

The Shurangama Sutra's "Fifty Skandha States"

聚焦《楞嚴經》之五十陰魔

A Dharma Talk Given by Dharma Master Heng Chih in the Online Sunday Evening Lecture Series on January 9, 2022

Chinese Translated by Bhikshuni Jin Jing

比丘尼恒持法師講於 2022年1月9日週日線上講座系列

比丘尼近經 中譯



1968年楞嚴講習班。

The Shurangama summer session, 1968.

This talk is based on verses that I wrote in 1995. At that time, nuns at the Buddhist Text Translation Society's headquarters (also known as HQ) were compiling three volumes in memory of Master Hua, who had passed in June of 1995. Many of the Master's disciples were asked to contribute to the project, so I wrote these verses. I wrote them in English and one of the nuns was kind enough to translate them into Chinese. My verse begins:

*By the end of summer through study and practice
The magnificent goal: the Shurangama Samadhi
Loomed strong and ultimately firm within our reach.
It stands as a concentration beyond both entry and exit
Devoid of lust; defying death.*

這個講座的内容是根據我在1995年寫的偈頌。上人於1995年六月圓寂，當時，法總佛經翻譯委員會在行政總部的比丘尼們，著手彙編三冊的上人追思專輯。許多弟子受邀投稿，因此我寫下這些偈頌。我是以英文寫作，一位比丘尼很慈悲地將這些偈頌翻譯成中文。以下是我的偈頌：

行解並進度一夏，
楞嚴大定光灼灼，
無去無來不染塵。

The Shurangama Summer Session was in 1968, and the Master managed to finish explaining the whole sutra in just under four months. Among other things, we learned about the Shurangama Samadhi.

The Shurangama's focal point is a samadhi of our own nature, which when we perfect it, will neither enter nor leave us; we just sustain it. In the *Nirvana Sutra* the Buddha described samadhi as "ultimately firm in all circumstances."

The Master lectured the *Shurangama Sutra* in 1968 at the Buddhist Lecture Hall in San Francisco. Later, at the City of Ten Thousand Buddhas (CTTB), I remember the Master set up a Saturday night panel discussion that focused on the Fifty Skandha States. The former bhikshuni, Heng Tao and I would prepare a little bit about the passages each Saturday, and then people from CTTB who were prepared would come up on stage, and we would carry on a panel discussion about the passages. During those discussions, the Master would often add his comments. Later, when I was away serving at one of our monasteries in Canada, the Master again led a discussion of the *Shurangama Sutra* in Wonderful Words Hall. In the bilingual volume *Shurangama Sutra*, "Fifty Skandha States," a lot of the commentary that he gave during those sessions is recorded. This text is wonderful and rich with useful information.

Today we're looking at the "Fifty Skandha States." The focus is on the prelude and the conclusion of the description of each of the five skandhas. We will not go into detail about the specific ten examples for each skandha; we will simply list the ten.

This is a Master's introduction: What are skandha demons? Basically, nothing at all. They're just a mass of yin energy. Where does that yin energy come from? Its origin is the yin thoughts that a cultivator may have. When that yin energy rises up, we need to remain calm and composed. If we can be as if nothing is happening, so that we look but do not see, listen but not hear; if we don't entertain forms, sounds, smells, tastes, touches or mental constructs, then the skandha demons will have no way to get at us.

The Form Skandha

Ananda, you should know that as a cultivator sits in the Bodhimanda, he is doing away with all thoughts. When his thoughts come to an end, there will be nothing on his mind. This state of clarity will stay the same whether in movement or stillness, in remembrance or forgetfulness.

