

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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這一次這楞嚴講習法會，由七月十六號開始，每一天由早晨六點鐘到晚間九點鐘，這樣不停地來修行，不停地來學習。這三個多月的時間是非常寶貴的，可是現在這個寶貴的時間已經過去了，寶貴的學業也學到你們身上了。你們要把所學的佛法，告訴整個世界，令世界上的人都離苦得樂，得到真正的大智大慧。不要再去做一些個愚癡的事情，不要再去做一些個對人類無益的事情。

在整個世界上，這一次可以說是佛教的第一次。所謂空前未有——從來就沒有的。因為講經的時間是很多，可是沒有這樣一天到晚不休息地這樣去做。你們現在把所學的這些佛教的道理，去成就整個世界上在苦海裏的人，令他們統統都離苦得樂，早成佛道，這是我所希望的。

妄元無因。於妄想中。立因緣性。迷因緣者。稱為自然。彼虛空性。猶實幻生。因緣自然。皆是衆生。妄心計度。

這個「度」字，讀ㄉㄨˋ，同「墮」音。這一段文是說，我們這妄念的因緣。那麼什麼叫因緣呢？這個人不明白因緣，就惑為自然了，落到自然外道裏邊。所以才說「妄元無因」：妄想它的根元沒有一個基礎。沒有基礎，就是沒有一個體性，所以這叫妄元無因。「於妄想中」：在這個妄想裏頭。

關於妄想，有人問我：「什麼叫妄想？」我說：「你現在問的妄想就是妄想。你現在問的『什麼是妄想？』就是妄想。」這個妄想你到什麼地方去找？它有沒有一個根？過去就沒有了。妄

In this Shurangama Dharma Assembly, which began on July 16, we cultivated and studied nonstop from six o'clock in the morning until nine o'clock in the evening every day. This period of a little over three months has been tremendously valuable. Now, this valuable time has already passed, and you have learned this precious knowledge and made it a part of yourselves. You must tell the whole world about the Buddhadharma that you have learned, so the whole world will know how to leave suffering, attain bliss, and realize great wisdom. Don't do any more foolish things or things that don't benefit people.

This Dharma Assembly could be considered the first of its kind in Buddhism throughout the entire world. It's absolutely unprecedented. Although there are many Sutra lectures in other places, the people in those places don't study from morning till night without rest like we've done. Now you should take the principles of Buddhism you've learned and use them to help all the world's people who are adrift in the sea of suffering. Help them to depart from suffering, find happiness, and quickly attain the Buddha Way. This is my hope.

Sutra:

The falseness basically has no cause, but in your false thinking, you set up causes and conditions. But those who are confused about the principle of causes and conditions call it spontaneity. Even empty space is an illusory creation; how much the more so are causes and conditions and spontaneity, which are mere speculations made by the false minds of living beings.

Commentary:

This passage discusses the causes and conditions of our false thoughts. What is meant by "causes and conditions"? When a person does not understand the principle of causes and conditions, in his confusion he will regard it as spontaneity and thus fall among the externalists. Therefore the text says: **The falseness basically has no cause.** There is no basis for a source of false thinking. Without any basis, there is no substance to it.

就是虛妄，虛妄就是沒有實體的一個東西。說是一個東西，已經不合這個題目了，根本就沒有個東西，所以也不能說它是個東西了。

那麼在這個妄想裏頭，「立因緣性」：你就妄立說它是有一種因緣性。「迷因緣者」：你有一種因緣性，你若明白因緣，還沒有毛病；可是這迷因緣者，根本就不明白什麼叫因緣。說是：「那麼，法師你講這個因緣究竟是什麼？」

