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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 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

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於涅槃天。將大明悟。如雞後鳴。瞻顧東方。已有精色。六根虛靜。無復馳逸。內外湛明。入無所入。深達十方。十二種類。受命元由。觀由執元。諸類不召。於十方界。已獲其同。精色不沉。發現幽秘。此則名為。識陰區宇。

「於涅槃天，將大明悟」：於自性的涅槃天，將要開悟了。「如雞後鳴」：這有一個比方，就好像雞第一次、第二次報曉的時候，東方還沒有白，天還沒有亮，沒有光呢！現在這第三次，這是最後的雞鳴，就是最後雞叫的時候，「瞻顧東方」：這時候向東方顧盼，向東方看一看，「已有精色」：精色就是天將要光的時分了。

「六根虛靜」：受陰盡的時候，六根無所受了；沒有領受，所以就虛了。想陰盡了，沒有妄想；沒有妄想，所以就靜了，這六根虛靜了。這個時候，這六根也沒有領受，也沒有妄想到各處跑了，「無復馳逸」：行陰盡了，已沒有遷流變化。行陰的遷流變化，好像波浪，常流不斷的。那麼現在行陰這種微細的動元也沒有了，所以就無復馳逸，哪個地方也都不跑了。

「內外湛明」：這時候，只剩一個識陰沒有破，已經內外明湛，內也光明，外

Sutra:

There is about to be a great illumination in the sky of Nirvana. It is like gazing east at the cock's final crow to see the light of dawn. The six sense faculties are empty and still; there is no further racing about. Inside and outside there is a profound brightness. He enters without entering. Fathoming the source of life of the twelve categories of beings throughout the ten directions, he can contemplate that source without being drawn into any of the categories. He has become identical with the realms of the ten directions. The light does not fade, and what was hidden before is now revealed. This is the region of the consciousness *skandha*.

Commentary:

There is about to be a great illumination in the sky of Nirvana of the inherent nature. He's on the verge of a great awakening. He is about to get enlightened. By analogy, it is like gazing east at the cock's final crow to see the light of dawn. When the cock crows for the first and second time to announce the dawn, there is still no light in the east. The sky is still dark. But if you gaze eastward when the cock crows for the third and final time, you will see the first light of the day.

The six sense faculties are empty and still. The feeling *skandha* has ended, so the sense faculties no longer perceive. They are "empty." The thinking *skandha* has ended, so there is no more false thinking. Thus it is "still." At this point, there is no more feeling and no more false thoughts causing the mind to run about. There is no further racing about. That means the shifting and flowing of the formations *skandha* have also ceased. The fluctuations of the formations *skandha* had been like ceaseless ripples, but now they have subsided, and there is no more running about.

Inside and outside there is a profound brightness. At this point, when only the consciousness *skandha* remains to be broken through,

也光明，這是內外明湛，湛明了。「入無所入」：因為這根塵都斷了，六根和六塵合而為一了，也沒有根，也沒有塵，根塵不偶了。既無所緣，所以根塵就不偶了，沒有相對的地方。因為沒有相對的地方，這時候六根和六塵都互相沒有分別了，所以入流也沒有所入了。

這時候，「深達十方，十二種類受命元由」：深深地通達十方，這十二類眾生它生命最初的根元、由緒。「觀由執元」：觀察它這種根本的元由，「諸類不召」：這時候，也不受這十二類眾生所招引，不能把你牽引動了，不能來和這十二類眾生再有來往了，這叫諸類不召。「於十方界，已獲其同」：於這個十方界，已獲同體的這種情形，和十方界虛空都同體了，「精色不沉」：這種的精色，這種智慧不沉沒了。「發現幽秘」：最幽隱的、最祕密的、最不容易發現的這種境界也發現了。「此則名為識陰區宇」：這個名字，這種境界，這種情形，就是識陰的一個區宇，在識陰的範圍領域之內。

若於群召。已獲同中。銷磨六門。合開成就。見聞通鄰。互用清淨。十方世界。及與身心。如吠琉璃。內外明徹。名識陰盡。是人則能。超越命濁。觀其所由。罔象虛無。顛倒妄想。以為其本。

「若於群召，已獲同中」：在這十二類眾生的因果已斷，已經得到和十二類眾生雖然同，可是不為它所召了，和它已經斷了來往，斷絕和它的輪迴。

「銷磨六門」：這個時候，六根門頭都沒有用了，銷磨了。可是，怎麼叫沒有用？這個沒有用，不是說眼睛不會看，耳朵不會聽，鼻子不會聞香，舌頭不會嚐味。不是的，是怎麼樣呢？就是六根互用了。你若把行陰破了，就有這種境界現前。 ㊦待續

there is a brilliant light both inside and out. **He enters without entering**, because the functions of the sense faculties and sense objects have been severed. The six sense faculties and six objects have united, and there are no longer any faculties or any objects. There is no further pairing between faculty and object. They are non-dual. The six faculties and six objects are no longer differentiated, so there is no flow for him to enter.

Fathoming the source of life of the twelve categories of beings throughout the ten directions, he can contemplate that source without being drawn into any of the categories. He penetrates deeply to the primal life-source of the twelve categories of beings. He can reflect upon this source without being attracted to any of the twelve categories of beings. They have no sway over him. He has no further involvement with the twelve categories of beings. **He has become identical with the realms of the ten directions.** He is experiencing identity in substance with all realms everywhere. **The light does not fade.** This bright wisdom does not disappear, **and what was hidden before is now revealed.** The most secret and imperceptible states now become manifest. **This state is the region of the consciousness *skandha*.** It falls within the scope of the consciousness *skandha*.

Sutra:

If he has become identical with the beckoning masses, he may obliterate the individuality of the six gates and succeed in uniting and opening them. Seeing and hearing become linked so that they function interchangeably and purely. The worlds of the ten directions and his own body and mind are as bright and transparent as *vaidurya*. This is the end of the consciousness *skandha*. This person can then transcend the turbidity of life spans. Contemplating the cause of the consciousness *skandha*, one sees that the negation of existence and the negation of non-existence are both unreal, and that upside-down false thoughts are its source.

Commentary:

If he has become identical with the beckoning masses... Having severed connections of cause and effect with the twelve categories of living beings, he has become identical with them. However, he is not influenced by them. Since he has cut off all interaction with them, he is no longer reborn among them.

He may obliterate the individuality of the six gates. At this point, the entrances of the six sense faculties no longer function. They have been smelted. In what way do they no longer function? This does not mean that the eyes cannot see, the ears cannot hear, the nose cannot smell, or the tongue cannot taste. Rather, what happens is that the six faculties function interchangeably. If you break through the formations *skandha*, then you will experience this state. ㊦To be continued