這個楞嚴講習班是在1968年開課，上人大約用了三個半月到四個月的時間，把整部《楞嚴經》講完；其中我們所學的有楞嚴定。

我們自性定，就是這部經的核心。當我們修圓滿時，這個定既不出也不入；我們只是在保任這樣狀態。在《涅槃經》中，佛陀將這個楞嚴定描述為「一切事究竟堅固」。

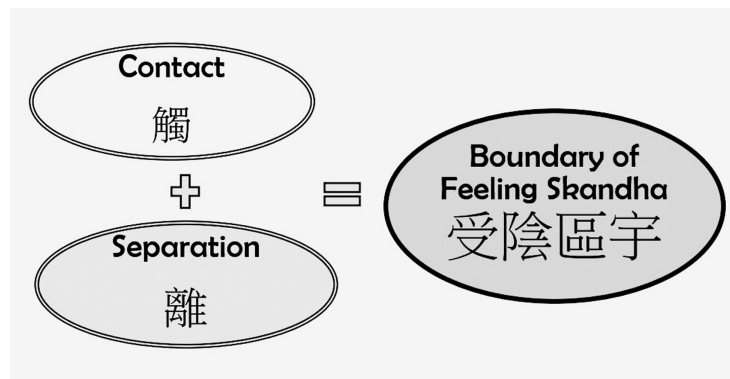
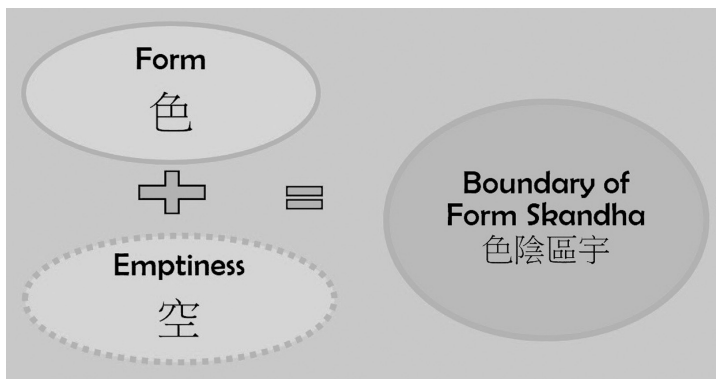
1968年，上人在三藩市佛教講堂講解《楞嚴經》。後來，在萬佛聖城的時候，我記得上人成立一個週六晚間的研討會，主要是探討五十陰魔的種種境界。每週六，我和前恒道法師都會準備一些相關經文的內容，然後聖城裡有先準備的人就會上台，和我們針對經文進行討論。在研討的過程中，上人經常會加入他的看法。再後來（1980年代中期），我到加拿大的分支道場服務時，上人再次在萬佛聖城的妙語堂舉辦了楞嚴經研討講座（註：主觀智能推動力）；法總這本中英雙語版的《楞嚴經·五十陰魔》中，在註解收錄了很多上人當時的淺釋。這是一本很棒的書，內容精彩而豐富，包含諸多有用的信息。

我們現在要講的就是「五十陰魔」的境界，重點是描述這五陰魔中每一種的初期徵相和結論。我們不會詳細討論每一個陰魔具體的十種魔境，只簡單列出這十境相名字。

上人是這樣介紹的，他說：「什麼是陰魔呢？本來是沒有什麼東西的，它就是一股陰氣。這股陰氣從什麼地方來的呢？也就是從我們每一個人的陰念來的。陰相現出來的時候，我們要處之泰然。若我們能不當一回事似的，視而不見，聽而不聞，不入色、聲、香、味、觸、法，這個陰魔就一點辦法也沒有了。」

色陰

阿難當知！汝坐道場，銷落諸念。



Master Hua said, “This state is the state of clarity”, which encompasses both wisdom and Samadhi; “remembrance or forgetfulness” refers to being mindful or to being absent-minded. The principle of both states of mind are the same: non-dual.

When he dwells in this place and enters samadhi, he is like a person with clear vision who finds himself in total darkness. Although his nature is wonderfully pure; his mind is not yet fully illumined. This is the region of the form skandha.

The Master says that our nature is wonderfully pure. Here, he refers to the magnificent clarity that the cultivator is experiencing; however, his mind is not yet fully illumined, so he does not yet completely possess the light of genuine wisdom.

I think everybody listening probably realizes that we human beings are composed of five skandhas according to Buddhism. The first skandha is form, so we're like a heap or pile. We are a conglomerate of these five, the first being form. In the final part of the sutra, Buddha talked about the breakdown of the skandhas that can occur as we go deeply into meditation. As those breakthroughs occur, we experience we have is like opening a curtain. It shows us what's on the other side of this box we are in made of form, feeling, thinking, mental formations, and consciousness.

This is the introduction to the form skandha. In the sutra, there will be a discussion and a description of ten possible states that happen during the breakdown of the form skandha. Those are described in an order that the Buddha did to help us as meditators. If a state like that comes up, then we can recognize it; that's part of the practice of breaking through skandhas.

