



# 般若觀音聖寺2003年 楞嚴經講習班心得報告

## Reports from the Prajna Guanyin Sagely Monastery 2003 Shurangama Session on the Fifty Skandha Demons

◎黃秀雲

這一次「楞嚴經講習班」的題目是「五十陰魔」。五十種陰魔分作色陰、受陰、想陰、行陰和識陰；因為時間有限，所以只學到色陰、受陰和想陰的境界。

從色陰中有十種陰魔，修定的人，修到很精進時，可能會遇到十種境界，譬如：靈魂出竅、出玄入牝、看到毗盧遮那佛、千佛圍繞、聽到十方佛說法聲、看到虛空變成七寶池或七寶色、身體四肢感覺如同草木等等。不錯！這些都是好境界；但是如果這修行人有這五十種陰魔的知識，就明白這只是暫時的境界，不是真的已經得到什麼聖人的境界。

如果這人覺得自己得到這些境界，以為很了不起，比別人行，生出我慢心、貪心，就會著魔。著魔的起因，都是因為心不正、起邪心，不但貪境界、貪快，還有所求；所以上人勸我們：遇到這些境界，應該視而不見、聽而不聞，保持中道，不要貪著。

在我們平常生活中，有時會很憂傷，如果過度的憂傷，逢人就哭，就會著魔。太過開心、傲慢到極點，也都會無故著魔。所以我們時時都要觀照我們這個心，不要不開心、起煩惱、埋怨、發脾氣。做什麼事情，都盡心去

### 1. Xiu-Yun Huang

The topic of this Shurangama Session is the “Fifty Skandha Demons”, which are categorized into the *skandhas* of form, feeling, cognition, formation, and consciousness. Due to the time constraints, we only learned about the states of the form *skandha*, the feeling *skandha*, and the cognition *skandha*.

Within the form *skandha*, there are ten kinds of demonic *skandhas*, which might be encountered by those who cultivate very vigorously. For example, cultivators may experience their spirits leaving their body in mysterious ways, seeing Vairochana Buddha being surrounded by a thousand Buddhas, hear the voice of the Buddhas of the ten directions speaking Dharma, see space manifesting the pools or the colors of the seven precious things, have one's four limbs become like grass or wood, etc. Even though these are good states, cultivators with knowledge of the fifty *skandha*-demon states will know that these are temporary experiences and not indications of the attainment of sagely states (i.e. enlightenment).

If one thinks that these are wonderful states that make him or her surpass others, one will catch a demon due to these thoughts of arrogance and greed. The reason we become possessed by a demon is because our minds are not proper but deviant. Not only are we greedy for states and quick attainment, we seek to get something as well. Therefore, the Venerable Master exhorted us to have the attitude of looking but not seeing and listening but not hearing when we encounter these states. We should maintain the Middle Way without being greedy.

In our daily lives, we are at times very sad and worried. If we are





做，用歡喜心去做，就不會引來煩惱魔。

晚上的主觀智能推動，是學習講法；這樣可令我們更加明白某段經文的意思，而且還可重複的與學講者一起背誦經文。

參加這次的講習班，給我一些啓示：學佛是一輩子的事情，沒有捷徑，不能貪快，唯有老老實實，腳踏實地的從基本學起；貪快，反而會惹來不必要的麻煩。外面相似法很多，如果沒有擇法眼，到處跑道場、到處去聽；不知講的是正法或邪法，很容易就落入魔的陷阱，不能自拔。

其實萬佛聖城的六大宗旨：不爭、不貪、不求、不自私、不自利和打妄語，是很有用處的。如果我們時時謹慎觀照自己，問自己：是不是有所求、有貪念、起自私心？那麼遇到境界，就不至於跟著境界跑，而迷失自己。

我們應該常常持楞嚴咒來護持正法，去除我們的習氣毛病，遠離魔事。

### ◎梁正鳳

第二次的「楞嚴講習班」，讓我更深的瞭解上人時常在講經中所提到的「走錯路」。上了這非常重要的一堂課後，使我清醒地領悟到：上人的六大宗旨，是這麼重要！

在修行的道路上，千萬千萬要很小心；尤其這個魔強法弱的時代，一個不小心，就會落入魔道，做了魔王的眷屬。所謂「一失足成千古恨，再回頭已是百年身」；「百年」還是事小，那個「身」，可就不知是什麼身了！

如果修行人沒有深入的去瞭解「五十陰魔」裏的境界，就如上人所說的：無論你有多聰明，肯定會走錯路的。

在這課程當中，因為時間有限，希望法師能再安排，繼續把課程講完。最後，希望這部《楞嚴經》能流通到世界各地，以便更多的人受益，讓正法永遠住世！

### ◎黃寶鳳

第一次參加「楞嚴經講習班」，學習「五十陰魔」，真是受益不淺。

overly depressed or worried, we will cry whenever we see people. As a result, we become possessed by a demon. If we are overly happy or reach a point where we are extremely arrogant, we will also be possessed by a demon. Thus, we must contemplate our thoughts at all times. We should not become overly happy, vexed, irritable, or bad-tempered. In whatever we do, we try our best to have a joyous attitude and avoid being overtaken by a demon of affliction.

