



楞嚴咒句偈疏解

The Shurangama Mantra with Verse and Commentary

五五〇 陀唎 550. Tuō Lì

宣化上人講解
國際譯經學院記錄翻譯
比丘恒順 修訂

Commentary by the Venerable Master Hua
English Translated by the International Translation Institute
Revised by Bhikshu Heng Shun



【頌】

咒心神力難思議
改惡向善發菩提
法界有情同攝受
總持無量化群機

Verse:

*The spiritual power of the Heart of the Mantra is difficult to conceive.
Changing from evil to go towards the good, one brings forth the Bodhi-mind.
All sentient beings of the Dharma Realm together are taken in and accepted.
The measureless Dhāraṇī transforms living beings.*

【解】：

講楞嚴咒此法會，你們看是很平常，很簡單，實際上此法會是驚天地、泣鬼神，魔王都在那兒恐怖，魔王就怕我們人明白這個楞嚴咒。人明白楞嚴咒，魔王就無所遁形，都沒有地方跑，都沒有地方躲避了。

「咒心神力難思議」：楞嚴咒咒心的這種力量也是不可思議。神即不可思議，也就是不可思議中的不可思議，可是世界就像一所大化學工廠，由有化無，由無又化有，有時由善化成惡，有時又由惡化成善。咒的意思即叫你專一則靈，分歧則弊，你若專一真要改惡向善，發菩提心，即使你以前無論有什麼大的過錯，都可以折

Commentary:

When we have this Dharma assembly in which we are explaining the Shurangama Mantra, you see it as being very ordinary, simple, and unremarkable. In reality, this Dharma assembly startles heaven and earth! Ghosts and spirits cry, and the demon kings are all frightened. Demon kings are afraid that if we people understand the Shurangama Mantra, then there is nowhere that they can hide. They will have no place to run off to or escape.

The spiritual power of the Heart of the Mantra is difficult to conceive. The power of the Heart of the Shurangama Mantra is inconceivable. “Spiritual” means “inconceivable.” It is inconceivable within the inconceivable. The world is just like a big chemical refinery or factory. It can smelt things into nothing, or from nothingness it can bring things into existence. Sometimes it changes good to become bad, and sometimes it transforms bad to become good. The meaning or purpose of the Mantra is to teach you how to be single-minded which results in the mantra being efficacious. When one is scattered, it is ineffective. If you single-mindedly really change evil and go towards the good, and bring forth the Bodhi-mind, then regardless of what great mistakes who made in the past, they will all be corrected. This

合了，意即將功折罪，你立功，罪就沒有了，在這化學工廠裡。你看我們人有時加上一點污染的材料，人就變成污染了。有時你又修行得到清淨的材料，又回復清淨了。這不是化學工廠是什麼？

「改惡向善發菩提」：一點一點把渣滓除了，只剩純金。你能如此就是「法界有情同攝受」，佛的願力是普攝一切衆生，他沒有不攝受，沒有拒絕的，在這化學工廠，無論什麼來化驗都可以。

「總持無量化群機」：佛的這個總咒是一大總持，總持無量義，亦是總持無量機，總持無量的法門，總持無量的智慧，總持無量的三昧，所以能得到總持的力量，來教化無量的衆生。

要如何做呢？就要你專一，念咒時為何要觀想梵文梵字呢？就是要你專一。人為何修種種三昧總不成功？沒有正定正受？就因為沒有專一。

所謂「專一則靈，分歧則弊」，你的功夫就會有精進了。專一就是沒有妄想，也不思惡，就是一心持這個咒。你打妄想：我吃這個有營養，吃那個沒有營養，這叫不專一。真修道人，這些思想都沒有，也不想：「我吃沒吃？喝沒喝？」什麼都不想，那才叫功夫呢！

當你功夫打成一片，這些妄想都沒有，也不會說：「我聽到人說話了，或我這耳朵聽到什麼聲音，內裡有什麼聲音，外面有什麼聲音。」這都是魔王坐殿才這樣子，若魔王不坐殿，什麼也不聽的，見如不見，

means the merit you create will atone for all of your offenses. When your merit and virtue are established, your offenses will no longer exist. This is like the transformation that takes place in a chemical refinery or factory. You can see that sometimes people add a bit of impure material to themselves and then these people change and become impure. Other times people cultivate and then acquire pure ingredients, and then they return to purity. Is this not the same as a chemical refinery?

Changing from evil to go towards the good, one brings forth the Bodhi-mind. Bit by bit the dregs are removed, and only pure gold remains. If you can do this, then *all sentient beings of the Dharma Realm together are taken in and accepted.* The power of the Buddha's vows takes in all living beings everywhere. There is no one who is not taken in and accepted. No one is rejected. In this chemical refinery, no matter who they are, they will be accepted into the laboratory.