The following text describes what the cultivator experiences at the end of form skanda.

其念若盡，則諸離念，一切精明，動靜不移，憶忘如一。

上人說，「一切精明」，所有的智慧和定力；「憶忘如一」，想起來和忘了，這兩種道理是一樣的，是一個，沒有兩個的。

當住此處，入三摩地，如明目人，處大幽暗；精性妙淨，心未發光。此則名為色陰區宇。

上人提到，這個「精性妙淨」，雖然有這種精明的妙性，這種妙淨，而「心未發光」，心裡沒有得到真正的智慧光明。

我想我們大家聽到這裡可能都能意識到，根據佛教的觀點，我們人是由五蘊和合而成的。第一個是「色蘊」，它是成堆或是一堆的。我們是五蘊的和合體，第一個是色蘊。在經文後面的部分，佛陀談到當我們深入三摩地（禪定）的時候，我們就能破這五蘊的陰境。隨著我們出脫了這些陰境，這就好像給我們拉開了帷幕，此時，就能看到自身由色、受、想、行、識所和合而成的這個形體的另一面是什麼。

這是對「色陰」的介紹。經文中，說明了破色陰過程中所出現的十種陰境。這些描述的次序，是佛陀為了幫助我們這些禪修者而講的。以便讓我們知道會有怎樣的境況現出，然後令我們可以識別它；這是修定破色陰的一個區域。

If his eyes become clearer, he will then experience the ten directions as an open expanse and the darkness will be gone. This is the end of the form skandha will then be able to transcend the turbidity of kalpas or time. Contemplating the cause of the form skandha one sees that hardcore false thoughts are its source.

The Master said, “Contemplating the cause of the form skandha” is when we observe the source of that cultivator’s behavior and movement, we can see that “hardcore false thoughts are its source.”

“In contemplating the cause of the form skandha, we observe the source and see that hardcore false thinking is its source.” This is one of the most important passages to me, and it is largely repetitive; only certain specifics are changed. So, here, “hardcore” is the specific kind of false thoughts which are the source that causes the form skandha to seem so real to us.

(Dharma Master Chih responds to a few questions from lecture participants throughout the evening.)

Participant: Someone is wondering whether the fundamental source of the form skandha can be found in our hardcore false thoughts?

Dharma Master Chih: The Master doesn’t limit it to that. He says that this just describes what it is like when the cultivator reaches that state. It doesn’t take into account the reasons or the lack thereof that got him there. It’s impossible to trace the source of this state because everything about it is false. And he quotes two lines,

*The cloud of five skandhas comes and goes in vain,
The foam of the three poisons bubbles up and disappears in the void.*

We now have examined the introduction and conclusion to the form skandha, and the formula is that form and emptiness define the boundaries of the form skandha. Here we list the ten examples that Shakyamuni Buddha gave to help us cultivators realize what kind of things might happen in the breakdown of the five skandhas. The form skandha is composed of the five sense faculties, the six sense organs, and hardcore false thinking is its cause. When we break through it, we break through the turbidity of time, which is really significant since we are at the moment timebound beings.

Now these are just titles extracted from the content of each of the examples. The actual discussion that Shakyamuni Buddha gives is longer than just these cryptic titles.

1. Body transcends obstacles.

下面的文字，是描述修行者在破了色陰之後的情況。

若目明朗，十方洞開，無復幽黯，名色陰盡，是人則能超越劫濁。觀其所由，堅固妄想以為其本。

上人說，「觀其所由」，觀看他這個人的行為、行動的所來由，「堅固妄想，以為其本」。

這「觀其所由，堅固妄想，以為其本。」對我而言，這是最重要的一段經文之一，因為〈五十陰魔〉中的經文格式基本上是重複的；只有某些部分的內容有所改變。所以，這裡的「堅固」指的是堅執妄見，那是導致我們面對在這種色陰境中是如此真實的根本。

問：有人想知道，是不是可以在我們這樣的堅固妄想中，找到作為色陰由來的根本？

持法師：上人並沒有局限在這點上。他說，這只是描述修行者達到那樣境界的情況。不要管修行者是如何入到這種境界的由來，那是沒法子去追根窮底的，因為色陰的一切都是虛妄的。上人還引用了兩句話：「五蘊浮雲空去來，三毒水泡虛出沒。」

