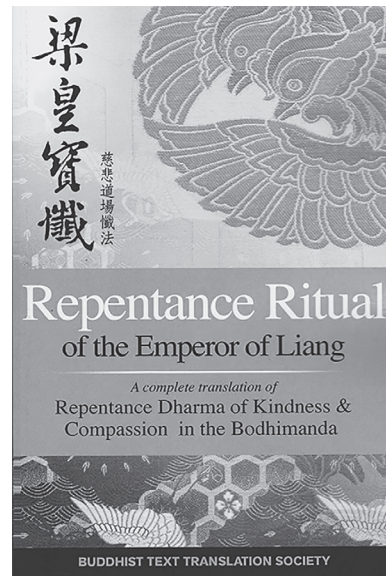


發菩提願 (續)

Making Bodhi Vows (continued)

恒揚法師講於2022年5月17日萬佛聖城網絡講座系列
比丘尼近經、恒青 英譯

A Dharma Talk Given by Dharma Master Heng Yang in the Online Lecture Series at City of Ten Thousand Buddhas on May 17, 2022
English Translated by Bhikshuni Jin Jing and Bhikshuni Heng Ching



記得我聽到師父講解《楞嚴經·五十陰魔》的時候，我學到很關鍵的方法：怎麼樣不會走火入魔，以後遇到什麼境界都不會著魔，魔來考驗也不會著魔的方法。

在五十陰魔的色陰、想陰、受陰時，境界是很五花八門的。在你修行修得很清淨的時候，你就像經文所說的看到那個感應道交，一時的心念清淨，一剎那的瑞相現前；這是因為你當下沒有打妄想誦經持咒念佛所感的。在此，師父就這麼說：你在念經念咒念到很專注，沒有打妄想的時候，你的心、清淨心就跟聖人相應了，你就會看到佛菩薩或者佛在虛空中講法；本來有瑞相是好的，但是，如果你是個很著相的人，如果你把這種境界就當作是聖解，自以為「我很

I learned some key points from Shifu's explanation of the *Shurangama Sutra's* "The Fifty Skandha Demons" on how to avoid getting possessed by demons when encountering the states.

There are various skandha states in the form skandha, thinking skandha, and feeling skandha. When we cultivate to a point when we are very pure, we'll have some responses and see auspicious signs such as those mentioned in the sutras. Shifu said, "When we recite mantras and sutras single-mindedly, in the moment that our minds become pure, we may gain some response. You may see Buddhas or Bodhisattvas or Buddhas speaking Dharmas in empty space." However, if you are attached to these appearances and treat them as a sagely state, and are arrogant, thinking, "I am really good and really great," you will easily attract the demon of arrogance and fall into and be controlled by the fifty skandha demon states.

So Shifu said, "When you are cultivating, whatever you hear and see, you should treat all responses as, 'seeing but not having seen, hearing but not having heard,' and keep reciting the sutras and

不錯了，我有聖人的這個水平了」，這就起動一念慢心了（陰念）——這時候，你就很容易遭到我慢魔來攻擊，令你落入五十陰魔的陰境中，然後魔就候得其便，魔就會來控制你的思想、你的心識、你的一切。

所以師父說，你在修行當中，無論看到什麼境界或聽到什麼聲音，你的反應就只有一個，就是：看到就像沒看到（視而不見），聽到就像沒聽到（聽而不聞），保持正念，繼續念你那個經、念你那個咒、念你那個佛。這是因為你在用功的過程中出現了瑞相；但是有很多人，在出現了瑞相而著住到那個瑞相上，當下就不用功了，他是在陰念境界中：哇，這麼好看！或者他嘴還是在持咒，但是他心動起一個念頭：這麼好看啊，或這麼好聽啊，或這麼香啊，或看到花了，看到了什麼。他當下的這個妄念，就是在攀緣那個境界，而不是在正念上他所念的經咒佛號這些。所以這一生出妄念，就有漏洞了，所以魔就「候得其便」。

只要記得「看到就像沒看到，聽到就像沒聽到」這句話，你就有藥救了。因為我們在這個娑婆世界裡，是六欲天的天魔這個魔王波旬所管理的六層天，也包括我們人間；所以魔王隨時會干擾我們，讓我們不能夠修行成就。而我們修得比較清淨的時候，自然就會有感應道交；但是當魔來干擾時，這就要靠你的正知正見了。所以五十陰魔的道理就很重要。

佛教導我們，單這個「視而不見，聽而不聞」，這就要有一點點般若的智慧；因為般若講「無眼耳鼻舌身意，無色聲香味觸法」，有沒有？也沒有聲音呀，無聲；沒有耳朵聽到，也沒有眼睛看到。然而你要用般若這種空性的道理來跟自己講：「這假的，不可以！我現在要有殷重心，我應該認真念經、念咒、念佛！」你不要念一念就念得太專

mantras with proper mindfulness.” We may encounter special signs when we are cultivating diligently, and some people will pay attention to these special signs and lose mindfulness. They fall into the skandha states but think, “Oh! This is so good, this is so wonderful!” They may still recite mantras and sutras with their mouths, but in their minds, their thoughts have moved and focused on some pleasant states, seeing flowers or smelling fragrances. But when your mind clings to these, when you focus on these states that is an outflow, so at that time a demon seizes the opportunity it has been waiting for.

