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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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你說：「我不算數，我沒有在这一切眾生之內！」那你是個什麼？你說！你想跑也跑不了的。真所謂「插翅難飛」，除非你跑到月球去。跑到月球也還是眾生嘛！也不能變一個名，所以你就乖乖地承認，自己也就在我們這個團體之內就好囉，不要跑了。

「乖乖地」就是不要耍脾氣，不要覺得心裏總有點放不下，不要心裏總覺得「滋滋喇喇的」那麼難受。滋滋喇喇的，這是中國北方的土話。好像烙餅烙得糊了，它滋滋喇喇，這滋……喇……那麼一叫，心裏滋滋喇喇的難受。

所以「作將來眼」：做我們將來的眼睛，也是做我們的眼睛。你看，這個風水到這兒還沒有停止呢！這個將來眼，要到將來，將來是什麼時候呢？就是還沒有到來的那個時候。沒有到來的時候是什麼時候？就是未來的時候。未來是什麼時候呢？未來就是未來的那個時候。講得你們聽得怎麼樣？聽得妙不妙？是沒有意思？是有意思？你們這麼笑，把他們笑得糊塗了，說：「講的什麼？你們這麼笑啊？」那聽不懂中文的人呢，又著急了，「啊，Quickly, translate!」（趕快，翻譯！）

佛告阿難。精真妙明。本覺圓淨。非留生死。及諸塵垢。乃至虛空。皆因妄想。之所生起。

「佛告阿難」，在「精真妙明，本覺圓淨」這個境界上，這個境界是什麼樣子呢？就是那個精真妙明本覺的圓淨，就是這個樣子，「非留生死及諸塵垢」：這裏頭沒有生死的，生死在這個地方是留不住的。不單生死留不住，這個精真妙明本覺圓淨，塵垢也沒有了。這個是什麼？這就是如來藏性，就是真如的本體，也

If you say, "I don't count. I am not part of the definition of living beings," then let me ask you, what are you? Speak up. Even if you wanted to, you can't run away. Even if you put on wings, you can't fly off. Even if you went to the moon, you would still be a living being. You can't be anything else. So be good and admit that you're part of our group. Don't run away. Being good means you shouldn't lose your temper or act up. Your mind shouldn't feel like a pancake that sizzles and sticks to the pan. That's very hard to bear.

Ananda says, "Be eyes for us and for those of the future." The mission does not end here. "Eyes for the future" continues on into the future, and by definition that is a time that hasn't arrived yet.

When you hear this, don't you think it's wonderful? Does it make sense? When you laugh, all the people who don't understand Chinese are confused and want to know what you're laughing about, so let's translate this quickly!

Sutra:

The Buddha told Ananda, "The essential, true, wonderful brightness and perfect purity of basic enlightenment does not admit birth and death, nor any mundane defilements, nor even empty space itself. All these are brought forth because of false thinking.

Commentary:

The Buddha told Ananda, "The essential, true, wonderful brightness and perfect purity of basic enlightenment does not admit birth and death. What is this state like? It is just the essential, true, wonderfully bright and perfectly pure state of basic enlightenment. Birth and death cannot exist in that state, **nor any mundane defilements, nor even empty space itself.**" What is being described is the Treasury of the Tathagata. It is

就是你我共有的佛性。不是你有，我沒有；也不是我有，你沒有。大家都是一樣的，就是在這個地方，就是精真妙明本覺圓淨。這個裏頭一塵不染，一法不立，什麼都沒有的。你要是能返本還原，返到這個地方，那時候你也沒有無明，也沒有淫欲，也沒有貪欲，也沒有這個癡心妄想，什麼都沒有了，乾而潔淨。所以我們現在修，就是想回到本有的那個地方去，如果沒有那個地方，人人都不修了。