我們已經看過色陰初相的介紹和總結，那麼，色陰是怎麼形成的呢？它是由色相和空相形成了所謂的「色陰區宇」。這裡我們列出釋迦牟尼佛所提的十境，以便幫助我們修行者在認識破五蘊時可能出現什麼境界。色陰是由五蘊及六塵所和合而成的，它的來源就是堅固妄想（堅執妄見）。當我們破了色陰，我們也就破了劫濁（時間濁），這點很重要，因為我們現在是被時間維度所拘的眾生。

以下這些只是從經文色陰別示中提取的十境相。實際上，佛陀給的描述

2. Inner light shines, see internal worms.
3. Reproductive energy and physical souls alternately separate and unite.
4. State changes and Buddhas appear.
5. Space takes on color of gems.
6. Can see in the dark.
7. Body becomes like grass or wood.
8. Can see everywhere without obstruction.
9. Sees and hears distant things.
10. False visions and false words.

Ananda, when the good person who is cultivating samadhi has put an end to the form skandha, he can see the mind of all Buddhas as if seeing an image reflected in a clear mirror.

The point here is not direct yet; it isn't the case that the conscious mind and the Buddha's mind are the same. There's still a distance, there's an arm's length, which is like a reflection in a mirror. In this state, the cultivator is getting closer, and he's able to know more about the mind of Buddha, but his mind is not yet the mind of Buddhas.

Master Hua said that "the good person" refers to those who have skill in returning the hearing to hear their own nature. The "cultivating samadhi" that he refers to means practicing to perfect awakening by means of the ear organ. To "see the mind of all Buddhas" is to perceive the Dharma door of all Buddhas' mind seal.

The mind seal is a mind-to-mind transmission, without language, without falling into using a vocal, spoken transmission using language. The cultivator is coming closer to being able to receive the mind seal of all Buddhas, so he can now perceive that mind as if it was an image in a mirror.

Feeling Skandha

He seems to have obtained something, but he cannot use it. In this he resembles a paralyzed person. His hands and feet are intact, his seeing and hearing are not distorted, and yet his mind has come under a deviant influence, so that he is unable to move. This is the region of the feeling skandha.

Master Hua said, "He seems to have obtained something...but his mind has come under a deviant influence," which refers to the internal situation that occurs in the region of the feeling skandha.

遠比這些扼要科判更仔細。

色陰堅固妄想的中間十境

1. 身能出礙；
2. 內徹拾蟲；
3. 精魄離合；
4. 境變佛現；
5. 空成寶色；
6. 暗中見物；
7. 身同草木；
8. 遍見無礙；
9. 遙見遙聞；
10. 妄見妄說。

阿難！彼善男子修三摩提，奢摩他中色陰盡者，見諸佛心，如明鏡中顯現其像。

這裡的重點還不是很直接；不能說我的意識心和佛心是一樣的，到目前為止還是差一截，還有一個臂長距離要突破，這就好像明鏡上所顯現的影像一樣。在這種狀態下，行者雖然愈來愈接近佛心（雖見佛心），但他的心還不能合佛的心。

上人說到，「彼善男子」，就是那些修反聞聞自性這種功夫的人；「修三摩提」，他修耳根圓通而得到這個定力。「見諸佛心」，見諸佛這種的心印法門。

所以，這就是以心印心傳，是不落文字，是不落於任何語言的音聲或口語的傳遞。行者愈來愈見到諸佛的心印法門，因此他可以感知到那個自心，就猶如鏡子裡的一個影像。

受陰

若有所得，而未能用。猶如魘人，手足宛然，見聞不惑，心觸客邪，而不能動。此則名為受陰區宇。

上人提到，「若有所得……心觸

This is an introduction to the feeling skandha. We are skipping the ten examples and are reading the conclusion to the feelings skandha.

Once the problem of paralysis subsides, his mind can then leave his body and look back upon his face. It can go or stay as it pleases without further hindrance. This is the end of the feeling skandha. This person can then transcend the turbidity of views. Contemplating the cause of the feeling skandha, one sees that false thoughts with only the illusion of clarity are its source.

