



# 開智慧咒

## The Mantra for Bringing Forth Wisdom

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THE VENERABLE MASTER HUA ANSWERS QUESTIONS ON JANUARY 10, 1993

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問：學生最喜歡看師父的書，但有一個重要問題，想請教師父。師父提到（楞嚴咒）有兩句話可以開智慧，不知道可不可以告訴我們是哪兩句？謝謝師父，阿彌陀佛！南無大慈大悲觀世音菩薩！

上人：這兩句我可以告訴你們，信不信？我不能告訴你。你們會不會念，要先向我說一說。我告訴你們，你們又把它忘了，也不念，過了一個時期，說：「告訴我那兩句，到現在我也沒開智慧。」爲什麼你沒開智慧，你沒有念，你怎麼開智慧？所以你想要學，一定要念，念茲在茲的，甚至於你不吃飯可以，不念這個咒不可以；不穿衣服可以，不念這個咒不可以；不睡覺可以，不念這個咒不可以。你若有這樣的決心，那一定會開智慧的；你沒有這個決心，想要投機取巧，叫我教你，你以爲就得到寶了，結果是什麼也沒有。

現在我可以把它解釋一下。這兩句就是「要求諸佛菩薩令我開智慧，開真正的智慧，不是世間智，會認識一切的法、非法，有擇法眼。」這個咒語是釋迦牟尼佛無見頂相所說的，所以每一句都是靈文，都是真言妙語。因此這兩句咒就是「請諸佛菩薩加被我，令我開大智慧。」

這咒的意思又叫「真言」，又叫「靈文」。怎麼叫真言呢？這裏一點假的也不

**Q: I'm a student, and I love to read the Venerable Master's books. I have an important question. The Master has mentioned that there are two lines in the Shurangama Mantra that can bring forth our wisdom. Could the Venerable Master tell us what those two lines are? Thank you for your compassionate instruction. Homage to Greatly Kind and Compassionate Guanshiyin Bodhisattva.**

A: Yes, I can tell you, but will you recite them? First tell me that. Suppose I tell you, and you forget it and don't recite it. After a while, you complain, "You told us those two lines, but my wisdom still hasn't come forth." Why hasn't your wisdom come forth? Well, you didn't recite them, so how could your wisdom come forth? Therefore, if you want to learn them, you have to be mindful of them at all times. You have to think, "I can go without eating, I can go without wearing clothes, and I can go without sleeping, but I can't go without reciting this mantra." If you have that kind of resolve, your wisdom will certainly come forth. If you don't have that kind of resolve and are just looking for a quick "fix", thinking that you'll obtain a treasure if I tell you the mantra, then you'll end up with nothing.

Now I can explain a bit. These two phrases request the Buddhas and Bodhisattvas to bring forth our wisdom, that is, our true wisdom, not worldly wisdom. It refers to the Dharma-Selecting Vision that can distinguish true Dharma from false dharma. These mantric syllables are spoken by the invisible transformation Buddha atop Shakyamuni Buddha's crown. All of these mantric syllables are divine, true, wonderful words. These two lines are saying, "Buddhas and Bodhisattvas, please bless me so I may bring forth great wisdom."

This mantra is also called "true words" and "divine text". It is called "true words" because it does not contain the slightest trace of falseness. It is called "divine text" because it is from the Brahma Heaven



摻雜。怎麼叫靈文呢？這個咒是梵天的，是釋迦牟尼佛用它來救阿難所說的咒，所以一般人都不會用。我再告訴你們一句，我從小到處降妖捉怪，能變化人形的妖魔鬼怪，我遇到很多，大約也有一百多。牠們到處害人，我就用〈楞嚴咒〉來降伏牠們。結果妖魔鬼怪都想和我決一死戰，所以麻煩就來了，惹出很多麻煩。因為這個，現在年紀老了，可能是老奸巨猾了，就再不和牠們鬥了。

因為「爭是勝負心，與道相違背；便生四相心，由何得三昧？」三昧，就是正定、正受。你和我去一爭，就爭勝負了。或者你輸我勝，你勝我輸，這爭是勝負心。「與道相違背」，這和修道是相違背的。「便生四相心」，就有我相、人相、眾生相、壽者相。

這四相一現前，怎麼會有定力？怎麼會有正定、正受？所以我們什麼事情不要用暴力來解決問題，要和平解決問題，不要上下交征利，要大家和氣慈祥。這個



國家若都和和氣氣的，這國家一定昌盛；你們大家一天到晚打架，你爭我奪的，你打我罵的，這樣子這是一個不祥的預兆。

and was spoken by Shakyamuni Buddha to rescue Ananda. But ordinary people do not know how to use it. I will tell you that since I was little, I went around defeating and catching monsters and goblins. I've encountered probably over a hundred demonic beings who can take on human form. They were harming a lot of people everywhere, so I used the Shurangama Mantra to subdue them. As a consequence, all the demons wanted to fight me to the death, and that was when the trouble came. Now, because I'm getting on in years—perhaps I'm getting to be an old rogue—I've quit fighting them.

Fighting involves the thought of victory and defeat,  
And goes in opposition to the Way.  
When the four marks arise in the mind,  
How can we obtain Samadhi?

Samadhi refers to proper concentration. As soon as you fight with others, there will be victory and defeat. Either you win and I lose, or I win and you lose. So fighting involves the thought of victory and defeat. That contradicts the cultivation of the Way. When the four marks (the mark of a self, the mark of others, the mark of living beings, and the mark of a life span) arise, how can you obtain Samadhi? How can you have proper concentration? Therefore, we should not solve problems by force. We should use a peaceful method. We should not fight with each other for the sake of gain. Everyone should be kind and courteous. If the country is in harmony, it will certainly prosper. If people fight, rob and scold one another all the time, that is really an inauspicious sign.

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方位短語指出了處所：*pērvasyĀ* 在東方 *diāi* (在下一個元音之前是 *di sy*) 方向、方位、方處。

*Akṣobhyo* 阿閼鞞佛 *Tathāgato* 如來，是子句的主詞，屬主格、單數、陽性。佛的名號是由否定前綴 *a-*，不、非，加上源於字根  $\sqrt{kṣubh-}$  震、震動、動的動詞狀形容詞組成。在表示起因的形式加強為現在式的 *kṣobh-*，再加上動詞狀形容詞後綴 *-ya* (主格格式語尾變化為 *-yo*)，字義是不動、無動、不可動搖。這是 *Bhaiṣajya-guru*，藥師佛東方金剛部的教主。東方是春天青色木。

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The Buddha's name is composed of the privative prefix *a-* which means **un-**, plus the gerundive from the root  $\sqrt{kṣubh-}$  **shake/disturb**, but in its causative form strengthened to *kṣobh-* in the present tense, to which is added the gerundive suffix *-ya* (*-yo* when inflected for the nominative case). It means literally **Unshakable**. This is *Bhaiṣajya-guru*, **Medicine Master**, Buddha, ruler of the Eastern Vajra Division of the color blue/green for Spring and the element wood.