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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷十】 ROLL TEN

宣化上人講 Commentary by Venerable Master Hua

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有一個人就講了：「我知道了，法師你不要講這個道理了，我已經明白了，我已經開悟了。」開了什麼悟呢？「你前面所講的那個六根互用，每一根都有六根的作用，所以現在腳也會吃東西了，所以它就痠起來了。」真是這個樣子？啊？我不相信你這個開悟。你開這個悟，為什麼我不相信呢？我還沒有開這個悟呢，你就開了這個悟？那沒有這個道理的。這個道理，我不承認的。那怎麼樣呢？因為這就是個妄想，這個腳並不會吃東西，也不會聽東西，也不會看東西。六根互用說是眼、耳、鼻、舌、身、意，並沒有一個腳，所以你開的這個悟，我絕對不承認的。

「懸崖不有，醋物未來」：那麼懸崖也不是有的，這個醋物也不是有的，只憑你一個妄想，嘴也流涎了，足也痠軟了。「汝體必非虛妄通倫」：如果你這個身體不是由這個虛無的妄想來的，和妄想做朋友，做同類，「口水如何因談醋出」：如果你這個身體不是由妄想、由這個情想而有的話，那麼你口裏流的口涎、這個口水，為什麼我和你一講這個醋，它就會出來？講這個醋，這只不過講一講，並不是真有這個東西。講一講，這是虛妄的，不是真實的，為什麼它酸味就出來了？就覺得口裏也酸溜溜的，腳上也痠溜溜的。這麼樣子，你想不承認是妄想來的，可以嗎？不可以的，那是從妄想來的。

是故當知。汝現色身。名為堅固第一妄想。

「是故當知，汝現色身」：因為上邊所講這個

Someone says, "Dharma Master, you don't have explain it. I already understand. I'm already enlightened, in fact. What did I enlighten to? Well, you were explaining earlier how each of the six sense faculties has the functions of all six. It must be that the feet go sour because they can eat."

Is that really how it is? I don't believe in your enlightenment. How come I haven't been enlightened to this yet, and you have already done so? There is no such principle. I cannot accept such a principle, because it is nothing but false thinking. The feet cannot eat, hear, or see things. The six faculties that function interchangeably are the eyes, ears, nose, tongue, body, and mind. The feet are not included. That's why I absolutely refuse to acknowledge your so-called enlightenment.

There really isn't any precipice and there isn't any vinegar. Your false thoughts are all it takes to make your mouth water and your feet tingle and go weak. **If it were not the case that your body originate from falseness**, if your body did not come from illusory false thought, if it did not befriend false thinking, if it did not join false thinking, then why would your mouth water at the mention of vinegar? If your body did not come about because of false thought—emotional thought, why would saliva form in your mouth when I talk about vinegar? The vinegar is only being talked about; it is not really there. Since it is hypothetical, why is there a sour taste in your mouth? Can you still argue that the sourness in your mouth and the tingling in your feet do not come from false thinking? No, because they do come from false thinking.

Sutra:

Therefore, you should know that your present physical body is brought about by the first kind of false thinking, which is characterized by solidity.

道理，所以你就應該知道，你現在這個色身，就是你這個身體，「名為堅固第一妄想」：雖給它起個名字說它堅固，只不過是個名而已，其實這就是由你第一個妄想，由這色陰而造成的。

即此所說。臨高想心。能令汝形。真受酸澀。

「即此所說」：就是上邊我所說的這一段文。說的什麼呢？「臨高想心」：你做這麼一個妄想，想自己站在那個萬丈懸崖上，就是這個妄想的心，「能令汝形」：它就可以使令你自己這個身體，「真受酸澀」：就這麼講一講，想一想，啊！你這個腳上就覺得痠，又覺得澀了。

什麼叫澀呢？這個澀就是不光滑，就覺得很痠澀的，就覺得這個腳好像站不住了似的，要跌倒要跌倒那麼樣子。你走到那個萬丈懸崖上去，往下一看，噢！看不見底，這個腳心就發軟了，即刻就是不向下跌也要向下跌了。這什麼道理？就因為你這個妄想做成的。你若沒有這個妄想，同樣的路，你在平地上走來走去，走多少路，這個腳心也不發軟，也不發痠的。

你走一個獨木橋，底下看著那個水流得清流湍急，噢！這一掉下去，就沒命了，就會被水淹死了。不想，沒有事；一想，這個腳就即刻邁不動步了，就軟了。邁不動步，就跌下去了，這個就是你這一想的關係。你若沒有這個妄想，閉著眼睛往前走，不知道有這麼個獨木橋的時候，反而沒有事。那說我閉著眼睛走獨木橋試一試，那也一樣掉到裏頭去，因為什麼呢？你看不著，一腳就踩不住那個獨木橋了。所以你看見，你若一打妄想，一知道下邊是清流急湍，這個水流得很急，你也就生恐懼心了；你要是閉著眼睛走獨木橋，也一樣掉到水裏去。

所以不要睜著眼睛打妄想，也不要閉著眼睛死妄想。你若閉著眼睛死妄想，那也是行不通的，所以要緊的就在這個地方。你也不要閉著眼睛死妄想，怎麼死妄想？把那個妄想死了。你睜著眼睛打妄想，生出這個妄想，也一樣腳心發軟；你閉著眼睛也一樣掉到萬丈懸崖裏去，所以閉著眼睛，這也不是一個辦法。因此，最難的就是在這個地方，怎麼樣呢？你最好就是不打妄想，那就沒有事情了。

☞待續

Commentary:

Therefore, because of the principles explained above, **you should know that your present physical body is brought about by the first kind of false thinking, which is characterized by solidity.** You call it “solid,” but this is just a name. In fact, your body is created by the first kind of false thought, by the *skandha* of form.

Sutra:

As described earlier, merely thinking about a high place can cause your body to tingle and ache.

Commentary:

Then, **as was described earlier** in the section above, **merely thinking about a high place can cause your body to tingle and ache.** Imagine yourself standing at the edge of a high precipice. Just talking and thinking about it makes your feet start to tingle and ache. You feel very uncomfortable, as if your legs won't support you and you are going to fall. If you actually do walk to the edge of a deep abyss and look down into that bottomless void, the soles of your feet will turn to jelly. Even though you are not in danger of falling, you feel as if you are about to fall. This feeling is brought about by your false thinking.

For example, you can walk for miles on level ground without your feet ever turning to jelly or tingling from false thinking. But if you have to walk across a single plank bridge above a gorge with a mighty river racing below, you start thinking things like, “Wow, if I fell from here, it'd be all over. I'd drown and lose my life for sure.” Everything was fine until you had that false thought, but now all of a sudden your feet turn to jelly and you cannot take another step. As a result you do fall. It all happened because you had such a thought. If you had not had that false thought but, say, had just walked with your eyes closed, without knowing when you were crossing a single plank bridge, nothing would have happened. So you decide you'll try to cross the bridge with your eyes closed next time. But then you'll fall just the same, because you cannot see where you are going. If you cross the bridge with your eyes open, you have false thoughts about the churning water below, and you get scared. If you cross the bridge with your eyes shut, you'll walk off the bridge and fall as well.

Therefore, don't have false thoughts with your eyes open, and don't close your eyes and try to kill off your false thoughts that way. It won't work. This is the crux of the dilemma: If you have false thinking, your feet will turn to jelly; if you close your eyes, you will also fall into the gorge. Closing your eyes will not solve the problem. The greatest difficulty is right here. It would be best not to have any false thoughts; then nothing at all would happen.

☞To be continued