“False thoughts with only the illusion of clarity are its source.” But now, the feeling skandha has been broken through, so its source no longer exists. The Master describes this as, “The way a bird escapes from a cage.” Before we have put an end to the feeling skandha, we people cannot leave our bodies; we are like a bird in a cage.

Here, the Master talks very cryptically in Chinese. He’s slowly listing for us the essential changes that happen as skandhas are broken down. He’s telling us that while we’re in the form and feeling skandhas, we can’t leave our bodies.

The source, false thoughts, seemed to be clear, but they really aren’t the source, so when the cultivator breaks through each skandha, their sources no longer exist.

The two elements for the feeling skandha are contact and separation. Here are the cryptic titles for the ten examples of the feeling skandhas

1. Suppresses self and gets sad.
2. Praises self as being equal to Buddhas.
3. Samadhi out of balance brings excessive reverie.
4. Wisdom out of balance brings excessive arrogance.
5. Passing through danger leads to anxiety.
6. Experiencing ease leads to joy.
7. Seeing the sublime and becoming proud.
8. With wisdom comes lightness and ease, which leads to complacency.
9. Becoming attached to emptiness and slandering precepts.
10. Becoming attached to existence and indulging in lust.

During the breakdown of the feeling skandha, we may experience sadness, arrogance, joy, and pride. When you read the full text of these ten, you’ll find out that these feelings

客邪」，可是心裡接觸到的這個客邪，是受陰所管的範圍以內的情形。

這是對受陰的介紹。我們略過這受陰十境，來看看受陰的總結。

若魔咎歇，其心離身，反觀其面，去住自由，無復留礙，名受陰盡。是人則能超越見濁，觀其所由，虛明妄想以為其本。

「觀其所由，虛明妄想以為其本」，那麼現在把受陰破了，所以它的本源也不復存在了。師父在這裡將此描述為「如鳥出籠」，說是我們人在受陰沒有盡以前，都不能出去這個身體，這就好像一隻小鳥被圈在籠子裡一樣的。

此處，上人講得很扼要，他列舉了五陰盡了之後所發生的根本變化。他告訴我們，當我們處於色陰和受陰相交時，我們仍不能出去我們的這個身，這就猶如籠中之鳥。

「虛明妄想」的本源，看似很清楚，但真的不是妄源；所以當修行者破了每一個五陰境時，妄的根源也就不復存在了。

受陰是由「觸」與「離」這兩種要素所組成。以下是受陰十境相示例的科判：

1. 抑己悲生；
2. 揚己齊佛；
3. 定偏多憶；
4. 慧偏多狂；
5. 歷險生憂；
6. 覺安生喜；
7. 見勝成慢；
8. 慧安自足；
9. 著空毀戒；
10. 著有恣淫。

在破受陰的過程中，我們可能會經歷到悲傷、我慢、喜悅、驕傲。當你讀

become excessive, that the Buddha has presented examples where, for example, sadness is to a fault—it's overwhelming. And so we are harmed by it, because any extreme is going to be harmful to us—perhaps physically or perhaps mentally. It is this excessive feeling that, in many cases, this is the opening a practitioner gives, which allows demons connected with the Feeling Skandha to possess him. The lesson in this one is to try to maintain the Middle Way; to try to stay away from excess.

Ananda, when the good person who is cultivating samadhi has put an end to the feeling skandha, although he has not achieved freedom from outflows, his mind can leave his body the way a bird escapes from a cage. From within his ordinary body, he already has the potential for ascending through the bodhisattvas' sixty levels of sagehood. He attains the 'body produced by intent' and can roam freely without obstruction.

So now we'll look at the sixty levels of sagehood.

Master Hua referred to “ascending through the Bodhisattvas' sixty levels of sagehood.” What are the sixty levels? They are the fifty-five listed in this sutra, plus the three gradual stages, which are counted as three, plus the stage of dry wisdom, which is counted as one, thus making four levels. And to those we add the Wonderful Enlightenment, which makes sixty levels in all. When he refers to “attains the ‘body produced by intent’” means that he can only activate his spiritual power by creating the intent to do so.