這前邊講了很多了。這個因緣就是破外道的一種法，是小乘的一種法。既然是小乘的法，本來沒有什麼深妙的道理，就是因緣，如是因、如是緣。那麼不明白因緣的人，就「稱為自然」：就稱這個因緣叫自然了。所以他就是囫圇吞個棗，把這個棗囫圇吞了。什麼叫囫圇吞個棗呢？這個棗，或者你們聽不懂，就是囫圇吃個蘋果，這個蘋果你也沒有嚼，也沒有咬，就囫圇個吞下去了。究竟什麼滋味，那不知道。所以這個迷因緣的、不明白因緣的，就稱為自然，這是外道的一種理論。

「彼虛空性」：現在也不講因緣，也不講自然，現在講它那個虛空去了。虛空是什麼呢？「猶實幻生」：虛空也是從你那個妄想裏頭生出來的。前邊文殊師利菩薩那偈頌不是說過：「空生大覺中，如海一漚發。」這個空在大覺性裏邊，好像海裏一個水泡沫一樣，所以它是由妄想生出來的。「因緣自然，皆是眾生，妄心計度」：什麼叫因緣？什麼叫自然？因緣和自然，這兩種的說法，都是以一切眾生這個妄想心去推度、想像出來的，都是由妄想生出來的。我說的不知道對不對？不過你們想一想看。

阿難。知妄所起。說妄因緣。若妄元無。說妄因緣。元無所有。何況不知。推自然者。

「阿難，知妄所起」：你知道這個妄想怎麼樣生起的？怎麼樣有的？從什麼地方來的？你知道嗎？「說妄因緣」：你知道這個妄想從什麼地方來的，你才可以真正說這個妄的因緣。

☞待續

Someone asked me, “What is false thinking?” My reply was, “What you’re asking right now about false thinking is just false thinking. Your question itself is false thinking.” Where do you go to find false thoughts? They don’t have any root. Once they pass, they are gone. Being false, they are without substance. To speak of false thinking as a “thing” is already inappropriate, because fundamentally, there isn’t any “thing.” **But in your false thinking, you set up causes and conditions.** In your false thinking, without any basis, you say that there are causes and conditions.

But those who are confused about the principle of causes and conditions call it spontaneity. If you understand causes and conditions, there’s no problem. But those who are confused about the principle of causes and conditions do not have any understanding of it. “Dharma Master, ultimately, what are these causes and conditions you’ve been talking about?” you may ask.

Causes and conditions were discussed at length earlier in the Sutra. This is a dharma used for refuting the dharmas of external teachings. It is a dharma of the Small Vehicle, and thus is basically not a particularly deep doctrine. It basically says that whatever the cause, so will be the conditions. People who do not understand the doctrine of causes and conditions will call it spontaneity instead. That’s a case of “swallowing the date whole” [jumping to conclusions]. What is meant by swallowing the date whole? Maybe you aren’t familiar with dates. You could say it’s “swallowing an apple whole,” without biting or chewing it first. What does it taste like? You don’t know. Those who are confused about the principle of causes and conditions, those who misunderstand it, call it spontaneity, which is a doctrine of external sects.

Even empty space is an illusory creation. Now this does not refer to causes and conditions or spontaneity. This refers to empty space. What is empty space? It comes from your false thinking. As the verse spoken earlier by Manjushri Bodhisattva says: “The space created within great enlightenment / Is like a single bubble in all the sea.” The empty space in the nature of great enlightenment is just like a bubble in the ocean; it comes from false thinking.

How much the more so are causes and conditions and spontaneity, which are mere speculations made by the false minds of living beings. What are causes and conditions? What is spontaneity? Causes and conditions and spontaneity—these two theories—are just speculations dreamed up by the false-thinking minds of living beings. I don’t know if my explanation is correct, but you can all think about it.

Sutra:

Ananda, if you perceive the arising of falseness, you can speak of the causes and conditions of that falseness. But if the falseness has no source, you will have to say that the causes and conditions of that falseness basically have no source. How much the more is this the case for those who fail to understand this and advocate spontaneity.

Commentary:

Ananda, if you perceive the arising of falseness, you can speak of the causes and conditions of that falseness. Do you know how false thinking comes into being? If you know where false thinking comes from, then you can talk about its causes and conditions. ☞To be continued