

The Shurangama Sutra's "Fifty Skandha States" (Part Two)

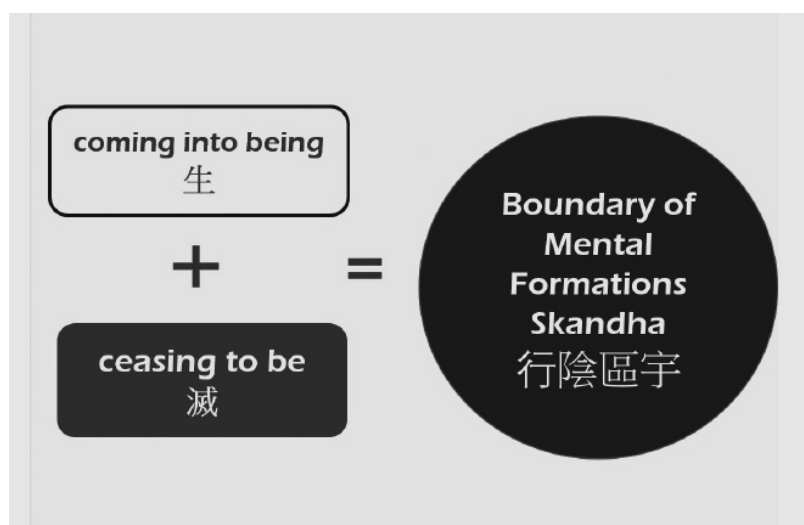
聚焦《楞嚴經》之五十陰魔（二）

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

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比丘尼近經 中譯



The Formation Skandha

Ananda, when the good person who is cultivating Samadhi has put an end to the thinking skandha, he is ordinarily free of dreaming and idle thinking so he stays the same whether in wakefulness or in sleep. His mind is aware, clear, empty and still, like a cloudless sky, devoid of any coarse sense impressions.

Last week, we discussed form, feeling and thinking. This week we will discuss the formation and the consciousness skandhas. We learned that when the thinking skandha ends, we don't have dream thinking, since our mind is clear.

Master Hua said, The "good person" refers to which good person? It is he or she who cultivates returning the hearing to

行陰

阿難！彼善男子，修三摩地，想陰盡者，是人平常夢想消滅，寤寐恒一，覺明虛靜，猶如晴空，無復巖重前塵影事。

上星期，我們討論到色陰、受陰、想陰，這星期我們會討論行陰與識陰。我們學到在想陰盡的時候，我們沒有這種顛倒的夢想，因為我們的思維是很清晰的。

上人是這樣說的，「彼善男子」是哪一個善男子呢？就是修反聞聞

hear his or her own nature. He is someone who cultivates the great Shurangama Samadhi. And who is that person? It is whoever who cultivates. There is no one person named. If you cultivate, then that person is you. If I cultivate, I am that person. If she cultivates that person is she. Everyone has a chance to be such a person. But everyone also may not have the chance to be such a person. Those who cultivate can be such a person; those who do not cultivate cannot be such a person. It's a very fair process equally open to all.

The Master said, "He is ordinarily free of dreaming." This person doesn't have dreams. When that happened to Confucius, he said: "I'm getting old. It's been a long time since I met the Duke of Zhou in a dream." Actually, why didn't he dream? By that time in his life, Confucius had probably partially broken through the thinking skandha and so he didn't have dreams, but he would not have known that he had partially broken through this thinking skandha and so he assumed that he didn't dream because of his age. In fact, breaking through the thinking skandha puts an end to dreaming.

He contemplates everything in the world — the mountains, the rivers and the earth — as reflections in a mirror, appearing without attachment and vanishing without any trace; they are simply received and reflected. He does away with all his old habits, and only the essential truth remains.

Master Hua said, "Only the essential truth remains." What does the "only" stand for? It stands for the mental construct of essential truth. What is that mental construct? It is the eighth consciousness. So here, the master says it's the eighth consciousness. A little bit later he will say that sometimes people can put an end to the thinking skandhas and still not be entirely in the eighth consciousness. At this time, the first six and the seventh consciousnesses are gone and the practitioner arrives at the eighth consciousness. One more turning will bring him to the Buddha's *Great Perfect Mirror Wisdom*. But at this point, he still has not yet achieved that Turning.