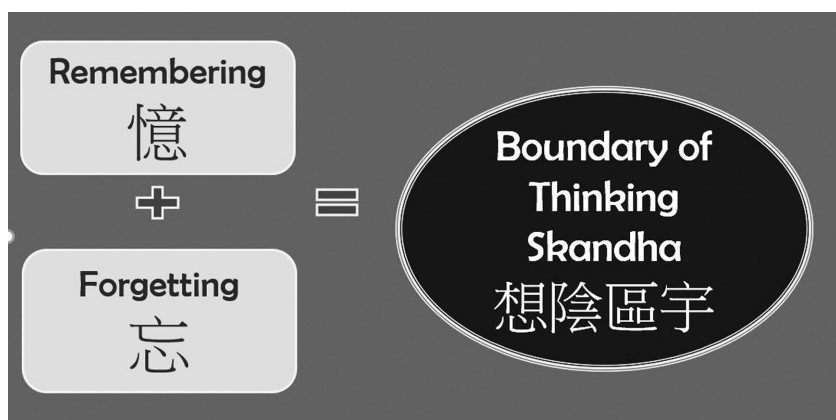
Fifty-five stages are listed in the *Shurangama Sutra*. It's one of the only places where the Ten Faith are listed with some explanation. In the *Avatamsaka*, the Ten Faiths are encompassed in the first abode. If you want to know a little bit about the Ten Faiths, it's good to go to the *Shurangama*. The fifty-five stages, three gradual stages, and an explanation of the stage of dry wisdom are in the *Shurangama Sutra*. “To attain the body produced by intent”—this also appears in the *Earth Store Sutra*. When Bright Eyes asks the arhat to find her mother, he makes the intent, and then he's able to look for the mother. That's an example of what this means. The arhat needed to think about it, he needed to concentrate on it to put his focus and intent on it in order for him to use his power to find Bright Eyes' mother. This is an important point. At this time, at the end of breaking through the feelings skandhas, a cultivator will be able to activate his spiritual powers with intent.

完這十境相的解說時，你會明白這些感覺都是過於越分的。佛陀已經舉例說明，比方說悲傷就是一種障礙，它是抑摧過越性的。所以我們就會受到傷害，因為任何極端的情緒都會對我們造成內傷，或許是身體上，或許是精神上。正是這種內抑過度的情緒反應，在很多情況下，這就是修行者給自身業力開了一扇門，以致使得受陰境相的魔能以附身。從這裡我們學到一課，就是要努力保持中道，不要過猶不及。

阿難！彼善男子修三摩地，受陰盡者，雖未漏盡，心離其形，如鳥出籠，已能成就。從是凡身，上歷菩薩六十聖位，得意生身，隨往無礙。

所以現在我們來看看菩薩的六十聖位。上人說，「上歷菩薩六十聖位」，這六十聖位是什麼呢？就是本經的五十五菩薩位，在這前邊加上三漸次位，及乾慧地位；三種漸次是三個位，乾慧地是一個位，這是四個。後邊再加上妙覺位，這總共是六十種聖位。「得意生身」，要作意才可以有這種的神通。

在《楞嚴經》裡所列出的五十五個位階，這是唯一一處列出十信位並加以解釋的地方。在《華嚴經》中，十信位是包括在初住中。如果你想深入了解十信位，可以查看《楞嚴經》。這些五十五個位階，加上三漸次，以及乾慧地，在《楞嚴經》裡都有解釋。「得意生身」也出現在《地藏經》，光目女請羅漢尋找她的母親。羅漢就要入定作意，才能尋找光目女的母親。這是其中一例。羅漢需要全神貫注，需要入定作意，把他的專注力和精神都集中在一起，以啟動神通去尋找光目女的母親。這是非常重要的。當受陰盡的時候，修行者需要作意才能啟動神通。



Thinking Skandha

This is like someone talking in his sleep. Although he does not know he is doing it, his words are clear, and his voice and inflection are all in order, so those who are awake can understand what he is saying. This is the region of the thinking skandha.

That's quite a description, well worth reflecting on that. In the region of the thinking skandha, we would be so unaware of ourselves that we wouldn't even really know that we were using our voice, that we were talking coherently, and that other people could understand us. That is an almost alarming description in this introduction to the thinking skandha.

