

# The Shurangama Sutra's “Fifty Skandha States” (Part Three)

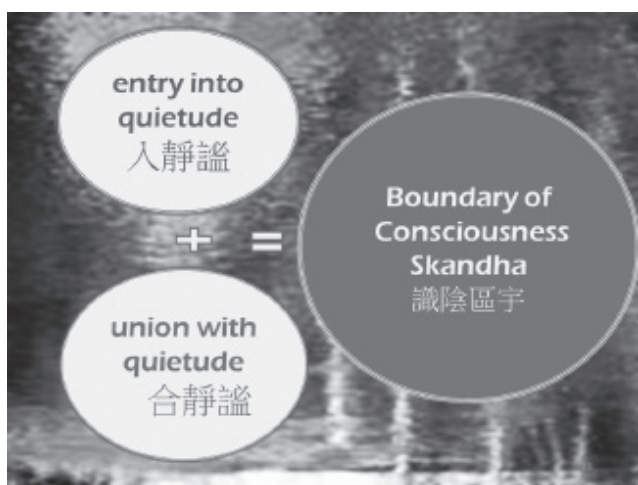
## 聚焦《楞嚴經》之五十陰魔（三）

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

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### The Consciousness Skandha

*Ananda, when that good person, in cultivating samadhi has put an end to the formations skandhas, the subtle, fleeting fluctuations—the deep, imperceptible, pivotal source and the common foundation from which all life in the world springs—are suddenly obliterated. In the submerged network of the retributive of karma of the pudgala, the karmic resonances are interrupted. There is about to be great illumination in the sky of nirvana. It is like gazing east at the cock's final crow to see the light of dawn.*

What does *pudgala* mean? Master Hua explains, *pudgala* translates as “grasping at destinies time and time again.” It means being born over and over; it is known as our “body amidst existence,” also called our “existing nature.” Every sentient being lives in a “body in existence.” After we die, it becomes the “body in the *yin* realm,” sometimes called the “body between skandhas.”

### 識陰

阿難！彼善男子，修三摩地，行陰盡者，諸世間性，幽清擾動，同分生機，倏然隳裂，沉細綱紐，補特伽羅，酬業深脈，感應懸絕。於涅槃天，將大明悟，如雞後鳴，瞻顧東方，已有精色。

「補特伽羅」是什麼意思？上人解釋說，「補特伽羅（Pudgala）」翻譯為「數數取趣」，意思是生了又生，生了又生；它就是我們的「中有身」，又叫我們的「有性」。說，我們所有一切有情的眾生，活著的這個身，都叫「中有身」；死了，就叫「中陰身」。

*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 skandhas.*

Probably the most important point here is that the cultivator has been in the formation skandhas. He's been looking at the twelve categories of beings and creating theories. That was dangerous, subtle thinking, which could easily draw him into demonic states.

But now because he fathoms the source of life of all the twelve categories is identical, he can contemplate that origin without being drawn into any category. So he's in less danger now, since in terms of living beings, he has broken through the turbidity of living beings.

*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.*

The Master said, "If he has become identical with the beckoning masses, if he has ended the situation with the twelve categories of

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。

或許在此最重要的是，當修行者在定中，行陰將盡時，他一味精研十二類生並生起了計度。這是很危險又很微細的念（起妄計籌度），極容易將他引入魔境中。

但是現在，他洞識了十二類生的根元（受命根本元由）是一致的，他就可以觀察眾生受命元由，而不被牽引到任何一種的類生去（受生）。他現在很少這樣的危險了，因為在眾生方面，他破了眾生濁。

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。

上人說到，「若於群召，已獲同中」，就是如果他（修定者）在這十二類眾生的因緣已斷，已經得到

## Twelve Categories of Sentient Beings

1. womb-born
2. egg-born
3. moisture-born
4. born by transformation
5. born with form
6. born without form
7. born capable of thought
8. born incapable of thought
9. born without form, but can take form
10. born not incapable of form, but does not take form
11. born without thought, but not incapable of having thought
12. born not incapable of thought, but doesn't have thought

## 十二類眾生

1. 胎過蒲曇
2. 卵羯邏藍
3. 濕相蔽尸
4. 化相羯南
5. 有色相羯南
6. 無色羯南
7. 有想相羯南
8. 無想羯南
9. 非有色相成色羯南。
10. 非無色相無色羯南。
11. 非有想相成想羯南。
12. 非無想相無想羯南。

beings, then although he identifies with the twelve categories of beings, he is not caught up in them. He has cut off association with them; he has severed ties with them that would cause him to have to join them in rebirth.” The Master makes it very clear here. This is an important juncture.

Master Hua said that “he enters without entering.” The six sense faculties and the six sense objects unite as one. The faculties and objects no longer pair up; there is no place of entry. At this point, the six sense faculties and the six sense objects are indistinguishable. Thus in entering the flow, there is nothing entered.

This is a very interesting juncture. At this point, at the beginning of the consciousness skandhas, there is no longer a duality between our sense faculties and the sense objects.

Master Hua then says, “He may obliterate the individuality of the six gates and succeed in uniting and opening them.” At that time, the entrances into the six sense faculties no longer function. They have been obliterated. But what does ‘no longer function’ mean? It’s not to say that the eyes can no longer see, the ears can no longer hear, the nose can no longer smell or the tongue can no longer taste. So what does it mean? It means the six sense faculties become mutually functioning. Once the formations skandha was broken through at the end of the formations skandhas, the six sense faculties being capable of mutual functions.”

We all have that particular ability, which we can gain through meditation. Now in this passage, from the Shurangama and from the Master’s detailed explanation, we know at what point that happens. We can experience the mutual functioning of the sixth sense organs once the formation skandha has ended.

I’m not going to give individual explanations of these particular teachers in this lecture, but at least we will be able to know how they perceived the breakdown of the ten examples that Shakyamuni Buddha gives the breakdown of the consciousness skandha. These teachers stopped after the first part of the breakdown of the consciousness or the second or the third and so forth through the tenth, so by looking at their examples, we can have an idea of the origin of these historic teachers’ practices.

☞ To be continued

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。上人在這裡講得很清楚。這是一個很重要的契機點。

上人說，這位修定的人，他「入無所入」，六根和六塵合而為一了，根和塵沒有相對的地方，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。

這是一個很有意思的時刻。在這個時候，也是識陰的開始，我們的根和塵已經沒有對立了，已經是不二了。

所以上人這裡說，這個時候，他「銷磨六門，合開成就」，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。是怎麼樣呢？就是六根互用了。一旦行陰破了，就有六根互用的能力現前。

我們都有這種獨特的能力，我們可以通過禪定獲得。現在這一段，我們在《楞嚴經》及上人詳細的淺釋中，我們就可以知道，在什麼時候就會有六根互用的情況——就是在行陰盡的時候。

（這位修定的人），當進入寂靜並與寂靜結合時，有時就會發生識陰區宇這種情況（中間十執）。

在這個講座中，對這些識陰中間十執，我不會每一個解釋；但至少我們會知道，在每一個計執裡邊會是什麼樣的境相。釋迦牟尼佛給我們知道，在這個識陰區宇裡的每一個執境，可以對應到哪一個天。佛是如何去看待這個識陰破的部分，而這些老師有時是在第一個識陰破了就停止，有時候停在第二個部分，就是修到那個層級就停止；有的人是停在第三，有的人一直到第十就停止。所以我們從這裡通過看他們的示例，可以知道歷史中的這些老師，他們在實修過程的起點是從哪裡開始的，他們的教法 and 想法從哪裡開始的。

☞ 待續