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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷九】ROLL NINE

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

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生滅根元。從此披露。見諸十方。十二衆生。畢殫其類。雖未通其。各命由緒。見同生基。猶如野馬。熠熠清擾。為浮根塵。究竟樞穴。此則名為。行陰區宇。

「生滅根元」：生滅的根元，就是生死的根元。生死的根元是什麼呢？就是第七識和第六識這種微細的動相。「從此披露」：因為前面想陰破了，現在到這個行陰，所以說從此披露，從此就露出了。「見諸十方。十二衆生」：從卵生乃至於非無想，這十二類的衆生，「畢殫其類」：每一類衆生的這個道理，他都窮盡了。這個「殫」字當盡字講，已窮盡了，完畢了。「雖未通其」：雖然沒有得到，沒有通其「各命由緒」：每一個人的生命由緒一由，他的來由；緒，他的頭緒一沒有完全清楚。「見同生基」：可是見到這十二類衆生，生的這種根元。這種根元像什麼呢？「猶如野馬」：像野馬。

什麼叫野馬？這個野馬就是陽燄。什麼又叫陽燄呢？就是春天時，從遠處看，那個地方好像有水；到了近前，它又沒有水。這個在《莊子》叫野馬，在這《楞嚴經》上，它叫陽燄。這是春天那股地的蒸氣。每逢地下有這股蒸氣的地方，風水都不錯。所以在佛經上又叫陽燄，野馬就是那個東西。

「熠熠清擾」：熠熠，就是有少少的

Sutra:

From this point on, as the origin of production and destruction is exposed, he will completely see all the twelve categories of living beings in the ten directions. Although he has not fathomed the source of their individual lives, he will see that they share a common basis of life, which appears as a mirage—shimmering and fluctuating—and is the ultimate, pivotal point of the illusory sense faculties and sense objects. This is the region of the formations skandha.

Commentary:

From this point on, as the origin of production and destruction is exposed... This refers to the origin of birth and death, which lies in the subtle movements of the seventh and sixth consciousnesses. At this point, the thinking *skandha* has been destroyed, and the cultivator has reached the formations *skandha*. Therefore, as the origin is revealed, **he will completely see all the twelve categories of living beings in the ten directions.** He exhaustively understands each of the twelve categories, which include beings born from eggs up to beings not completely without thought.

Although he has not fathomed the source of their individual lives, he will see that they share a common basis of life, which appears as a mirage—shimmering and fluctuating. He does not completely understand how each individual came into being, but he does perceive the origin of all the twelve categories of beings. This origin appears to him like a mirage. Sometimes in the spring you may see what seems to be a body of water in the distance, but when you reach the spot, there is no water. Zhuang Zi called this mirage a “wild horse,” a poetic reference to the cloud of dust stirred up by a galloping horse. In the Shurangama Sutra, it’s literally called “solar flames.” It refers to the vapor that rises from the earth in the springtime, forming a mirage. It’s said that

光，而不清楚的這種景象。清擾，就是擾亂的這種境界不太大。「爲浮根塵。究竟樞穴」：這也是一種浮根塵的究竟樞穴。浮根六塵，言其眼、耳、鼻、舌、身、意，這都是浮根，不是很實在的。樞，就是安置門那個地方的一個門鈕，又叫門軸。穴，就是安裝門軸的那個地方，這個門就可以開關。現在是用門交一兩片鐵的這東西；中國古來的門就有門樞。樞就是門後邊的那個樞鈕，穴就是那個地方的一個窟窿。那麼這也就是浮根塵的究竟樞穴，「此則名爲行陰區宇」：這種情形就是叫行陰的區宇。

若此清擾。熠熠元性。性入元澄。一澄元習。如波瀾滅。化爲澄水。名行陰盡。是人則能。超衆生濁。觀其所由。幽隱妄想。以爲其本。

「若此清擾」：就是說熠熠清擾這種的樣子，「熠熠元性」：有小小的光明這個樣子、這種的性質。「性入元澄」：那麼這種性質久了，它就入元澄，就澄清了。「一澄元習。如波瀾滅」：既然澄清了，就把本來那一種的性現出來了，這種習氣也都沒有了。把本來這種清淨的性現出來，習氣沒有了，就好像那個波瀾滅了。

這個想陰就好像瀑流似的，前邊不是比方它是瀑流嗎？那麼現在又說是波瀾，波瀾也就是瀑流，這個水流得很急的。這個波瀾滅了，「化爲澄水」：化爲澄清的水了。澄清的水，「名行陰盡」：這個行陰，好像水上的細波浪似的。想陰就好像瀑流，清流急湍，流得很急的水；行陰就是微細的波浪；到識陰上，就如水無波，那水上沒有波了，所以化爲澄水，澄水就沒有波浪了，這個景象就叫行陰盡了。

wherever these mirages appear, the geomantic properties are pretty good. Thus, whether the Buddhist Sutras read “solar flames” or “wild horse,” the reference is to mirages. “Shimmering” means that there’s a bit of light, but it’s not clear. “Fluctuating” means that the state of disturbance is not very great.

And is the ultimate, pivotal point of the illusory sense faculties and sense objects. The six sense faculties are the eyes, ears, nose, tongue, body and mind. These are all illusory, not real. In Chinese, “pivotal point” is expressed by characters for the pivot on which a Chinese door hangs and the place where the pivot is anchored so that the door can be opened and closed. Nowadays we use two metal hinges, but in ancient China the doors were hung on pivots that were anchored in holes. **This situation is known as the region of the formations skandha.**

Sutra:

Once the basic nature of this shimmering fluctuation returns to its original clarity, his habits will cease, like waves subsiding to become clear, calm water. This is the end of the formations skandha. This person will then be able to transcend the turbidity of living beings. Contemplating the cause of the formations skandha, one sees that subtle and hidden false thoughts are its source.

Commentary:

Once the basic nature of this shimmering fluctuation returns to its original clarity, his habits will cease, like waves subsiding to become clear, calm water. The nature of this small amount of light is such that, after a long while, it will revert to its original stillness and clarity. Once it settles and becomes clear, the original, pure nature appears. When that happens, those kinds of habits will disappear like subsiding waves.

The thinking *skandha* is like a rapidly flowing torrent. The comparison was made earlier in the Sutra. Now the analogy is to waves, as in a swift current or a torrent. When the waves subside, the water clears and settles. **This is the end of the formations skandha.** The thinking *skandha* is like a gushing torrent, whereas the formations *skandha* is like ripples on the water. When only the consciousness *skandha* remains, there are no more waves in the clear, settled water. This is called “the end of the formations *skandha*.”

This person will then be able to transcend the state of the turbidity of living beings. Contemplating the cause of the formations skandha, one sees that subtle and hidden false thoughts are its source. When you reach this point, you still have false thinking, but it is not so apparent. It is hidden and obscured, not easy to detect at all. These extremely subtle false thoughts are the source of the formations skandha.