If he puts an end to his stirring thoughts and rids himself of superfluous thinking, it is as if he has purged defilement from the enlightened, understanding mind. Then he is perfectly clear about the births and deaths of all categories of beings from beginning to end. This is the end of the thinking skandha. He can then transcend the turbidity of afflictions. Contemplating the cause of the thinking skandha, one sees that interconnected false thoughts are its source.

Let's skip the ten examples given for the thinking skandhas break down and go to the conclusion, which tells us that the cultivator is perfectly clear about the births and deaths of categories of beings. The next skandha, which is the more subtle aspect of our mind, our mental formations, relates to the seventh consciousness. The mind in that very deep part of us is looking at the categories of beings in all different kinds of ways and making theories about that. The spark for that comes here, at the end of the thinking skandha, and he now can look at the births and deaths of categories of beings. He's going to start doing that in detail.

Master Hua then says, "if he puts an end to his stirring thoughts"—this refers to the subtle thoughts in the sixth mind-consciousness. Now, those subtle thoughts are gone, so he "rids himself of superfluous thinking." "He has purged defilement from the enlightened, understanding mind." The enlightened, understanding mind refers to the eighth consciousness.

想陰

譬如有人熟寐寢言，是人雖則無別所知，其言已成音韻倫次，令不寐者咸悟其語。此則名為想陰區宇。

這段敘述很值得我們反思，因為在「想陰區宇」裡面，我們對自己一無所知，甚至不知道自己正在用聲音講得條理分明，還讓其他人也能懂我們是說什麼。這是在想陰境中，一個最具警惕的部分。

若動念盡，浮想銷除，於覺明心，如去塵垢，一倫生死，首尾圓照，名想陰盡。是人則能超煩惱濁，觀其所由，融通妄想以為其本。

我們先略過想陰盡的中間十境相，直接來看想陰的結語；經文告訴我們，此時，修行者對所有眾生的生死去來都能明了照察。下一個行陰中，也就是我們更微細的心念，這和第七識有關，然後我們的識心又往深處去觀察不同種類眾生的微細動相，並有了臆測。那個觸點就在這裡，所以在想陰的總結會說到，我們的心會觀察到不同種類眾生的生滅根元，而在行陰的部分會將此加以詳述。

As you can see, according to the Yogachara system, he has cleaned up the sixth mind consciousness. As we move into the next skandha, to the formation skandha, it's basically at the level of the seventh consciousness. The cultivator is aiming toward transforming the eighth consciousness into wisdom, but he still has to pass through formations. Up to this point, the end of the third skandha, he's done a lot of work on the sixth mind consciousness.

Master Hua then mentions "the births and deaths of all categories of beings" which refers to the twelve categories of beings:

1. *wombs;*
2. *eggs;*
3. *moisture;*
4. *metamorphosis;*
5. *beings who may or may not make their bodies visible;*
6. *beings who have no physical form;*
7. *beings who are capable of cognition but lack a physical body;*
8. *beings whose cognitive function is inactive;*
9. *beings whose physical forms are not self-sufficient;*
10. *beings who sometimes lack and sometimes do not lack a physical form;*
11. *beings whose understanding has a deficiency;*
12. *beings who sometimes lack and sometimes do not lack a cognitive capacity.*

In this world, according to Buddhism, you can find those kinds of beings. In the *Shurangama Sutra* these are listed and the Master gives extensive commentary and examples on all these kinds of beings.

In the boundary of thinking, we have remembrance and forgetting.

Finally, here is the list of ten states that Shakyamuni Buddha brings up.

1. Greed for clever skills.
2. Greed for adventure.
3. Greed for reunion.
4. Greed to analyze things.
5. Greed for spiritual responses.
6. Greed to know past lives.

上人說到，「若動念盡，浮想消除」，這個動念，是第六識裡邊微細的念頭；現在，這個微細的念頭盡了，那種動念沒有了，所以這個浮想也就消除了。而「於覺明心，如去塵垢」，這個覺明心，就是第八識那個心。

正如你所看到的，根據唯識宗，第六識在這個階段已經清理得差不多了。當我們進入到行陰的部分，就跟第七識有關，修行者的目標就是「轉識成智」，把第八識轉成智慧。但他仍然需要經過行陰的部分。到此為止，他已經把第三蘊（想陰）盡了，在第六意識這種微細念頭已經做了很多消除的工作。

