



# 楞嚴咒句偈疏解

## The Shurangama Mantra with Verse and Commentary

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### 【頌】

各自約束諸眷屬  
循規守矩立功圖  
護持三寶弘佛法  
嚴整威儀善根熟

### 【解】：

從一九七九年就開始講楞嚴咒，直至現在一九八七年。真正修道人什麼也沒有，連一根線也無，所謂「頭等修行人輕飄飄，中等修行人挑個擔，三等修行人開輛車，甚至要船、有飛機。」各位要做何等修行人？

「各自約束諸眷屬」：楞嚴咒是佛教中最長的咒，只要楞嚴咒在世上一天，所有的妖魔鬼怪就不敢公然出來，他就都有所避忌。因為你一誦此咒，在三千大千世界都聽到此法音，妖魔鬼怪一聽到這法音，他們就都循規蹈矩了，都老實了。一聽到這法音，他們都「各自約束諸眷屬」，告訴他們的眷屬，一切徒眾要小心一點，要守規矩。若不守規矩，

### Verse:

*Each of you should restrain those in your retinue.  
To strictly follow the rules and do meritorious deeds.  
To protect and support the Three Jewels and propagate the Buddhadharma.  
Strictly upholding the awe-inspiring deportment,  
our roots of goodness come to maturity.*

### Commentary:

The Shurangama Mantra has been explained since 1979 until now in 1987. A true cultivator of the Path does not possess anything—not even a single thread. As is said, "Cultivators of the first degree are light and buoyant. Cultivators of the middle degree carry a load. Cultivators of the third degree drive cars and even want to own ships and airplanes." Which class of cultivator do each of you want to be?

*Each of you should restrain those in your retinue.* The Shurangama Mantra is the longest mantra in Buddhism. As long as the Shurangama Mantra exists in the world for one day, then all the weird demons and ghosts do not dare to openly appear in public. Because once you recite this Mantra, that Dharma sound can be heard throughout the Three Thousand Great Thousand Worlds. Upon hearing this Dharma sound, the weird demons and ghosts will be well behaved and strictly follow the rules. Upon hearing this Dharma sound, they will "each restrain those in their retinue" by telling their retinues and followers to be a bit more cautious and abide by the rules. If one does not abide by the rules, he will have a lot of trouble. Because of this, they do not dare to be unrestrained or casually do whatever they please. This is due to the existence of the Shurangama Mantra. If nobody in the world knows how to recite the Shurangama Mantra, then weird demons and ghosts will come out to eat and harm people. All kinds of bad things will take place.

則會有麻煩，故不敢那麼放肆、不敢隨便，就因為有這個楞嚴咒。所以世界若無人會誦楞嚴咒，妖魔鬼怪就出來吃人、害人，種種的事情就會發生。現在為什麼世界還未到那種程度？就因為有人會念楞嚴咒。

「循規守矩立功圖」：他們要小心一點幹什麼呢？就做事要做正當，要守規矩，不可以隨便，要立功，希望他們將來有所進步。

「護持三寶弘佛法」：怎麼立功圖？就護持三寶，弘佛法，護持佛法僧三寶。所以我們出家人，你只要有一分的修行，那護法就護持你，你要有三分的修行，護法就給你七分的感應加被。如果你不修行，那就什麼都沒有了。所以一定要修行。修行修什麼呢？就修身，修心，修口。身不犯殺盜淫，口不犯綺語、妄言、惡口、兩舌，心不犯貪嗔癡。心也就是意，裡面也不犯貪嗔癡。我們不犯十惡，就包括我們六大宗旨。十惡你要改了就是十善。

我們不爭。甚麼叫不爭？不爭即和平，和平相處，就和合眾。這和合眾就不爭。所以六和同住，六和就是：「身和同住」，大家互相不打架，所以能同住。「口和無爭」，朋友和，大家互相勸善規過，大家互相幫助，這不是在那裡爭的。

「意和同悅」，意和就大家都歡喜而無煩惱。「利和同均」，大家同吃，同喝，同住，公家供給日用品，就是剛來的新人也有份。「見和同解」，大家意見看法是一樣的。說我們有時不一樣，不一樣那我們

Why has this world not reached that point yet? It is just because there are still people who can recite the Shurangama Mantra.

***To strictly follow the rules and do meritorious deeds.*** What is being a bit more cautious all about? Whatever one does should be done in a proper way. One should strictly abide by the rules and not casually do as one pleases. And one should establish merit. We wish that in the future they will make progress.

