



楞嚴咒句偈疏解

The Shurangama Mantra with Verse and Commentary

五五三 虎餅都噓甕泮

553. HU XIN DU LU YONG PAN

宣化上人講解
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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】

覺悟一切聖凡流
五方五部五佛由
增益成就三根願
遂心如意滿所求

Verse:

*Enlightenment of all Sages and ordinary beings flow forth from this,
Because of the Five Buddhas in the Five Divisions of the Five Directions.
Benefits are gained and the three basic vows are accomplished.
According with your wish, whatever you seek will be fulfilled!*

【解】：

「覺悟一切聖凡流」：這一句更簡單，讀楞嚴咒的人，讀到此都應該開悟，都應該覺悟了，無論你是等覺菩薩或最愚癡的蠢動含靈的有情衆生，和無情的草木。所以說聖凡流，聖人念楞嚴咒就有增益法，普通凡夫一念楞嚴咒就會有成就法，就有不可思議的境界現出來。

「五方五部五佛由」：這五方就是東、西、南、北、中。五方有五部。這五部就是鎮世的五大魔軍：東方金剛部，南方寶生部，西方蓮華部，北方羯磨部，中央是佛部，這是五部。五佛由：東方是阿闍佛爲

Commentary:

Enlightenment of all Sages and ordinary beings flows forth from this. This line is very simple. Those people who recite the Shurangama Mantra will all become enlightened. Regardless of whether you are a Bodhisattva on the level of Equal Enlightenment, or the most dull-witted living sentient being or even insentient plants all will become enlightened. Therefore, it is said, "Sages and ordinary beings flow forth from this." By reciting the Shurangama Mantra, Sages will gain benefits from the Dharma. And ordinary beings everywhere will, upon reciting the Shurangama Mantra, be able to have Dharma accomplishments. Such inconceivable states like this will come into being.

Because of the Five Buddhas in the Five Divisions of the Five Directions. The Five Directions are the east, the west, the south, the north and the middle. The Five Directions consist of the Five Divisions. These Five Divisions are able to subdue and quell the five great demonic armies in the world. They are the Vajra Division in the East; the Jewel Birth Division in the south; the Lotus Division in the west; the Karman Division in the North; and the Buddha Division in the middle. The Five Buddhas are Akshobhya Buddha, the teaching host of the east; Jewel Birth

教主，南方是寶生佛為教主，西方是阿彌陀佛為教主，北方是成就佛為教主，中央是毗盧遮那佛為教主。五方五部的五佛教主，在往昔都是由智慧的種生出來，所以他們無論聽見誰念楞嚴咒，他們就非常歡喜，而要擁護此人。但一定要持戒，若不持戒，是不行的。最主要是你要持戒律。持戒律才能身口意三業清淨。你若不持戒律，身口意三業則不得清淨。那麼身口意三業清淨的人，一定是不爭、不貪、不求、不自私、不自利、不打妄語。你要是不持戒律，一定犯了六大宗旨。

持戒律一定是六大宗旨守得很圓滿，所以你怎麼能看出這個是真的或假的？就看他守不守六大宗旨。他要不爭，任何利益也不和人爭，不為他自己，總是讓而不爭，為大眾接著公道去做，也是不爭，也不為大眾就和人爭吵打架。他更是不求、不自私、不自利、也不打妄語。你看哪一位要是真能做到六大宗旨，一點也不犯，哪個人叫天，天就應；叫地，地就靈。他說什麼都有感應的。除非他不說，他說什麼，天龍八部都要聽他的話。若不聽，就違背他們的願力。所以你們各位要注意此點，持戒律是最要緊的，你不持戒律就不是出家人。所以日本根本沒有出家人，因為他們不持戒律。我們大家對這一點要深深記住，不要忘記它。五佛都由智慧種子來成就的，都是開智慧來成佛的，要是很愚癡，就談不到佛了。佛就是一個有大

Buddha, the teaching host of the south; Amitabha Buddha, the teaching host of the west; Amoghasiddhi Buddha, the teaching host of the north; and Vairocana Buddha, the teaching host of the middle. Each of the Five Buddhas who are teaching hosts of the Five Divisions in the Five Directions were born from the seeds of wisdom in the past. Therefore, whenever they perceive someone reciting the Shurangama Mantra, regardless of who it is, they are extremely happy. And they will guard and protect that person. However, that person must uphold the moral precepts. Not upholding the moral precepts is not permissible. What is most important is that you uphold the moral precepts. By upholding the moral precepts, you can purify the three karmas of the body, mouth and mind. By not upholding the precepts, your three karmas of the body, mouth and mind won't be pure. People who are pure in the three karmas of the body, mouth and mind must also not fight, no be greedy, not seek, not be selfish, no be out for personal advantage, and not lie. If you do not uphold the moral precepts, then is certain that you will also violate these Six Great Guiding Principles.

