



靈的也不靈，真的也不真了。

若品行好，持戒律，即使說一句話，也會有靈感，所謂「叫天天應，叫地地靈」，你想怎樣都會成功，但此「想」非「妄想」，而是從真心想出來，「一念不生全體現」，這就是真心。「六根忽動被雲遮」，一念不生，那是真心的開始，但不是我想怎樣就怎樣，故各位要特別清楚此。

「佛敕衆等雲來集」：毗舍提此咒是接前邊「阿那隸」說的，意即妙高義，豎窮、豎高。毗舍提意即橫遍，你一念此咒，盡三千大千世界都知道，都響應。什麼來響應？就是所有一切衆生，這些衆生不是人類，而是妖魔鬼怪、牛鬼蛇神，即通靈的，你看不見的，有善有惡，但無論是善是惡都要衛護，都要改惡向善。

「雲來集」：非只善神來，連惡神、邪神都來。當惡神邪神來時，見你不守戒律，男人想女人，女人想男人，這是不行的。不守規矩，則會有大問題發生，他們見你這個壞東西，竟想支配我，當然他們就不服。

念此句咒是替佛說話，此是佛的命令，故說「佛敕衆等雲來集」，叫所有通靈這一類衆生，通靈即具足神通有靈感，這類衆生不像我們人這麼笨，在你一動念他就來，一念此咒他就來了，即使距離有無量恒河沙世界國土那麼遠，都會來，像雲彩那樣簇擁而來集，故說橫遍義。

What is fundamentally efficacious becomes ineffective. And what is true becomes false.

If one's moral conduct is good and one upholds the precepts, one will have an efficacious response by simply reciting a single word. As it is said, "Call to heaven, heaven responds. Call to earth, earth responds." Whatever you think will be accomplished. The "thinking" referred here is not "false thinking", but that which comes from the true mind. "When a single thought is not produced, the entire substance appears." This is the true mind. "When the six sense-faculties suddenly move, one is covered by clouds." When a single thought is not produced, this is the beginning of the true mind. However, this does not mean that you can do whatever you wish. All of you should especially clear about this!

***The Buddha gives a mandate to living beings and they come and gather together.*** This line "Pe She Ti" is the line after "E Na Li," which means wondrous height extending vertically upwards to the ultimate. "Pi She Ti" means width or breadth that pervades horizontally. Once you recite this mantra, all the three thousand great thousand worlds know and respond to it. How do they respond? All living beings respond to it. Those living beings are not human beings, but demons, weird entities, cow ghosts, snake spirits, and those in the spirit world. You cannot see them. Some are good and some are bad. But whether they are good or bad, they all have to guard and protect this mantra and have to change from the bad go towards the good.

"To come and gather together." Those who gather together are not only good spirits, but also evil and deviant spirits. When evil and deviant spirits come and see that you are not keeping the moral precepts—for instance, if you are a man and you are thinking about women, or if you are a woman and you are thinking about men—they will find that quite unacceptable. If you don't uphold the moral precepts, you will have big trouble. They see that you have done such bad things, yet you dare try to order them around. So, of course, they won't obey you.

Reciting this mantra is the Buddha's speaking and giving an order or mandate. Therefore, the verse says, "The Buddha gives a mandate to living beings and they come and gather together." This means calling all the kinds of living beings who can receive this spiritual communication. Those who can receive spiritual communications means those who are replete with spiritual powers and have an efficacious response. Those beings are not as dull-witted as we human beings. Once you recite the mantra, they will come. Even if they are so far away, as far away as worlds as numerous as the sands in Ganges River, they will come. They will come and gather together just like clouds. Therefore, this line of the mantra refers to width or breadth that pervades horizontally.

「頂禮衛護不捨離」：到這兒來都要頂禮，改惡向善。向誰頂禮？向修行人頂禮。若你不守六大宗旨，他不打你兩巴掌，踢你兩腳，那才怪呢！因你不配，你冒充國王、法王、善知識，故你的問題就會來。

不要以為好得意說：「我念的咒有靈。」你不守規矩，戴假面具來騙人，作假事，將來會遭到飛災橫禍，甚至粉身碎骨，生陷地獄都有份，這不是好玩的事。在佛教裡是最公道、最平等、最慈悲，哪一位不守規矩，將來都會有問題。為什麼人天天生病？這一定是打女人的妄想，或女人打男人的妄想。

應知人能弘咒，非咒弘人；人能用咒，非咒用人；人能支配咒，非咒來支配人。可是，你不够資格，就會受果報，有飛災橫禍，如汽車失事被撞死了，或被火燒死，水淹死，或飛機失事跌死。

有人不明白說：「他也持咒，但為何有這種意外發生？」那就因為他不够資格，以為有咒的力量就可橫行無忌，作霸王。不是的！不是他念咒不靈，不保護他，而因他不持戒律。故佛不厭其煩左一遍、右一遍教人學持戒律，用功修行，守六大宗旨。以後你們還存心不守六大宗旨，就不可上我的課，你們上我的課，一定要將習氣毛病改了。

這些通靈有神通的衆生，

***To bow in worship, guard and protect, and never renounce them.***

Coming here, they all have to bow in worship and change from the evil and go towards the good. To whom do they bow in worship? They bow in worship to those people who cultivate. If you don't uphold the Six Great Guiding Principles, would it be any surprise if they strike you with their hands and kick you with their legs? This is because you are not worthy. You pretend that you are a king, a Dharma king, or a good wise teacher, so for sure will have problems.