At night, we also have a session for Developing Inherent Wisdom, where we practice speaking Dharma. This way, we can understand a certain section of the Sutra better in addition to being able to memorize the Sutra text with the Dharma speakers.

I had some inspiration from participating in this particular session: learning the Buddhadharma takes a lifetime; there is no shortcut, nor can one be greedy for quick results. One can only learn it honestly step by step starting from the basics. If one is impatient for results, it will stir up unnecessary trouble. There is a lot of pseudo-Dharma in the world. If one does not have the “Dharma-selecting eye” and just runs around to various temples to hear lectures, one will not know what is orthodox or deviant. Consequently, one will very easily fall into the traps of demons without being able to extricate oneself.

The Six Great Principles of CITB—do not fight, do not be greedy, do not seek, do not be selfish, do not pursue personal advantage, and do not lie—are very beneficial to us. If we carefully contemplate our thoughts and ask ourselves whether we are self-seeking, greedy, or selfish, we will not be influenced by states or be confused when we encounter states.

We should always recite the Shurangama Mantra to protect the Proper Dharma and to get rid of our habits and leave demonic problems far behind.

## 2. Zheng-Fong Liang

This second Shurangama Sutra Session made me understand more deeply what is meant by “going astray”, which the Venerable Master often mentions when lecturing sutras. After this class, I clearly comprehended the importance of the Six Great Principles!

On the path of cultivation, we must be extremely careful, especially in this age when the demons are strong and the Dharma is weak. If we are the least bit lax, we may stray onto a demonic path and become part of the demons’ retinue. As it is said: “One wrong step results in endless regrets. When one turns around again, it’s already been a lifetime.” One lifetime is a small matter, but who knows what kind of body we will receive





現在我才明白，五陰——色、受、想、行、識，每一個，都會有十種境界出現。而魔的變化真多，太可怕了！當我們在修行的道路上前進時，要很小心。我覺得當一個人有魔附在他身上說法時，不是一位初學者所能辨認得出的，除非他對「五十陰魔」有一定的認識。有句話說：「寧可千日不悟，不可一日錯路。」

以前我常聽到有人說：「啊！我看到護法神了，看到菩薩來應供了……」等等。我聽了，也有點希望自己能夠看到；總覺得看不到有境界出現，就是自己不夠誠心。現在想想，這都是貪心在做怪，小心著魔！

#### ◎釋近正

這是我第一次參加此類課程，每日的時間表排得很充實，令人覺得無時無刻都薰陶在楞嚴妙法的法味上。

人「想要好，冤孽找；要成佛，先受魔。」這《楞嚴經》「五十陰魔」，就是教我們如何辨別魔相。

修道人在證得的一點點功夫上，往往會得少為足；再加上貪、慢、求等餘習未除盡，這時候，妖魔鬼怪就會趁機而入。倘若戒定慧不具足的話，一定會被牽著鼻子走，那就墮落了！人身那麼難得，佛法那麼難聞，如今有幸遇上，萬一不小心被境界轉，而導至墮落，那真是天底下最可惜的事了！

上了這課程後，我對上人遺留下來的六大宗旨更有信心，我要以它作為修行道路上的指南針；不然的話，就會如世尊告訴阿難尊者：「如蒸沙石，欲其成飯，經百千劫，只名熱沙。」無有是處！

我非常喜歡課程中的「主觀智能推動力」，這種訓練方法，能夠激發每個人各方面的潛能，把所學的知識，及所理解的道理，與大家分享；萬一所發表的知見不對或不圓滿的話，也會有人做總評，來為我們糾正。

最後我希望：這種課程應該繼續推廣下去，讓正法住世，讓修道人，甚至於沒學佛的

in our next life!

If cultivators don't have a good grasp of the Fifty Skandha-Demon States, they will go astray regardless of how smart they are, as the Venerable Master warned. Because of the limited time we have, we wish that the Dharma Masters could schedule some other time to finish this course. Lastly, I hope that the *Shurangama Sutra* can be passed to various places in the world so that many more people can benefit from it. As a result, the Proper Dharma will exist in the world forever.