Those who uphold the moral precepts must keep the Six Great Guiding Principles in a very complete way. Therefore, how can you tell if some is true or false? You can tell by observing whether or not this person keeps the Six Great Guiding Principles. He must not fight or contend with others over benefits or advantages for himself. Rather he will always yield them to others. All that he does is based on what is beneficial and fair for the great assembly and he never contends. Nor will he for sake of the great assembly quarrel or fight with others. Moreover, he won't seek, be selfish, be out for personal advantages, or tell lies. You should see if anyone can truly carry out these Six Great Guiding Principles and does not violate them in the slightest bit. When this person calls to Heaven, Heaven will accordingly respond. And when he calls to Earth, Earth will be efficacious. Whatever he says will bring about responses. The only exception is when he does not say anything. The gods, dragons, and the others of the Eight-fold Pantheon of Spiritual Beings will listen to the words that he says. If they do not listen, they will be going against their own vows. Therefore, each one of you must pay special attention to this point. Upholding the moral precepts is most important! If you do not uphold the moral precepts, you are not a monastic who has renounced the householder's life. That's the reason why Japan doesn't have any Buddhist monastics at all! It is just because they do not keep the moral precepts. All of us must deeply bear this principle in mind and never forget it! The Five Buddhas in the Five Divisions have come about from the seeds of wisdom. They all realized Buddhahood because of the unfolding of wisdom. If one is very

智慧的人，所以我們大家不要一天到晚盡做顛倒愚癡的事情。

「增益成就三根願」：無論是誰求什麼，什麼願都可遂心滿願。

「遂心如意滿所求」：你誦楞嚴咒，你除非不求，若果有求，一定有感應的。有人說：「法師，你這麼說，我才不相信，我爲了求中馬票，念了十幾年的楞嚴咒，也沒有中馬票啊。」佛是不會幫著你去做這一種自私心的人。你想中馬票不是自私嗎？這已經和經義不相合了。你想：「啊，我做土匪去，我也念念楞嚴咒，然後我搶了人的錢就不犯法啦！」這是無有是處的。❀

foolish, they could not be spoken of as being a Buddha. The Buddhas are replete with great wisdom. Therefore, we all shouldn't engage in deluded and "upside down" activities all day long.

Benefits are gained and the three basic vows are accomplished. Whoever seeks for anything, all of their wishes will be fulfilled.

According with your wish, whatever you seek will be fulfilled. When you recite the Shurangama Mantra unless you don't seek for anything, you will definitely get a response for whatever you seek. Somebody might say, "Dharma Master, I don't believe in what you said. For the sake of winning the lottery, I have been reciting the Shurangama Mantra for more than ten years, and yet I haven't won it." The Buddhas won't help such selfish people as you. Don't you think that your intention to win the lottery is rather selfish? This is utterly contrary to the principles taught in the Buddhist Sutras. It is as if you are thinking, "Ah! If I become a thief and recite the Shurangama Mantra, then when I rob people of their money, I won't be breaking the law," This is totally ridiculous!❀

BUDDHISM A TO Z

人類的起源

依據佛陀的教義，人類不是造物主所造的，也不是如達爾文及新達爾文進化論所說的長期進化的結果。人類是一直存在的，然而不必一直在我們這個地球上。人身之出現在某處，始自心造人道的業。心是這過程的要角。人類不是獨立於宇宙中其他道的有情衆生，人可以往生到其他五道去。同樣的，其他道的衆生也可以往生到人道來。衆生的實體是他們不生不滅的佛性。

六道：天、人、阿修羅、畜生、鬼、地獄

The Creation Of Humans

According to the Buddha, human beings were not created by a creator god, nor are they the result of a long process of evolution, as suggested by Darwinian and Neo-Darwinian evolutionary theory. According to the Buddha's teaching, there have always been people, though not necessarily on this planet. The appearance of physical human bodies in any particular location begins with the mental generation of "human karma." Mind, not physical body, is primary in that process. Human beings are not independent of the other forms of sentient life in the universe and can be reborn in others of the Six Paths of Rebirth. Likewise, other sentient beings can be reborn as human beings. What is ultimately real about all living beings is their Buddha-nature, and that cannot be created or destroyed.

Six Paths of Rebirth: The realm of gods or celestial beings. The realm of humans. The realm of asuras or titans. The realm of animals. The realm of hungry ghosts. The realm of hell.