So, you have to remember to be: “seeing but not having seen, hearing but not having heard.” Please remember this; if you can, you’ll be rescued! We are still in the six desire realms and are all controlled by Māra, the demon king, who is at the top of these realms. The demons will come at any time to disturb and obstruct us so that we are unable to accomplish anything. But when we are purer, we will naturally have a response in the way, and be able to face demons with proper understanding and views when they come to disturb us. So the principles elucidated in the fifty skandha states are very important.

Buddhism teaches us to “see but not having seen and to hear but not having heard.” This requires one to have some prajna wisdom, for the *Prajna Paramita Hridaya Sutra* (the *Heart Sutra*) says, “[being as if one has] no eyes, ears, tongues, body and mind, no sights, sounds, smells, tastes, objects of touch or dharma.” Although you have ears, you don’t listen to sounds and so don’t hear; you have eyes but don’t follow the states you see so you are as if without eyes. There are no ears to hear, and no eyes to see. So you use the nature of emptiness to as your principle, as your guideline to deal with all the states you experience, for these states are all ultimately false. You should tell yourself, “These states are all fake! Now I need to bring forth my sincere mind. I should recite sutras, mantras and Buddha’s names very seriously.” When you focus work on your practices, don’t be led astray by any special signs you might hear or see. If our wisdom and Samadhi power are not enough, we will easily be controlled by the demons.

The most important thing is that these states will appear in the process of cultivation. If we don’t have the teachings from good knowing advisors, we cannot recognize the states we encounter, and will gradually lose our proper minds and sincerity. “A sincere mind” means to do the right thing at the right time. If we do not

心，有瑞相了，你就看看那些瑞相的境界，就聽聽那些瑞相的聲音，然後你就忘了繼續正念專注，把原來的「殷重心」就被瑞相給拉走了。這樣的修行人就是定慧不夠，容易被魔所控。

最重要的是，說這個境界就是在修行過程當中。如果沒有善知識的教導，自己遇到了境界也不會認識，而去攀緣，進而失去了自己的正念和誠心。「殷重心」就是誠心，時間到該做什麼就做什麼。誠心不足，在修行是很危險的。

我們今天就講這個「殷重心」。如果你有心要學習發願，我們之後還有很多經文都是講發願。而為什麼我在這裡先給你們看，其實這些都是好的願。如果你做不到，這一種願文，最好就是你可以抄下來每天祈求，可以發願說：「願我及眾生，念念都能夠起——無論遇到任何境界都能夠起殷重心、不放逸心、安住心、樂善心、度一切心、覆護一切心、等諸佛心，同諸佛願，發菩提心。」我發願是這樣子學來的；我是讀到《華嚴經》有很多十種心；十種心，我就來發願。

譬如，〈大悲咒〉的相貌有十種心，就是「大慈悲心、平等心、無為心、無染著心、空觀心、恭敬心、卑下心、無雜亂心、無見取心、無上菩提心。」任何人來持念大悲咒，就是這十種心。所以這個就是很精髓的一種，你要得到〈大悲咒〉的精髓，你必須要！持了那麼多的〈大悲咒〉，你就要讓你的大慈悲心、平等心、無為心、無染著心，愈來愈強大，這就跟〈大悲咒〉相應了。

願我及眾生，念念都能夠具足殷重心、不放逸心、安住心、樂善心、度一切心、覆護一切心，等諸佛心，同諸佛願，發菩提心，或者〈大悲咒〉的十種心。就是要這樣子來發自內心很渴望我能夠有這個功夫，也希望所有眾生跟我一樣。這就是在學習發菩薩願了。❀

have enough sincerity and respect, it will be dangerous when we cultivate the way.

Today we've talked about a sincere and respectful mind. If you have intention to learn making vows, there are more sections about making vows in the next passages. The reason that I show these texts to you now is because these are very good vows. If you don't know how to make vows, I highly recommend you write them down, and pray to the Buddhas and Bodhisattvas every day, and try to make vows: "May all beings and I, in every thought, whatever states we encounter, can bring forth a sincere mind, a mind of vigor, a peacefully dwelling mind, a mind of joyful benevolence, a mind to rescue all beings, a mind that guards and protects all being, a mind equal to that of all Buddhas and a resolve for Bodhi." This is how I learn to make vows. There are also ten kinds of mindsets, the Ten Minds, mentioned in the *Flower Adornment Sutra*, and I made vows following these sutra texts.

The Great Compassion Mantra has ten minds: "the mind of great kindness and compassion, the mind of impartiality, the mind of unconditionality, the mind free from defilement and attachment, the mind of contemplating emptiness, the mind of respect and reverence, the mind free from views and grasping, the mind of humility, the mind free from confusion, and the mind of unsurpassed Bodhi." Anyone who recited the Great Compassion Mantra should pay attention to the ten minds, which are the essence of the Great Compassion Mantra. It is necessary for you to get the essence of the Great Compassion Mantra. If you've recited the Great Compassion Mantra many times, you should let your mind of great kindness and compassion, impartiality, unconditionality, and the mind free from defilement and attachment become increasingly stronger, then you will have response with this Mantra.

May all living beings and me be filled with a sincere mind, a mind of vigor, a peacefully dwelling mind, a mind of joyful benevolence, a mind to rescue all beings, a mind that guards and protects all being, a mind equal to that of all Buddhas and a resolve for Bodhi. May our minds and vows be identical with those of all Buddhas and may we have the ten minds of the Great Compassion Mantra. I earnestly and sincerely hope I can be filled with these Bodhisattvas mindsets, and hope all living beings will be the same as me. This is learning to make Bodhisattvas vows. ❀