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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷十】 ROLL TEN

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汝體先因。父母想生。汝心非想。則不能來。想中傳命。

釋迦牟尼佛說：阿難，「汝體先因父母想生」：為什麼說是情呢？卵因想生，胎因情有，阿難也是胎生，並不是卵生。所以說想生，這個想就是個情字。

往粗了說，就是妄想；往深一層說，就是個想；再往深了一層說，就是個情。這先因父母這個情生，怎麼說是情呢？父親母親因為有這種欲心、情欲，所以就發生一種男女的問題。於是乎就有了小孩子，這豈不是因情而有的呢？

「汝心非想」：雖然你父母因為有情想，而有這種男女的問題，那麼你在中陰身的時候，如果你沒有一種愛父憎母，或者愛母憎父的這種情感，也不會有你這個身體的。所以在你的中陰身的時候，也是有這種情想；有你這種情想，所以你這中陰身才來投胎。

「則不能來」：你要是沒有情想的話，你就不會來投胎的，不會有你這個身體的。這是一定的道理，你想不承認也不可以的。則不能來，你看「則不能來」這個語氣說得很決定，這是決定辭。就是你若沒有情想，就絕對沒有你這個身體，則不能來。這個是怎麼樣？「想中傳命」：就是由這情想而傳續——傳承接續——你這個生命。

你有生命，都是由彼此的情想互相傳遞而有的，所以這叫想中傳命。傳命就是繼續的意思，繼續你的生命。你有這個想，才能繼續你的生命；如果你沒有這個想，你生

Sutra:

Your body's initial cause was a thought on the part of your parents. But if you had not entertained any thought in your own mind, you would not have been born. Life is perpetuated by means of thought.

Commentary:

Shakyamuni Buddha says, "Ananda, **your body's initial cause was a thought on the part of your parents.**" How did you get your present body? Where did it come from? It was due to this kind of thought on the part of your parents. Although the text says "thought" here, it is actually an emotion. To put it more clearly, the "thought" is a kind of emotion. Why is it said to be an emotion? Because egg-born beings come from thought, and womb-born beings come from emotion. Ananda is womb-born, not egg-born, so in his case the "thought" that caused his birth was emotion. Generally speaking, it's false thinking. At a deeper level, it's thought. And to go even deeper, it's emotion. The initial cause is the emotion of the parents. Because parents have the thought of emotional desire, they engage in sexual activity. As a result, a child is born. So isn't the child born from emotion?

But if you had not entertained any thought in your own mind, you would not have been born. Because your parents had emotional thoughts, sexual activity took place. However, when you were in the "body while in between *skandhas*," if you didn't have the emotion of either loving your father and hating your mother, or loving your mother and hating your father, then your body would not have come into existence. You, too, in that period between *skandhas*, had thoughts of emotion. Because of that thought of emotion, your "body while in between *skandhas*" entered the womb. If you hadn't had that emotional thought, you wouldn't have entered the womb and you wouldn't have this body. That is a definite fact. There's no way you can disagree with it. The text very decisively states that if you didn't have that thought of emotion, your body would absolutely not have come into being. How did it come into being?

死就了了。所以想陰斷的時候，遠離顛倒夢想，一切的梦想都沒了；你若妄想沒有了，生死也就了了。為什麼你有生死呢？就因為你妄想太多了，前念滅、後念生；後念滅、後念又生，生生不已，如水波浪，川流不息。所以這川流不息，也就是想中傳命的道理。

如我先言。心想醋味。口中涎生。心想登高。足心酸起。懸崖不有。醋物未來。汝體必非。虛妄通倫。口水如何。因談醋出。

《楞嚴經》這個哲理，講得是最徹底了，這是究竟的哲學，究竟的真理。可是究竟的真理也就是究竟的妄想，你不要把這個就說是究竟真理了。我說的這個真理，就是他講有這個情形。這個情形從什麼地方來的？從妄想那兒來的。所以，我說它具有究竟的一個道理，這個道理從什麼地方來的？從妄想那兒來的。你說出妄想，它就有了；沒有妄想，就沒有了。

「如我先言」：阿難，像我以前告訴你的，記得嗎？告訴你什麼？「心想醋味」：你心裏這麼想：噢！這個醋啊，真酸，嘖！嘖！真酸。這個酸梅呀，噢！酸哪！一吃我這牙都倒了，也軟牙了。你這樣一想的時候，這口裏口水就出來了，這樣一想酸哪，「口中涎生」：口裏就流口水了，這個口水不是饑出來的，而是想這酸味想出來的。所以無論誰，不要妒忌人，妒嫉人在中國話就叫吃醋，不要吃醋。一吃醋就有酸味了，口中涎生。

「心想登高，足心酸起」：心裏想登高，這足心這個痠味又起來了，足心就發痠了；發痠了，腳心也軟了；腳心軟了，就站不住了；站不住，就要跌到那個萬丈懸崖裏去了。你說危險不危險哪？「懸崖不有」：這個懸崖不是真的，只是心裏這麼想一想；心裏這麼想一想，這足就發痠了。以前想酸梅、想醋，是嘴酸；現在想懸崖，他腿痠了，足也痠了。你說這個足怎麼也會痠呢？

☞待續

Life is perpetuated by means of thought. The thought of emotion transmitted your life to you. The reason you have life is because of your emotional involvement with others. “Life is perpetuated by means of thought” means that your thoughts cause your lives to continue. If you didn’t have any thought, your births and deaths would be ended. When the thinking *skandha* comes to an end, you leave distorted dream-thinking far behind. All dream-thinking will be gone. If your false thoughts are gone, your births and deaths will come to an end. Why do you undergo births and deaths? Simply because you have too many false thoughts. When one thought ceases, the next one arises. When that thought ceases, another one arises. Like waves on water, thoughts arise in endless succession and cause life to continue.

Sutra:

As I have said before, when you call to mind the taste of vinegar, your mouth waters. When you think of walking along a precipice, the soles of your feet tingle. Since the precipice doesn’t exist and there isn’t any vinegar, how could your mouth water at the mere mention of vinegar, if it were not the case that your body originated from falseness?

Commentary:

The philosophical doctrines discussed in the *Shurangama Sutra* are ultimate. This is the summit of philosophy, the ultimate truth. But of course, the ultimate truth is also just the ultimate false thought. The sutra is “true” in that it describes real situations. But where do these situations originate? In false thinking. The principle is ultimate, but its source is in false thinking. If false thoughts arise, the principle comes into existence. Without false thinking, the principle doesn’t exist, either.

Ananda, **as I have said before...**Do you remember what I told you before, about what happens **when you call to mind the taste of vinegar?** You think, “Ooh, that vinegar is really sour. Ugh! Those sour plums are really tart. One bite makes my teeth go weak.” As soon as you think about this, **your mouth waters.** Your mouth secretes saliva, not because you’re hungry, but because you’re thinking of something sour. In Chinese, the expression “drinking vinegar” is used to describe jealousy. Don’t be jealous of others; jealousy leaves a sour taste in your mouth. **When you think of walking along a precipice, the soles of your feet tingle** and become weak. You might lose your footing and plummet over the edge into gorge thousands of feet below. Pretty dangerous, huh?

Since the precipice doesn’t exist and there isn’t any vinegar, how could your mouth water at the mere mention of vinegar? The precipice isn’t really there; you are just thinking about it. But at the mere thought, your feet tingle—literally “go sour,” in Chinese. Above, your mouth goes sour at the thought of sour plums or vinegar, and here, your legs and feet “go sour” at the thought of a precipice. How can your feet “go sour”? You tell me.

☞To be continued