The measureless Dhāraṇī transforms living beings. This measureless mantra of the Buddha is a great uniting and upholding Dhāraṇī. It unites and upholds measureless meanings, measureless potentials (of living beings), measureless Dharma methods, measureless wisdom, and measureless samādhis. So, when one is able to obtain the power of this uniting and upholding Dhāraṇī, one can teach and transform measureless living beings.

How does one do it? You want to be single-minded. When reciting the Mantra, why does one contemplate and visualize the Sanskrit syllables? Just so one can be single-minded. Why are people always unsuccessful in their cultivation of various samādhis? Why do they not have proper samadhi or proper samāpatti? It is just because they are not single-minded.

It is said, "When one is single-minded, it is efficacious. When one is scattered, it is ineffective." Your spiritual effort and skill (kung fu) must be developed with vigor. Being single-minded is not having false thoughts. One does not think about good or evil, but just single-mindedly upholds the Mantra. If you have false thinking: "Eating this food is nutritious, and eating that food is not nutritious," then this is not being single-minded. True cultivators of the Path do not have any such thoughts. Nor would they think, "Have I eaten or not? Have I drunk anything or not?" Not thinking of anything, is having spiritual effort and skill (kung fu).

When one's spiritual effort and skill meshes with oneself, then one will no longer have any false thoughts. One would not say, "Oh, I heard someone talking. Or my ears hear some sounds. Or I hear sounds inside or I hear sounds outside." The demon kings cause all of these. If not, you would not hear any of these things. You need to see as if not seeing

聞如不聞，沒有這麼一回事，這都是邪知邪見，你的功夫不能成就，也就是因為有邪知邪見。

所以世界是一大化學工廠。現在研究科學、物理、化學都是小部分，我們人才是一真正大化學工廠。全世界是一大化學工廠。你看化出多少東西來，千變萬化，就拿人類來講，各有各的模樣，各有各不同思想和行為，你看這妙不妙？這都是不可思議的境界。❀

and hear as if not hearing. It's as if nothing is going on. All those are deviant knowledge and deviant views. Your spiritual effort and skill cannot be accomplished because you have deviant knowledge and views.

Therefore, the world is a big chemical refinery or factory. Now when one investigates the sciences, like physics and chemistry, they only make up a small part of this. We people are truly in a big chemical refinery. The whole world is a big chemical refinery. You see how it transforms so many things. There are myriads of changes and transformations. Let's take human beings for example. Each person has their own appearance. Each has their own different thoughts and behavior. Take a look at this. Is it not wondrous? These are all inconceivable states. ❀

「星宿第一」摩訶劫賓那尊者

劫賓那譯為房宿。尊者父母祈禱二十八宿（角亢氐房心尾箕，斗牛女虛危室壁，奎婁胃昂畢螢參，井鬼柳星張翼軫）中第四位房星而生。

尊者發心出家，欲至佛所，中途遇雨，投宿陶舍。忽來一比丘（佛化身），與尊者同房而宿，為說妙法，聞生悟道，故為是名。尊者至佛所，佛曰：「善來比丘，鬚髮自落，袈裟著身，成沙門相。」

尊者通曉天象，不假璣衡，以北極星定方向，北斗星分節氣，參商星立時間，為知星宿第一。

The Venerable Mahakappina

— Foremost in the knowledge of stars and constellations

Kappina is Sanskrit and translates as “Room Constellation.” Prior to his birth, the Venerable One’s parents prayed to this fourth of the twenty-eight lunar Constellations —Horn, Neck, Root, Room, Heart, Tail, Winnowing-Basket, Dipper, Ox, Girl, Emptiness, Rooftop, Encampment, Wall, Legs, Bond, Stomach, Hairy-Head, Net, Turtle-Beak, Three-Stars, Well, Ghosts, Willow, Star, Extended-Net, Wings, and Chariot.

The Venerable One brought forth the resolve to leave the householder’s life, and on his way to see the Buddha, he was caught in a downpour. So he lodged in a kiln. Suddenly a bhikshu came and stayed together with the Venerable One in the same room. This bhikshu, who was actually a transformation body of the Buddha, spoke the wonderful Dharma for him. Upon hearing this, he was enlightened and received the same birth name “Room Constellation”.

When the Venerable One arrived at the Buddha’s dwelling, the Buddha said, “Well-Come One, Bhikshu! Your hair falls off by itself; you are donned with the kashaya-robe and take on the appearance of a shramana.”

The Venerable One was proficient in astronomical phenomena. He did not need the assistance of any astronomical equipment: he used Polaris as a reference for directions, the Big Dipper to divide Solar Terms, and the Three-Stars Constellation and Heart Constellation to set up time divisions. He was foremost in the knowledge of stars and constellations.