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THE SHURANGAMA SUTRA WITH COMMENTARY

【卷九】 ROLL NINE

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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正法印



PROPER DHARMA SEAL

「又以此心，研究精極，見善知識」：研究到極點了，他這時候看見那個善知識。什麼叫善知識呢？就是他過去跟著學法的這個善知識。怎麼樣呢？「形體變移」：看見這個善知識，噢！等一等又變成了一個老年人，等一等又變成一個中年人，等一等又變成一個少年的人；又看這個善知識，好像本來是個男人，又變成個女人。「噢！這個善知識，原來前生大約是個女人」，就生這一種邪知邪見。其實他所見的這個見，不是真正的見，這種改變，是由他的妄想變成的。

「少選無端，種種遷改」：少選就是時間不長。啊！什麼都變了，什麼都和平時不同樣了。這就和現在一般人所吃的那個 LSD（迷幻藥）差不多。吃了，哦！花花綠綠的，眼睛看什麼東西也看不清楚了，看得紅紅綠綠；畫出來那個畫，也古靈精怪的，不知道是個什麼，就那麼亂畫。畫出來，這兒說：「啊！畫得真好。」有人還讚歎。你看，就是這種樣子！那麼說：「這個人是不是吃那個東西了呢？」這個不是，這是一種魔王的作用；你就吃 LSD，那也是魔王的作用。你一吃那個藥，那魔王就幫你忙來了，叫你改變。【註六】不過這個色陰的境界，有的時候會改變好的，有的時候會改變壞的。這個人善根充足，有善根的，他就變到好的那一邊去；那善根不夠的人就往下流，變得不好了。所以說種種遷改。

Further, as the person uses his mind to investigate to the utmost point, he may see a Good and Wise Advisor with whom he studied the Dharma in the past, whose body undergoes changes. Right before his eyes, the Good and Wise Advisor suddenly turns into an old man; in the next moment he becomes a middle-aged person; and, in another instant he turns into a young person. Then, if the Good and Wise Advisor is a man, for example, he suddenly changes into a woman, and the person thinks, "Oh! Probably in his previous life he was a woman." Actually, what he is seeing is not real. These changes are the result of his false thinking.

Within a brief interval, various transformations will occur which cannot be explained. Everything changes and becomes different from normal. This is similar to what people who take LSD experience. To them, everything becomes brightly colored, and they cannot see clearly. They paint some bizarre paintings which no one can figure out, because they just recklessly splash on the colors. After they finish painting, some people say, "Wow! What a masterpiece!" People actually praise them. You see? That's the way it goes.

"Is it the case that this cultivator has taken a drug?" you ask. No. This experience is caused by the demon king. When you take LSD, the demons are also at work, making you experience changes.⁶

These states in the form *skandha* may change for the better and for the worse. If the person has enough good roots, the changes will be for the better. But people whose good roots are insufficient will change for the worse. There are all sorts of transformations.

NOTE 6. THE VENERABLE MASTER'S EXPLANATION IN JANUARY, 1983



【註六】上人於一九八三年一月補述

上人：研究這五十種陰魔，誰都可以發揮意見，用大家的智慧來研究道理。因為末法時代人人都貪快貪捷徑，以為這樣子就會有什麼僥倖的收穫，就好像賭錢似的，一賭就贏錢了。所以有的就各處鑽，各頭跑，又有研究密宗的，又有研究這個那個的。聽這個地方有，就往這兒跑；聽那兒又有什麼了，就往那兒跑：跑來跑去的，把時間空過在這路程上了，結果什麼也沒有懂。我們現在大家都要認識這種境界；你不認識這種境界，就很容易誤入歧途了。

弟子：好像吃毒藥，在西方社會這是很厲害的問題。你也可以說，這些迷幻藥就是魔的另外一種化身，他們化做藥品來迷著人。大家都上癮了，就算不吃藥，他自自然然就會化那個魔氣；有那個習氣，就迷著了。所以現在有很多惡知識，他催眠人也不需要給人家吃毒藥，那個人就看光啊，看什麼的，這都是因為有毒藥在肚子裏作怪。

「此名邪心，含受魑魅」：這個名字就叫邪心，心裏不正當，他心裏有鬼。「或遭天魔，入其心腹」：或者是天上的魔王，入到他心竅裏頭去了。「無端說法」：你說怎麼樣啊？就像某某人說他會講經了，某某人他又會說法了，某某人他又開了悟了，某某人又成了長老了。所以他無端說法，自己也不知道是說的什麼。「通達妙義」：這個不是真正通達妙義，這個說法也不是真正說法；他就拿這個不對的，認為對了，他說他說的法最妙了，就這麼自讚毀他，說他是最第一，是個長老了。

「非為聖證」：這種境界不是一種好境界。「不作聖心，魔事消歇」：你若不作證聖果的這種心來想，這個魔事就沒有了，就消了。

☞待續

Venerable Master: In our investigation of the Fifty Skandha-demon States, everyone is welcome to bring up an opinion. We want to use everyone's wisdom to investigate the principles. In the Dharma-ending Age, everyone is greedy for quick results and shortcuts. They think they can get a lucky break, just like people who gamble and win at the first try. So some people go running around to a lot of different places. They study esoteric practices and various other dharmas. They hear this place has something to offer, so they go there. Then they hear that place has something, so they run over there. Running here and there, they waste all their time on the road; but in the end, they don't understand anything. We should all recognize this kind of state. If we don't, it will be very easy for us to go astray.

Disciple: It's like taking drugs, which is a serious problem in Western society. You could say that hallucinogenic drugs are transformation bodies of demons. The demons come up with a new form of drug and everyone becomes addicted to it. Even though people don't really need to take the drug, a demonic energy combined with their own habits causes them to get hooked. Nowadays there are many deviant teachers who, without the help of drugs, hypnotize people and cause them to see lights and various things. This happens because the drugs in people's bodies are acting up.

This state is called "having an improper and deviant mind which is possessed by a li-ghost, a mei-ghost, or a celestial demon, and without reason speaking Dharma that fathoms wondrous truths." When a ghost or a demon from the heavens enters your mind, you may act like those people who claim they know how to lecture the Sutras or speak the Dharma, or who call themselves enlightened, elder masters. Such people start speaking the Dharma for no reason, with no idea what they are talking about. They say they have fathomed wondrous truths, but they have not really done so. They are not really speaking the Dharma either. They take what is wrong to be right and claim that their Dharma is the most wonderful. Praising themselves and putting others down, they call themselves the foremost elder masters.

It does not indicate sagehood. This state is not a good one. **If he does not think he has become a sage, then the demonic formations will subside.** They will disappear.

☞To be continued