***To protect and support the Three Jewels and propagate the Buddha dharma.*** How does one do meritorious deeds? One does so by protecting and supporting the Three Jewels and by propagating the Buddhadharma. Therefore, for us left-home people, as long as you have one share of cultivation, the Dharma protectors will protect and support you. When you have three shares of cultivation, the Dharma protectors give you seven shares of spiritual aid as a response. If you don't cultivate, then you will receive nothing at all. Therefore, you must cultivate. What should we cultivate? One should cultivate the body, speech, and mind. The body does not commit killing, stealing, or sexual misconduct. The mouth does not utter frivolous speech, false speech, evil speech, or double-tongued speech. The mind does not transgress in having greed, hatred, or delusion. The mind is the same as thought. Inside, we do not have greed, hatred or delusion. We do not commit the ten evil deeds, including upholding our Six Great Guiding Principles. If you can change the ten evil deeds, they will become the ten good deeds.

We do not fight. What's meant by not fighting? Not fighting means being peaceful. Living harmoniously with others is having a harmonious assembly of people. A harmonious assembly does not fight.

The six harmonies are as follows:

“Being harmonious in body” means not fighting with each other and thus being able to live together. “Being harmonious in speech” means being like friends who do not argue, and urge each other to do good and change their faults. Everyone helps each other and does not contend with each other.

“Being harmonious in mind they are happy together.” This means that everyone in the assembly is joyful and without worries or afflictions.

“Being harmonious with respect to benefits” means that everybody eats together, drinks together, and lives together. The monastery provides daily necessities, even those who have just arrived at the monastery get their share.

“Being harmonious in views they have a common understanding” means that everybody has similar views or ways of looking at things. Someone says there are times when we are not the same in this regard. There may be differences, but we are all walking down the same path. We are all on the path that is going towards unsurpassed Bodhi. We must become enlightened.

現在就往一條路上走，大家都要往無上菩提道上走，都要覺悟，不要再迷惑了，不要在那地方敷衍了事，苟且塞責，混吃等死的樣子，我們一定要精進，一定要修行。

「戒和同修」，我們守這戒律，戒有五戒、八戒、十戒、十重四十八輕戒，比丘二百五十條戒，比丘尼三百四十八條戒，我們都要同修，共同來研究，共同來修行，不能說：「我比你高，你比我低。」或是：「我是一個持戒的，你是個不持戒的。」我們大家都是一樣的，誰也不高，誰也不低，誰也不突出，誰也都是一樣的。我們這個不爭就是和這個

六和同住，就是僧人這個六和，所以我們這個不爭也即是和平，大家不爭則世界和平。所以我們這個宗旨應該把它說出來向國家來提議，望世界所有的國家領袖都跟著我們的六大宗旨來做，那才夠做國家的領袖。

第二不貪。不貪就是禮讓。禮讓就是不貪。講讓講理，你若守禮就不會貪了，你也不會貪財、色、名、食、睡。都是要守禮，要守禮讓。人有無修行，就看他吃東西就知道。他有修行，好吃的東西都讓給旁人吃，他自己不貪好東西吃，也不會先拿到鼻子來聞一聞，這壞了沒有？不會的。由這一點就看出來你是不是是一個修行人，修行的人甚至於吃什麼也不知道，今天我吃的什麼？不知道了。爲什麼？他不注意這個，吃飽就可以，吃的什麼不知道，這是不貪。不貪主要就是先不貪吃，所以以後誰要貪吃的偷著吃東西，那就趕快還俗去，不要在這裡混光陰。明知故犯，罪加三等。這個不貪，就是要禮讓。

Do not be confused and do things in such a half-hearted and perfunctory way! It's like you're muddled: eating each day and just waiting to die. We must be vigorous! And we must cultivate!

“Being harmonious in the moral precepts they practice them together.” There are the five precepts, the eight vegetarian precepts, the ten precepts, the ten major and forty-eight minor precepts, the Bhikshus' two hundred and fifty precepts as well as the Bhikshunis' three hundred and forty-eight precepts. We must cultivate them together and also investigate them together. You cannot say, "I am higher than you and you are lower than me", or "I uphold the precepts and you do not." We are all the same. No one is higher or lower than anyone else. No one is more prominent than others. Not fighting means living together with the six harmonies, which are the six harmonies of the Sangha. Not fighting means being peaceful. If everybody does not fight, then this world will become peaceful. Therefore, we should propose these principles to the government and should ask all the leaders in the world to follow our Six Great Guiding Principles. Then they will be qualified leaders of nations.

The second is not being greedy. Not being greedy is to be considerate of others. If you can be considerate of others, you will not be greedy. The principle of being considerate of others means that you will not be greedy for wealth, sex, fame, food or sleep. Just by observing people's manner of eating, you know how much cultivation they have. If they have cultivation, they will give the good food to others. They will not be greedy to have the good food for themselves. And they will not go to smell what the food is like ahead of time to see if it is bad or not. They won't do that. By observing this one can know whether or not you are a true cultivator. A true cultivator does not even know what he had eaten today. Why? It is because he does not pay attention to that. As long as he eats his fill, he is fine. He doesn't even know what he has eaten. This is not being greedy. What is most important is not being greedy for food. Therefore, from now on, whoever steals food to eat must quickly return to lay life. Do not hang around here and confusedly waste time. If one knowingly commits offenses, the consequences will be three times as bad. Not being greedy is to be considerate of others.

