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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷十】ROLL TEN

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

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六根互用，眼睛雖然是看，但是它又可以聽，又可以說話，又可以吃東西。這個耳朵，它以前只能聽，現在也可以看了。可以用耳朵來看，可以用鼻子看，可以用嘴看。這六根每一根都有六種的作用，每一根都有這六種的用途，這叫銷磨六門，以前這種塵相，都沒有了。

「合開成就」：合，就是六根合而為一了；開，就是一根能開出六種的作用，這叫合開成就。「見聞通鄰」：這個見聞都是通著的，就好像鄰居似的，可以互相幫助，可以出入相友，守望相助，疾病相扶持。「互用清淨」：六根互用，而且還是清淨的，你說這多微妙啊！到這種境界上，噢，那是很妙的！

「十方世界及與身心」：十方的世界和這個身心，「如吠琉璃內外明徹」：就好像青色的琉璃寶似的，裏邊也可以明徹到外邊，外邊又可以明徹到裏邊，玲瓏透體地那麼明徹，這個「名識陰盡」：若到這種程度上，這叫什麼呢？就是識陰也盡了，五陰完全都盡了，沒有了。

你到這種境界上，這是識陰盡；若不到，那還沒有盡呢！若識陰盡，「是人則能超越命濁」：這個人就可以超越命濁。「觀其所由」，「罔象虛無，顛倒妄想，以為其本」：罔，不是有，所以叫罔，就是沒有；象，不是沒有，就叫象。有、無這種的

The eyes can still see, but they can also speak and eat. The ear, which could only hear before, can now see as well. You can also see with your nose and your mouth. Each sense faculty is capable of all six functions. That's what obliterating the individuality of the six gates means. The former signs of defilement are now gone.

And he may succeed in uniting and opening them. "Uniting" means the six sense faculties unite to become one. "Opening" means each faculty has the functions of all six. **Seeing and hearing become linked.** There is communication between them. They can help each other out, just like neighbors who show mutual concern for each other. The six faculties are linked **so that they function interchangeably and purely.** Isn't that wonderful? This state is really sublime.

The worlds of the ten directions and his own body and mind are as bright and transparent as vaidurya. They are like that exquisite blue gem, which is so clear as to be transparent. **This is the end of the consciousness skandha.** When you reach this level, you have put an end to the consciousness *skandha*, and so all five *skandha* are gone. But before you reach this level, the consciousness *skandha* has not ended.

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 nonexistence are both unreal, and that upside-down false thoughts are its source. Questions of existence and nonexistence are elusive and intangible. Such upside-down false thoughts are the basis of the states that he attains.

Sutra:

Ananda, you should know that the good person has thoroughly seen the formations *skandha* as empty, and he must return consciousness to the source. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

情形，也都虛無飄渺。以這種顛倒的妄想，做爲得到這種情形、這種境界的本。

阿難當知。是善男子。窮諸行空。於識還元。已滅生滅。而於寂滅。精妙未圓。

「阿難當知，是善男子窮諸行空」：阿難，你應該知道這個修定的善男子，他雖然有這麼多魔的境界，無論是天魔、心魔，種種的魔，也沒有搖動他的定力。或者他修定，根本就沒有起這種魔境界。或者他已經起這種魔的境界，但他能覺悟，他能不迷，所以就打破這種的迷關了。這種迷的關頭打破了，行陰也就破了。行陰破了，現在是識陰的開始，所以窮諸行空，這行陰已經空了。「於識還元」：現在在識陰上又要還元了，又要把識陰也都破了。識陰如果破了，就返本還原，回到如來藏性上了。「已滅生滅」：他已經滅了生滅這種的境界。「而於寂滅，精妙未圓」：而於寂滅的這種性，這種精妙處，他還沒有得到圓滿。

能令己身。根隔合開。亦與十方。諸類通覺。覺知通吻。能入圓元。若於所歸。立真常因。生勝解者。是人則墮。因所因執。娑毗迦羅。所歸冥諦。成其伴侶。迷佛菩提。亡失知見。

「能令己身，根隔合開」：他在識陰生出一種妄想，說在前邊精妙未圓這個境界上，這個修道人他能令自己六根互用，每一根都可以有六根的能力。那麼，眼睛也會說話，又會聽聲；耳朵又可以吃東西，又可以嗅味聞香。這眼、耳、鼻、舌、身、意這六根，互相都可以通用。你說耳朵不能吃東西嗎？這回六根互用，它可以吃東西了。那麼，說它的牙在什麼地方長著？那你問那個耳朵去！它吃東西，不是我們吃東西。它會吃東西，自然有個牙，它不會掉牙的。或者它不用牙，現生出來也可以，這是真正科學的作用，真正科學的一種能力。每一根都有六種的能力，這叫六根互用。 ☞待續

Commentary:

Ananda, you should know that the good person who cultivates *samadhi* **has thoroughly seen the formations *skandha* as empty.** Although he encountered so many demonic states, whether they were caused by demons from the heavens, demons of his own mind, or other kinds of demons, they did not sway his *samadhi*. Or it could have been that when he was cultivating *samadhi*, he didn't experience any demonic states at all. Or maybe when he encountered demonic states, he recognized them and did not become confused by them. Once he pierced through the confusion, the formations *skandha* was destroyed. Now he is at the beginning of the consciousness *skandha*. He has already fathomed the formations *skandha* and seen it as empty, **and he must return consciousness to the source.** Now he has to break through the consciousness *skandha*, and when he does, he will return to the source, to the Treasury of the Tathagata. **He has already ended** the states of **production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.** He has yet to perfectly realize the nature of ultimate serenity.

Sutra:

He can cause the individual sense faculties of his body to unite and open. He also has a pervasive awareness of all the categories of beings in the ten directions. Since his awareness is pervasive, he can enter the perfect source. But if he regards what he is returning to as the cause of true permanence and interprets this as a supreme state, he will fall into the error of holding to that cause. Kapila the Sankhyan, with his theory of returning to the Truth of the Unmanifest, will become his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

Commentary:

He can cause the individual sense faculties of his body to unite and open. Now in the consciousness *skandha*, he has a false mental attachment. He is at the point where he “has not yet perfected the subtle wonders of ultimate serenity,” but he can make his six sense faculties function interchangeably. Each sense faculty has the abilities of all six. His eyes can talk and hear. His ears can eat and smell. The eyes, ears, nose, tongue, body, and mind can function interchangeably to perceive sights, sounds, smells, tastes, and objects of touch.

You may think that ears cannot eat, but when one attains the interchangeable functioning of the six faculties, they can. “Where are their teeth?” you wonder. Ask your ears. They don't eat things the way we do, anyway. When they start to eat they may just naturally grow teeth, and their teeth will not fall out. Perhaps they don't even use teeth. Or perhaps the teeth appear when they need them. This is the the true ability of science. Each faculty has six functions. ☞To be continued