

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

國際譯經學院記錄翻譯 / 修訂版 Translated by the International Translation Institute / Revised Version



「若妄元無」：那麼本來就沒有一個妄，「說妄因緣」：你再說這種妄想的因緣，從什麼地方說起呢？「元無所有」：因為這個妄沒有體性。既然沒有這個體性，這個妄就元無所有，一無所有，什麼都沒有的，是諸法空相。既然沒有這個妄元，它沒有根本，「何況不知」：何況你又不知道呢？「推自然者」：連因緣都不知道，就推究是一個自然，這就落於自然外道，那又怎麼可以呢？是不可以的。

是故如來。與汝發明。五陰本因。同是妄想。

「是故如來」：因為上邊所講這個道理，所以怎麼樣呢？所以如來「與汝發明」：我給你講，為你發揮明白，告訴你。告訴你什麼呢？「五陰本因」：色、受、想、行、識這五陰的本因是什麼？就是妄想，五陰的本因就是妄想噢！

這個妄想，你若追究它，它沒有自體的，五陰就是它的一個母親，從那個地方來的。從哪個地方呢？就是從妄想那兒來的。五陰也是從妄想那兒來的，妄想也是從五陰那兒來的。這是依真起妄。

「同是妄想」：所以前邊我沒講嗎？這五陰山就把你壓住了，又有了六賊，就在那個山上招兵買馬、聚草屯糧、打家劫舍、無所不為。這五陰山把你這個如來藏性遮蓋著，露不出來了。單單有個五陰山，還不要緊，又來了六賊。六賊在那兒就做土匪，土匪周圍去打家劫舍，所以就把如來藏性給埋沒到裏邊了。你若能把這個六賊、五陰都降伏了，那你如來藏性也就顯現了。

【註】上人於一九八三年一月補述：

But if the falseness has no source, you will have to say that the causes and conditions of that falseness basically have no source. Since there is no falseness to begin with, what basis do you have for a discussion of the causes and conditions of false thinking? Since the falseness has no substance, it has no source. There is nothing at all. All dharmas are empty of characteristics. There is no source or foundation for the falseness. **How much the more is this the case for those who fail to understand this and advocate spontaneity.** If you don't even understand causes and conditions and you further advocate the principle of spontaneity, you will fall among the externalists. That won't do at all.

Sutra:

Therefore, the Tathagata has explained to you that the fundamental cause of all five *skandhas* is false thinking.

Commentary:

Therefore, because of the principles explained above, **the Tathagata has explained to you very clearly that the fundamental cause of all five *skandhas*—form, feeling, thinking, formations, and consciousness—is false thinking.** What is the basic cause of the five *skandhas*? False thinking. If you investigate false thinking, you will find that it has no substance of its own. In fact its mother is the five *skandhas*, and that is where it comes from. The five *skandhas* come from false thinking, and false thinking comes from the five *skandhas*. Based on the truth, falseness arises. Didn't I tell you this earlier? The mountain of the five *skandhas* is squashing you. And there are also six thieves on the mountain, gathering their troops, horses, and supplies and going on looting raids. They will stop at nothing. The mountain of the five *skandhas* covers over the Treasury of the Tathagata, so that it cannot reveal itself. If there were only the mountain of the five *skandhas*, that wouldn't be so bad, but then six thieves come along and indulge in wanton robbery and theft. Buried under it all is the Treasury of the Tathagata. If you can subdue the six thieves and the five *skandhas*, then

我們天天在這兒研究佛法，要「朝於斯，夕於斯」，天天如是。一天不如是，就錯過機會了，你就在那兒想，不知是哪一秒鐘，就失去你所得的利益。

我們舉一個譬喻，像什麼呢？就像貓在那兒撲老鼠，在那兒等了幾天，然後牠就跑了。這貓沒有耐心了，沒有耐心就走了。牠一走，老鼠出來了，沒有捉住，就是這麼奇怪。又像釣魚，在那兒釣了幾天魚，魚也不上鉤，因為小魚被大魚都給吃了，這個大魚吃飽了小魚，也不願意再吃旁的東西，就在那兒睡覺了。所以幾天也不吃東西，等到剛剛餓了，這個釣魚的魚翁沒有耐心，走了，所以也沒釣到魚，一條魚也沒釣到。