Not seeking is to have integrity. Integrity is not seeking outside, which is different from being not greedy. Not being greedy is not having greed in your mind. As for seeking, seeking outside is something that everyone can see. If you are not seeking, then you have integrity and you will not be corrupt and do dishonest things. People who are corrupt and do dishonest things are prone to seek. They want people to give them some gifts and to offer them some bribes. This is seeking.

Not being selfish is to be fair and impartial. If you are fair and just,

不求就是廉潔，就是清廉。廉潔就不向外馳求，和這個不貪又不同，這個不貪是在心裡頭你不貪啦。這個求，你要向外馳求就誰都看得見你所求的，你要不求那就廉潔，就不會貪污了。貪污的人都是有求的，他都希望人給他送點禮，有點賄賂，這就是求嘛。

不自私即公平，你要是公平就不會自私，己所不欲，勿施於人，這就不自私。

不自利就是利益旁人，對旁人要有利益，要幫助旁人就不自利。

不打妄語就是老實，就是我做什麼事也實實在在，一點虛偽也沒有，一點渣滓也沒有，不會明裝人，暗裝鬼，攪糠兌水。

六大宗旨很簡單，我今天說的話，你們應該把它告訴世界每一個人。世界每人要都守此六大宗旨，世界什麼戰爭都沒有了，什麼問題也都解決了。我們在萬佛城裡頭，教你們這麼多年了，叫你不貪、不爭、不求、不自私、不自利。你們迴光返照，問一問自己是不是照這樣做，要沒有照這樣做，趕快要照這樣做。不照這樣做，這世界啊，我告訴你們，不能存在了，這是扭轉乾坤的一個大法，這是拯救全世界生命的一個大法，你們不要以為很簡單；不貪、不爭、不求、不自私、不自利、不打妄語就能救世界？我就是用這六大宗旨救世界的，這是救所有人生命的。所以每一個國家元首，他要能徹底瞭解六大宗旨，他用這種方法去治國，那國家一定強盛的，一定是好的。可惜現在人都是捨近求遠，捨本逐末，在這地方顛顛倒倒，所以把國家都弄得亂七八糟。

「嚴整威儀善根熟」：嚴整威儀就是持戒律，你要持戒律你善根才能成熟，你將來才能成佛。此句「鞞囉」是遍一切處，誰都可以用的。❀

you will not be selfish. What you don't want done to you, you will not do to others. This is not being selfish.

Not being self-benefiting is helping and benefiting others. You want to give benefit or advantages to other people. And you want to help others. Just this is not being self-benefiting,

Not telling lies is being honest and straightforward. Whatever I do is done with utmost honesty and without the slightest bit of phoniness whatsoever. "Don't pretend to be a person who is out for the public good but acts like a ghost when no one is looking. And don't be a person who cheats people like someone who sells rice but has added husk to the rice."

The Six Great Principles are very simple. What I said today is something you should tell everybody in the world. If everyone in the world upholds these Six Great Guiding Principles, then this world will not have any wars and all kinds of problems will be solved. Here at the City of Ten Thousand Buddhas, I have been teaching you to not be greedy, not to fight, not to seek, not to be selfish, and not to be self-benefiting for so many years. Return the light and reflect within and ask yourself if you are acting in accordance with these principles. If you are not, then you must hurry up and do so. If you do not follow the Six Great Guiding Principles, I can tell you that this world cannot continue to exist. This is a great Dharma that can turn things around in heaven and earth and save all living beings in the entire world. Don't take these principles to be a simple matter. Is the case that not being greedy, not fighting, not seeking, not being selfish, not being self-benefiting and not telling lies can save the world? I myself use the Six Great Guiding Principles to save those in the world and save the lives of all people. Therefore, if the head of state of each nation, can thoroughly understand the Six Great Guiding Principles and employ them to govern their countries, then their countries will definitely become strong and prosperous. Their countries will definitely be good. It's a pity that people at this present time all reject what is near at hand and seek for what is far away. They renounce the root and chase after the branch tips. Being upside down and confused, they cause their countries to be chaotic and muddled.

***Strictly upholding the awe-inspiring deportment, our roots of goodness come to maturity.*** Strictly upholding the awe-inspiring deportment is upholding the moral precepts. If you can uphold the moral precepts, then your roots of goodness can ripen. Then in the future you can become a Buddha. In this line of Mantra, "Pi La" means pervading everywhere. Everyone can use this. ❀