上人說，「一倫生死」，就是十二類眾生：

1. 胎；
2. 卵；
3. 濕；
4. 化；
5. 有色；
6. 無色；
7. 有想；
8. 無想；
9. 非有色；
10. 非無色；
11. 非有想；
12. 非無想。

在這個世界上，按照佛教的說法，你可以找到這十二類的眾生。這在《楞嚴經》中都有列出來，上人對這所有的每一類眾生都有很詳細的講解。

在想陰區宇，有「憶」和「忘」。最後，這裡列出佛陀舉出的十境相。

1. 貪求善巧；
2. 貪求經歷；
3. 貪求契合；
4. 貪求辨析；
5. 貪求冥感；
6. 貪求宿命；
7. 貪求靜謐；
8. 貪求神力；
9. 貪求深空；
10. 貪求永歲。

7. Greed for peace and quiet.
8. Greed for spiritual powers.
9. Greed for deep emptiness.
10. Greed for immortality.

We have an example of these. There was one monastic disciple of Master Hua who was greedy for spiritual responses—from the list, numbers five, he was greedy for spiritual powers; number eight, he was greedy to go into emptiness; and number nine. He actually had one of these skandha demon states because of his greed. It took him a while to get past it. A demon comes in because we leave an opening, yet the experience might last a few minutes, a few days, a few weeks, or even years. It depends on how we handle it.

Participant: How can we break through one skandha at a time when we practice? How do we break through each one with time?

Dharma Master Chih: Well, that's what we're learning, and this is a very perfunctory talk about the fifty skandha states. In the final section of the *Shurangama Sutra*, Shakyamuni Buddha informs us about breaking through the skandhas. Master Hua called this section "A Handbook for Meditators," in which both the sutra text and the Master's commentary provide valuable information and instruction. Perhaps this is your first introduction to the fifty skandha states, so you need to be patient. We'll first learn how the breaking through of each skandha begins and ends. As to how this process happens, these ten examples don't necessarily occur in sequence.

In Buddhism, you can have a sudden awakening and that sometimes involves a sudden jump from one level of practice to an entirely different higher level. But after the sudden awakening, the sages tell us we need to do gradual practice. With the skandha states, they're listed in order but they might not necessarily be experienced in order. In other words, you might, in your meditation practice, experience one of the things that happens in the breakdown of the thinking skandhas, even though you may not have yet broken through the feeling skandha. Meditation takes patience, interest, and some discipline in order to encounter and triumph over these states. Thus, it's best to take your time and read the book and listen to the lectures.

我們有一個例子。上人有一個出家弟子，他貪求神通——所以從上邊這十境相上看，就是：貪求冥感（即十境中的第五）、貪求神力（十境中的第八）、貪求深空（十境中的第九）。他的貪求導致自己落入了五十陰魔的一個境界，他之後花了好長一段時間才過關。陰魔之所以能進來，是因為我們給了一個入門處；這個陰境有時只有幾分鐘，有時會持續幾天、幾週，或甚至數年。這端看我們如何處理這樣境界。

問：修行的過程中，我們如何破一個陰境？又如何通過時間來破每一個陰境？

答：這就是我們正在學習的課題，也就是大概說明這五十種陰魔的境界。《楞嚴經》的最後一卷，佛陀告訴我們如何破五陰；師父把這個部分稱為「禪修者指南」。不論是經文還是師父所講述的淺釋，都在為我們提供相當重要的信息與指導。也許這是你第一次知道有五十陰魔的境界，所以你需要有耐心。我們首先要學習破除每個陰境是如何開始和結束。至於這個過程是如何發生，這十境相並不是一定依序出現。

在佛教中，你可以豁然開悟，然而這有時會涉及到我們是從原本的修行水平，突然跳到另一個完全不同的更高層次上；但在這樣悟之後，聖人提醒我們，悟後起修需要漸進來修行。對於五陰境相，雖然經文是依序排列，但並非一定按順序發生。換句話說，在禪修的過程中，你可能突然破了想陰，但事實上你的受陰並未除盡。禪修是需要忍耐心、興趣及一些戒律，以便消弭迎面而來的這些境界。因此，最好你能花時間研讀這部《楞嚴經》並且聆聽這個講座。

☞待續

☞To be continued