儒教也可以。

總而言之，這是三而一，一而三；你說他是甚麼，就是甚麼。那麼他這樣子去見當時很信佛的梁武帝，梁武帝就不太懂這位大士的意思。

那麼他這個樣子，就是表示他用儒教的功夫來修身，來治他的身。怎麼樣修身呢？就是講這個仁義禮智信，孝悌忠信，禮義廉恥；不要有那麼多的雜念妄想，要把這個身整裡好了。

基礎打好了，跟著以道教來修心；道教講修心，他要修長生不老，長生不老也是從心裡，但他還有執著，因為人的心意識都有執著。佛教是養性，是明心見性。所以他的表法就是性心身。

那麼這個傅大士活了七十三歲，在臨終之前一天，就告訴他的學生和跟著他的這些人說：「我死了之後，我的床不要移動。為甚麼呢？因為會有人送一幅像來，將來你就把這個像供在這個床上好了！」他死之後七天，果然就有一個僧人送一幅彌勒菩薩的繡像來。學生接過來之後，把這個繡像供上；然後送像這個僧人忽然就不見了！這也是他死了之後示現一個靈感，令人知道他是怎麼一回事。

偈曰

大權示現蒞五濁 白衣演教弘禪那  
捕魚遊戲任來去 耕田謀生養道活  
淡泊明志曲高雅 臨終遺囑床莫挪  
彌勒菩薩哈哈笑 你說我要做甚麼 𠄎

## The Great Recluse Fu (Continued from page 19)

In short, the three are but one, and the one is three. He was whatever you say he was. Then he wanted to show the appearance of the three religions: he put on Confucian shoes and a Buddhist robe—this kind of monk's robe; he wore a Daoist hat on his head. You can say that he was Daoist, Buddhist, or a Confucianist. With such attire, he went to see Emperor Wu of the Liang Dynasty. At that time, Emperor Wu was a devotee of Buddhism. Emperor Wu did not quite understand the meaning implied by this Great Recluse.

In this way, the Great Recluse Fu implied that he used the Confucian principles to cultivate or regulate his body. How can one cultivate one's body? One can do so by the virtues of humaneness, righteousness, propriety, wisdom, trustworthiness, filial respect, love and respect for siblings, loyalty, faith, integrity, and a sense of shame. One should not give rise to wandering thoughts and false thinking so as to regulate the body.

Once one has built a solid foundation, one can subsequently cultivate one's mind using the Daoist teachings. Daoism teaches cultivating the mind in order to attain immortality, which comes from the mind. Buddhism teaches about cultivation of our nature, so that we will be enlightened and see through our nature. In Daoism, the mind is of the utmost importance. A person cultivating the mind is still attached to phenomena, because there are still attachments in the consciousness of the mind. Buddhism on the other hand is about cultivating one's nature. In this way, he was representing the Dharma of the nature, mind, and body.

The Great Recluse Fu lived to the age of seventy-three. The day before his departure, he told his students and disciples, "Do not move my bed after I enter the 'stillness.' Why? Because someone will deliver a picture, and you should set it up on my bed." Seven days after his departure, there indeed came a monk who gave them an embroidered picture of Maitreya Bodhisattva. After receiving the picture, they set it up and made offerings to it. The monk who gave them the picture then suddenly disappeared. This incident was an inspiration from him after his death so that everyone knew who he really was.

A verse says:

*A great Bodhisattva manifests in the world of the five turbidities.  
As a layman he proclaims the Teaching and propagates Chan.  
Catching fish playfully, he lets them come and go as they please.  
Tilling the fields for a living, he nurtures the Way in his mind.  
His lofty ideals are revealed by the simple life he lives.  
His dying words are: "Don't move my bed."  
Then Maitreya Bodhisattva comes, laughing heartily,  
"What do you think I want to do?" 𠄎*