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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷十】 ROLL TEN

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由因受生。能動色體。汝今現前。順益違損。二現驅馳。名為虛明第二妄想。

「由因受生」：因為你受這個生，才有這個身體，「能動色體」：你這個色身，有色質的這個形體，「汝今現前順益違損」：你現在這個現前，順著有益的事情，你就歡喜；有損害你的事情，你就不歡喜。「二現驅馳」：這兩種的妄想互相驅馳。「名為虛明第二妄想」：虛，是不實在的；明，就是光明。但是這個光明是不實在的光明，這就是你這個虛明，你第二種的妄想。

由汝念慮。使汝色身。身非念倫。汝身何因。隨念所使。種種取像。心生形取。與念相應。

「由汝念慮，使汝色身」：因為你這種的妄念，役使你的色身。「身非念倫」：身並不是這個念。身和這個念不是同類的，可是它們為什麼互相有一種的感覺？「汝身何因，隨念所使」：為什麼你起一個念，你的身就隨這個念來使用？被這個念來支配？「種種取像」：在種種的取像裡邊，「心生形取，與念相應」：你心生一個念，形就想去取這個東西，身和念是相應的，是一致行動

Sutra:

Due to that cause, feelings arise and affect your body, so that at present you pursue pleasant feelings and are repelled by unpleasant feelings. These two kinds of feelings that compel you are brought about by the second kind of false thinking, which is characterized by illusory clarity.

Commentary:

Due to that cause, feelings arise and affect your body. When you were born, you received your physical body, which has shape and form, **so that at present you pursue pleasant feelings and are repelled by unpleasant feelings.** You like what is favorable and beneficial to you, but you dislike what is harmful to you. **These two kinds of feelings—these two false thoughts that compel you—are brought about by the second kind of false thinking, which is characterized by illusory clarity.** “Illusory” means unreal, so this clarity is not real. This is the second kind of false thinking that you have.

Sutra:

Once your thoughts arise, they can control your body. Since your body is not the same as your thoughts, why is it that your body follows your thoughts and engages in every sort of grasping at objects? A thought arises, and the body grasps at things in response to the thought.

Commentary:

Once your thoughts arise, they can control your body. These false thoughts that you have drive your body, but your body is not your thoughts. **Since your body is not the same as your thoughts,** since the body and the mind are not the same sort of thing, why are they aware of each other? **Why is it that your body follows your thoughts and engages in every sort of grasping at objects?** Why is it that when you give rise to a thought, your

的。你的身為什麼和念就會一致行動呢？什麼叫做念？念是想念。一念、二念、三念、四念、五念、六念、七念、八念、九念、十念……，這個念就是一念。

在《仁王護國般若經》上說，一念裏邊，就有九十個剎那。剎那是很短很短的一個時間。「在一剎那裏邊，就有九百個生死。」有九百個生死，也就是九百個生滅。所以才說：「一念不生全體現，六根忽動被雲遮。」你若能一念不生，就全體現。

什麼全體呢？就是全體大用，也就是如來藏性，你本有的家珍，本地的風光，本來的面目現前了。六根忽動被雲遮，你六根稍微一起的時候，就被雲遮住了。所以才說修道的人能到一念不生，那時候鬼神都沒有辦法你了。你若能一念不生，就能一念不死；若不能一念不生，也就不能一念不死。這個地方很要緊的，你若把這個地方明白了，一念不生，你全體現了；你六根再一動，就又被烏雲遮上了。

寤即想心。寐為諸夢。則汝想念。搖動妄情。名為融通第三妄想。

「寤即想心」：寤，就是醒著。前幾天我不是講過莊公寤生？他媽媽因為他寤生，遂惡之，就討厭他。愛共叔段，她歡喜第二個兒子——共叔段。欲立之，她想立共叔段繼承父位，所以武姜左一次右一次向武公請命，說是叫小兒子繼位，不要大兒子繼位。可是鄭武公不准，所以還是莊公立了。莊公立，武姜就叫共叔段去造反，結果也失敗了，這就是那個寤生的故事。這個寤就是沒有睡覺。寤即想心，醒著的時候，就是想陰當權的時候。

☞待續

body acts accordingly? **A thought arises, and the body grasps at things in response to the thought.** Why is your body controlled by your thoughts? As soon as you have a thought, your body wants to grasp at the object you are thinking about. Why does your body function in unison with your thoughts? What is a thought? You can have one, two, three, four, five, six, seven, eight, nine, ten thoughts....But here the text refers to just one thought. The *Prajna Sutra of the Humane King Who Protects His Country* says that there are ninety *kshanas* in a single thought. A *kshana* is an extremely short period of time. And yet within one *kshana* there are nine hundred births and deaths, that is, nine hundred productions and destructions. Thus it is said,

When not a single thought arises, the entire substance manifests.

When the six sense faculties suddenly move, one is covered by clouds.

If you could keep from having a single thought, the entire substance would manifest. What entire substance? The great function of the entire substance, the Treasury of the Tathagata. It is your inherent family treasure; it is the scenery of your homeland; it is your original face. Upon the slightest movement of the six sense faculties, you become obscured by a covering of clouds. If a cultivator reaches the point where he does not have a single thought, then the ghosts and spirits have no way to get at him. If not a single thought arises, then not a single thought passes away. If you cannot prevent thoughts from arising, then you cannot prevent them from passing away. This is an important point. If you can understand it, then when you do not have a single thought, the entire substance will manifest. But if your six faculties move again, you will be obscured by the dark clouds.

Sutra:

When you are awake, your mind thinks. When you are asleep, you dream. Thus your thinking is stirred to perceive false situations. This is the third kind of false thinking, which is characterized by interconnectedness.

Commentary:

When you are awake, your mind thinks. A few days ago, I talked about Lord Zhuang whose birth was very difficult. Because of this, his mother resented him and favored her second son, Gong Shuduan. She wanted the second son to inherit his father's throne and become the king. Therefore, she repeatedly asked King Wu to pass the throne to his younger son rather than to his older son. But King Wu would not allow it, and so Lord Zhuang still became the king. When Lord Zhuang became king, his mother told Gong Shuduan to instigate a rebellion. But that also failed. So that is the story of Lord Zhuang. When you are awake, the thinking *skandha* is in control.

☞To be continued