The eight consciousness turns into *Great Perfect Mirror Wisdom*. The seventh consciousness turns into *Equal Wisdom*. The six consciousness turns into *Wonderful Contemplative Wisdom*. The first five consciousnesses turn into *Doing what Should be Done Wisdom*.

From this point on as the origin of coming into being and ceasing to be are exposed, he will completely see that all twelve categories of living beings in the ten directions. Although he has not fathom the source of

自性，修楞嚴大定的這個人。這個人是誰呢？誰修就是誰，沒有一定的名字。你修就是你，我修就是我，他修就是他。任何人都有份，任何人都沒有份；你若修就有份，你若不修就沒有份，所以這是很平等的、很公平的。

上人說，「是人平常夢想消滅」，這個人不做夢了。所以孔子說：「甚矣，吾衰也！久矣，吾不復夢見周公。」為什麼他沒有夢？他也是那時候大約想陰破一點了，所以沒有夢了。不過他不知道這是想陰破了。所以孔子說他老了，沒有夢了。想陰破，夢就消滅了。

觀諸世間大地山河。如鏡鑑明。來無所黏。過無蹤跡。虛受照應。了罔陳習。惟一精真。

上人提到，「唯一精真」，唯一的是什麼呢？就是精真的這種念；這個念是什麼呢？就是第八識。所以在這邊，上人說它是第八識；等一下他會講到，有的時候人可以在想陰盡了，但是還沒有完全在第八識裡。上人說，這個時候，把前六識、七識，都沒有了。到了這個地方，就到第八識，這一轉就是佛的大圓鏡智。但在這個時候，他還沒有轉呢！

第八識，轉成大圓鏡智；第七識，轉成平等性智；第六識，轉成妙觀察智；前五識，轉成成所作智。

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。

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 skandhas.

This is interesting because the Master has said that this is just now that we will enter the eighth consciousness, but we normally think of the formation skandha as seventh consciousness so we'll see how the commentary goes on this.

The boundaries of the formation skandha are coming into being and ceasing to be, that continual process is what we see when we study the formation skandhas.

This formation skandhas, the mental processes, are extremely subtle. They are subtle, but are also extremely complex. At this level, the practitioner is looking at twelve kinds of ways that beings get born and devise theories about these at a very deep and subtle level.

This is happening as the skandha breaks down and what we're taught by Shakyamuni Buddha is that we shouldn't get attached to these processes. This means that although our subtle minds are devising these theories, at the same time, we need to realize that they are not real and not be attach to them. I imagine this is extremely difficult to do. First of all, because the mental fluctuations at this point are so subtle, we may not even realize we're thinking that way.

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 formation skandhas, one sees that subtle and hidden false thoughts are its source.

This little description of what happens in the formation skandhas, (twelve categories of beings and all those theories we devise), makes a lot of sense that when we transcend the formation skandha we transcend the turbidity of living beings, because this cultivator has been analyzing living beings, (the twelve categories in terms of those theories), and when he gets through the chaos, the turbidity of living beings is put to rest.

這段很有意思，因為上人說我們現在才要進到這個第八識，原本我們是說行陰是與第七識相關的，所以現在我們來看看上人的淺釋是怎麼說的。

這個行陰區宇是由生和滅所成（生滅根元），當我們往下研究行陰時，會看到它是一個連續性的過程（行陰遷流）。

這個是行陰，它的心識遷流是非常微細的；它們很微細，但也極其複雜。所以在這個層次上，修行者正在觀十二種類生是如何生起，並在非常深沉和微細的層次上有了這些計度。

所以在這個行陰破的時候，釋迦牟尼佛教導我們不要執著這些個過程。佛陀的意思是，雖然在我們的心意識生起了很微細的念頭或計度，但同時，我們需要認識到這些計度都不是真的（是邪計度），不要執著它們。我想這是很難做到的。首先，因為此時的心識波動（遷變）是相當微細的，而且微細到我們可能甚至沒有意識到它正在生起。

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。

在這短短的敘述裏，我們可以看到這個行陰發生了什麼（十二類生及中間十計所衍生出來的計度）；很明顯的，當我們能破這個行陰，我們也就能超越了眾生濁。因為在這個時候，修行者一味精研眾生（不同類生，有不同的計度），所以當行陰破了，這個眾生濁也就破了。

☯ To be continued

☯ 待續