「乃至虛空」：我們人人都見到這個虛空，虛空是從什麼地方來的呢？「皆因妄想之所生起」：虛空就是在我們那個妄想裏邊生出來的。

由這個妄想，而有五陰，又有五濁，又有六結，生出種種麻煩的東西來，這就是沒有事情來找事情幹。為的什麼呢？就因為你沒有工作了，要找一點工作。找一點工作，你若有代價也可以；可惜越做這個生意越虧本，給人家去打工，越做是越虧本。好像做生意似的，越做越虧本。虧來虧去，虧得把你這如來藏性，就壓到五陰山的底下了。於是乎就被六根、六塵這些個土匪據為己有了，他們就佔據五陰山，做他們的巢穴了，各處去搶東西、打家劫舍，你看你招賊窩匪到現在！

先先你做生意，做得蝕本了，然後現在人命又擱上了。你這些個土匪各處去打家劫舍，焉能不殺人呢？就殺人！所以你這個自性壓到五陰山底下，就有六根、六塵這些個土匪各處去打劫。明白嗎？你明白這個道理了，我這一堂經就沒有白講；沒有明白嗎？沒有明白，要慢慢去學。

斯元本覺。妙明精真。妄以發生。諸器世間。如演若達多。迷頭認影。

「斯元本覺」：這個根元，一法不立、一法不生、精真妙明、本覺圓淨，是一個根本的本覺。「妙明精真」：這種由本覺發明這個妙明精真。「妄以發生」：由這個時候就依真起妄了，在如來藏性上，生出這種妄。

「諸器世間」：所有的有情世間，就是眾生；諸器世間，就是山河大地、房廊屋舍。

☞待續

the basic substance of True Suchness, the Buddha-nature inherent in us all. It's not that you have it and I don't, or that I have it and you don't. We are all endowed with the essential, true, wonderful brightness and perfect purity of basic enlightenment. Within it there is not a single defilement. Within it there is not a single dharma established. There isn't anything at all. If you can return to the origin, then you will be free of ignorance, lust, greed, delusion and false thinking—you will have none of them. It is an absolute and total purity. That is the aim of our cultivation: to return to that place inherent in us all. If this place did not exist, there would be no reason for anyone to cultivate.

We can all see empty space, but do you know where it comes from? **All these are brought forth because of false thinking.** Empty space comes from our false thoughts. False thinking brings into being the five *skandhas*, the five turbidities, and the six knots. It creates all kinds of troublesome things. This is just a case of looking for something to do when there isn't anything to do. Why do you do it? Because you have no work to do, and you want to look for some. That's okay if you can reap a reward. Unfortunately, though, the more you work, the more you lose. If you work for others, the more work you do, the more money you lose. It's also like running a business—the longer you run it, the more money you lose. You keep taking losses until eventually the Treasury of the Tathagata is pressed flat beneath the mountain of the five *skandhas*. Once that happens, the bandits of the six sense faculties and the six sense objects occupy the mountain of the five *skandhas* as their hideout. They go all over it robbing and plundering. See how all the time until today you have been attracting thieves and sheltering bandits. At the beginning you were doing business, but then you began to lose capital, and now it's cost you your life. The thieves go about looting and stealing, and they go right ahead and kill people as well. Therefore, your inherent nature is squashed underneath the mountain of the five *skandhas*, and the six sense faculties and six sense objects are bandits that go around looting everywhere. Do you understand now? If you understand this principle, then I have not lectured on the sutra in vain. If you don't understand, then you will have to study it gradually.

Sutra:

The source of basic enlightenment, which is wonderfully bright, true, and pure, falsely gives rise to the material world, just as Yajnadatta became confused about his head when he saw his own reflection.

Commentary:

The source of basic enlightenment, in which not a single dharma abides—this essential, true, wonderful brightness and perfect purity of basic enlightenment—**which is wonderfully bright, true, and pure, falsely gives rise to the material world.** When that happens, falseness arises based on truth. In the Treasury of the Tathagata, falseness arises. The “sentient world” refers to all living beings while the “material world” refers to the mountains, rivers, buildings, and the earth itself.

☞To be continued