### 3. Bao-Feng Huang

This is my first time participating in the Shurangama Sutra Session and learning about the Fifty Skandha-Demon States. I derived much benefit. I didn't understand until now that there are ten states within each of the five *skandhas* of form, feeling, cognition, formations, and consciousness. There are so many demonic transformations that it seems very scary. When we cultivate and progress on the path, we must be very prudent. I think that when a person possessed by a demon speaks Dharma, a beginner will not be able to tell unless this person knows about the Fifty Skandha-Demon States. There is a saying that goes: "It is better not to be enlightened for a thousand days than to take the wrong path for even one day."

In the past, I have often heard people say: "Ah, I see Dharma protectors and spirits. I see the Bodhisattvas coming to receive the offerings..." etc. When I heard such things, I wished I could see the same things as well. I used to think that I couldn't see these states because I lacked sincerity. Now, come to think of it, it is all greed at work. Be careful! Don't get possessed by a demon.

### 4. Jin Zheng Shi

This is my first time participating in a session like this. The daily schedule is so full that I can dwell in the sweetness of the wonderful Shurangama Dharma at all times.

"If one wants to do good, karmic creditors will find one. If one wishes to become a Buddha, the demons come to test one." The Fifty Skandha Demon States in the *Shurangama Sutra* teaches us how to differentiate demonic appearances.

As one attains some skill in cultivation, one is usually self-satisfied with the little one has. Furthermore, because of the residual habits of greed, arrogance, and seeking, the demons and goblins will take advantage of our weak points. If we do not have enough strength from precepts, *samadhi*, and wisdom, we will be pulled along by states and fall as a result. "A human body is hard



人，都能免離妖魔鬼怪的圈套；不要再顛倒，以是為非，以非為是。

◎伍月蓉

在這個課程裏，我學習到：當一個修行人專心禪定，可能會遇到魔來干擾的境界；如果遇到某些境界的話，就不要太開心或起討厭心，一切要以平常心來對待。只是這幾句話，已經可以給我一個啓發，就是：我們做人不要太執著；這樣，我們每天就開心得多了！

在這次的講習班當中，我可以知道很多不同的外道和邪教，以及他們所用的手法。如果我們有正知正見，就能分辨正法和邪法；這樣，我們就不會這麼容易聽邪師說的法了。

在「主觀智能推動力」的環節，我也很喜歡。雖然要上台背經和講解，是有些令人害怕；但是從中可以瞭解更深——比起上一次的「四種清淨明誨」的主觀智能推動力，我更為瞭解和喜歡。

這次的「楞嚴講習班」的課程，令我更細心上課，比起我在學校上課更為專心。自從這個「五十陰魔的課程」後，我會盡量去持〈楞嚴咒〉，希望可以背起來；因為只有〈楞嚴咒〉可以保護我，不會這麼容易著魔和遇到邪師。



to obtain; it is hard to get to hear the Buddhadharma.” Now we are fortunate to encounter the Dharma. It would be the greatest pity in the world to fall into the lower realms because we are careless and influenced by states.

After taking this course, I have more faith in the Six Great Principles that the Venerable Master bequeathed to us. I'd like to take these principles as a compass, or else I would be like the people the World Honored One described to Venerable Ananda: They would be like someone who cooks sand in the hope of getting rice. After hundreds of thousands of eons, it would still be just hot sand.” In other words, it is impossible.

I really enjoyed the part that deals with developing inherent wisdom. This training method can stimulate everyone's potential, and it allows people to share what they learned and what they understood with everyone. Even if what we said was not perfect or accurate, someone would give constructive criticism to correct us.

### 5. Yue-Rong Woo

In this course, I have learned that when one single-mindedly cultivates Chan, one might encounter disturbing states from demons. If one meets certain states, one should not be too happy or too annoyed. One should treat every state with an ordinary mind. The following few lines of instruction were enough to give me a revelation: “We should not be too attached. Consequently, we will live much more happily.”

From this session, I understood many different external and deviant teachings and what methods are used to attract people. If we have proper knowledge and views, we can distinguish orthodox Dharma from deviant dharma. With this knowledge, we will not get involved so easily in listening to the teachings of deviant teachers.

I also liked the section, Developing Inherent Wisdom. Although it was frightening to go up to the stage to memorize the Sutra text and explain it, I understood what I learned better. Comparing the Developing Inherent Wisdom session to the past session on the Four Pure Unalterable Truths, I understand and like this session better.

This particular Shurangama Session made me attentive—I was even more concentrated than in my regular school classes. After the course on the Fifty Skandha-Demon States, I will try my best to recite the Shurangama Mantra. I hope I can eventually memorize it. Because of the protection from the Shurangama Mantra, I will not easily get possessed by a demon or encounter a deviant teacher.