Don't be proud of yourself and boast, "My recitation of the mantra is so efficacious!" If you do not abide by the rules, put on a false façade to fool and cheat people and do phony things, in the future you will suffer sudden disasters and unexpected misfortune even to the point of possibly having your body being smashed into smithereens and falling into the hells. This is not at all fun and games! Buddhism is the most just, most equal, and most compassionate teaching. Whoever does not abide by the rules will have troubles in the future. Why are some people sick every day? For sure, it is because they have false thinking about women, or if they are women, they have false thinking about men.

You should know that it is people who propagate the mantra. It is not the case that the mantra propagates people. This means that people can use the mantra, but the mantra cannot use people. People can control the mantra, but the mantra cannot control people. However, if you are not qualified (to propagate the mantra) you will undergo the retribution and suffer calamities and unexpected misfortune. Perhaps, you will be killed in a car accident, burned to death, drown in water, or die in an airplane crash.

Some people don't understand this and think, "He upholds the mantra, so how come he had such an accident?" It is because he is not qualified to propagate the mantra. He thinks that by using the power of the mantra, he can act in an unrestrained, uncontrollable manner, just like a despot. It is not the case that his recitation of the mantra is not efficacious, rather it's because he does not uphold the moral precepts. He does not keep them.

Therefore, the Buddhas never tire of telling people over and over again to uphold the moral precepts, work hard at their cultivation, and follow the Six Great Guiding Principles. If you still do not intend to uphold the Six Great Guiding Principles, then you cannot attend my class. Once you attend my class, you must change all your bad habits and faults.

When those living beings who can receive spiritual communications and have spiritual powers see those who possess the Path, they will put

見有道的衆生，都要向其合掌恭敬頂禮，聽招呼。你有德行，則行住坐臥，晝夜六時都不捨離，時刻保護你。

「橫遍十方一切刹」：此刻是橫遍，前一句是豎高，即使最高的地方也可以到。你一念此咒，天上、地下最高的地方都到了。橫遍即橫遍十方，所有微塵、國土、星球、月球都包括在內，無論哪個世界都包括在內，橫遍一切刹土，所有一切衆生都來衛護你，聽招呼。

「直至無上大菩提」：這些衆生及修行人都會成佛，成就無上菩提果位，你修持此咒，護法善神、天龍八部、惡神、牛鬼蛇神、妖魔鬼怪，將來都會成佛，故說直至無上大菩提，一直走到無上正等正覺大菩提果位。所有萬佛聖城的住衆，要律己，照顧自己，尤其是作領袖的，不可騙人，不可亂打男人女人的妄想。❀

their palms together, bow in obeisance, and listen to instructions. If you have virtuous practice, whether you are walking, standing, sitting, or lying down, they will guard and protect you at all times in the day and night and never leave you.

*Its horizontal breadth pervades all kshetra-lands throughout the ten directions.* This line talks about horizontal breadth that pervades everywhere. The previous line describes vertical height, that can reach the highest point. Once this mantra is recited, the highest point in heaven and on earth is reached. In this line horizontal breadth pervades the ten directions. All atomic particles, lands, planets, and moons are included, and all worlds are included as well. Its horizontal breadth pervades all kshetra-lands. All living beings will come to guard and protect you and listen to your instructions.

*Until they all reach Unsurpassed Great Bodhi.* These living beings and cultivators will all become Buddhas and accomplish the fruition of Unsurpassed Bodhi. If you cultivate and uphold this mantra, Dharma protecting good spirits, gods and dragons and those of the eightfold pantheon of spiritual beings, evil spirits, cow ghosts, snake spirits, weird ghosts and demons, will become Buddhas in the future. Therefore, the verse says, “Until they all reach Unsurpassed Great Bodhi.” They will reach the fruition of Unsurpassed, Proper, and Equal Enlightenment of Great Bodhi. All residents of the City of Ten Thousand Buddhas should discipline themselves and take care of themselves, especially those who are leaders. Don’t cheat others. Do not confusedly have false thoughts of men or women. ❀

眼睛觀想觀音菩薩在前，千眼照見我、千手護持。耳朵聽的是觀音菩薩，送到心裡；口裡也念得清清楚楚，記得清清楚楚。六根門頭，都是念觀音菩薩；眼耳鼻舌身意，皆在念觀音。——宣公上人

Use your eyes to visualize Guanyin Bodhisattva in front of you, with a thousand eyes watching over you and a thousand hands protecting you. Your ears should listen to the chanting of Guanyin Bodhisattva’s name, sending it to your heart. Your mouth should recite clearly, remembering with utmost clarity. The six sense faculties should all be mindful of Guanyin Bodhisattva; eyes, ears, nose, tongue, body, and mind should all be mindful of Guanyin. —By Venerable Master Hsuan Hua