這本來都是殺生的事情，這釣魚也是殺生，貓捉老鼠也是殺生，我們修道也是在這兒殺生。殺什麼生呢？就殺眼、耳、鼻、舌、身、意這六個賊。眼、耳、鼻、舌、身、意這六個賊，那麼看著、看著、看著它幾天，六賊也不得便。剛剛懈怠了，喔！這六賊又作怪了，在那兒造反了，就這麼厲害。所以你修行，時時刻刻都要念茲在茲的，不能放逸，一秒鐘也不可以放逸。你一放逸，那個魔也就來，不單現在我們修道魔是這樣的，就佛住世的時候，人修道也是這樣子，也是要謹謹慎慎地常常用功修行。

有什麼證明佛在世的時候也有魔呢？你看佛入涅槃之後，在結集經藏的時候，阿難升法座，坐在法主坐的座位上。因為結集經藏要有一個人在那兒主持這法的法會。在這時候，阿難相貌就現出來一種不可思議端嚴畢備的樣子。下邊那些阿羅漢也不知道是怎麼回事了：「咦！怎麼阿難成佛了？」又想：「這是旁的地方來的佛嗎？」有的阿羅漢又想：「喔！這是不是魔啊？」

你們想一想，如果佛住世的時候沒有魔出現，為何佛剛剛入涅槃，這些大阿羅漢怎麼就生了這個懷疑？一定在佛住世的時候，也就常常有魔的出現的，所以他們就生這種種的懷疑。各位想一想，我們用功修行，一時一刻也不可以馬虎的，時時刻刻都要認真，腳踏實地來修行。我們是追求真理的，稍微一不用功啊，那個業障就現前了。

your Treasury of the Tathagata will reveal itself.

[Additional comments by the Venerable Master in January 1983]

We are now here investigating the Buddhadharma every day, and we should apply ourselves to it in the morning and in the evening; that's how it should be, day after day. If we fail to do this one day, then we'll have missed an opportunity. In the very second that you think of not continuing to do this, you lose the benefit you have gained. It's like a cat waiting to catch a mouse. It stays there waiting for a few days, and then goes off, because it's not patient enough. As soon as it leaves, the mouse comes out and doesn't get caught. That's how strange it is. It is also like when someone has been fishing for a few days, but no fish have snapped the bait, because all the small fish have been devoured by a big fish. The big fish, having eaten its fill of little fish, doesn't want to eat anything else, so it's just there sleeping. It doesn't eat for several days, but when it finally starts getting hungry, the fisherman runs out of patience and leaves, without having caught a single fish.

Basically, fishing and catching mice are both acts of killing. We cultivators are also engaged in killing. Our targets are the six thieves—our eyes, ears, nose, tongue, body and mind. We've been keeping watch over these six thieves for a few days, and so they haven't been able to have their way. But as soon as we become lax, the six thieves act up and rebel. That's how fierce they are. That's why we must be devoted in thought after thought. We must not slack off for even one second, or else the demons come. The demons bothered cultivators even when the Buddha was in the world, so the cultivators also had to be very cautious and to constantly work hard at cultivation.

What proof is there that demons were around when the Buddha was in the world? When the sutras were being compiled after the Buddha had entered Nirvana, Ananda took the seat of the Dharma host in the Dharma assembly. At that time, his appearance became inconceivably adorned and perfect. The Arhats in the assembly wondered what was going on:

“What? Has Ananda become a Buddha?”

“Has a Buddha come from another world?”

“Is this a demon?”

Now, if there were no demons during the Buddha's time, why did those great Arhats entertain such doubts right after the Buddha had entered Nirvana? Demons must have frequently showed themselves even in the Buddha's day. All of you should reflect on this. When we apply ourselves to cultivation, we must not be careless even for an instant. At all times, we must plant our feet on solid ground and seriously cultivate. We are pursuing the truth, and we slack off even the slightest bit, our karmic obstacles will appear.

待續

To be continued