



# 楞嚴咒句偈疏解

## The Shurangama Mantra with Verse and Commentary

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#### 【頌】

功無不集德將圓  
罪障消滅善業全  
直至菩提常抖擻  
高登正覺大寶蓮

#### Verse:

*All merit is accumulated, and virtue will be perfected.  
The obstacles of offenses are extinguished and wholesome karma is completed.  
Up to the point of reaching Bodhi and constantly practicing the dhutaganas.  
One ascends on high to the Great Precious Lotus of Proper Enlightenment.*

#### 【解】：

「功無不集德將圓」：這是說我們修道的人，在你立功，所謂「三千功滿，八百行圓。」你一定要立外功，才能成就你的內聖。你外邊沒有功，你內就不能聖。聖就是一個智慧，所謂「內聖外王」，這是古來所說的學說。我們在外面立功，這也就是外王。你在裡邊自修，這是開智慧。假如你沒有外功，你內裡頭也不會生智慧，故內外是相因相循，不可偏廢，不可說我打坐便可。

#### Commentary:

*All merit is accumulated, and virtue will be perfected.* This is saying that cultivators of the path should establish merit. It is said that the “three thousand merits are perfected, and the eight hundred conducts are completed.” You must establish merit externally and then your sage inside will be accomplished accordingly. If you don’t have merit externally, you cannot become a sage internally. The word “sage” just means wisdom. The idea of being a “sage inside and an emperor outside” is a theory passed on since ancient times. If we establish merit outside, it corresponds to being an emperor. If you cultivate within your self, then your wisdom will unfold. If you don’t have merit, you can’t give rise to wisdom. Therefore, internal and external elements rely on each other, neither one can be emphasized over the other. You cannot say, “I only want to sit in meditation.”

你打坐若無功德支持你，你坐也只是打妄想，不會有任何成就。持楞嚴咒也是立外功，因為我們一持楞嚴咒，就是補天地的正氣不足，即清理天地空氣中的污染。這染污清理好這也是外功。「德將

If you only sit in meditation without merit and virtue to support your practice, you are just sitting having false thoughts and will not have any achievement at all. Upholding the Shurangama Mantra is also creating merit externally. When we recite the Shurangama Mantra, we are supplementing the shortage of righteous energy in heaven and earth (in the world). That means we are purifying the defilement in the air in heaven and earth. Cleansing the defilement is also outer merit. “Virtue will be perfected.” When you have outer merit, your own virtuous

圓」，你有外功，自己德行做能圓滿。你要是無外功，你的德行就不能圓滿。你若盡想找便宜，說是修道也投機取巧，這是辦不到的。世界旁的事情都可以投機，都可以取巧，都可以不老實。唯獨修道這一件事情，你不老實就辦不到，你就沒有成就。所以「將圓」，是你持楞嚴咒這德行就慢慢圓了。

「罪障消滅善業全」：你的罪障消滅，善業才能全。你罪障不消滅，善業也不能全。這都是對待法。罪業是什麼？是在外邊，你對人發脾氣，瞪眼睛，這都是有罪業。凡是人有脾氣，都是有罪業。沒有罪業，他沒有脾氣的。

你看佛什麼時候嘔過嘴？什麼時候對人發過脾氣？他呵斥人就說：「咄咄胡為寐，螺螄蛤蚌類；一睡幾千年，不聞佛名字。」這只是呵斥，並不是發脾氣。

我們出家人，在家人，對人發脾氣，這就是世間的那句話「缺德帶冒煙」。缺德，就要瞪眼睛；瞪眼睛，就是在那兒缺德呢。用修羅的這種眼光來折服人，這是大錯而特錯。冒煙就是發脾氣，缺德就要發脾氣。有德行的人不會發脾氣的，遇到什麼境界來了，都是處之泰然，沒有問題。可是也不能面皮厚厚的，說：「什麼也不管了。」這也不對，你的面皮有核子工廠的牆那麼厚，什麼原子彈也打不破，那是沒有用。所以你罪障消滅了，善業才能成全。

「直至菩提常抖擻」：你要

conduct can be perfected. If you don't have outer merit, your virtuous conduct cannot be perfected. If you just want to seek for a bargain or use any means possible (good or bad) to cultivate the path, it won't work. You could be speculative, use shortcuts, or be dishonest in other things you do in the world. However, cultivating the path is the one exception where if you are not honest, you will not be successful or have any accomplishment. Therefore, "will be perfected" indicates that in upholding the Shurangama Mantra your virtuous conduct will gradually be perfected.

***The obstacles of offenses are extinguished and wholesome karma is completed.*** When your obstacles of offenses are extinguished, your good karma will be accomplished. If your obstacles of offenses are not extinguished, your good karma won't be accomplished. These two aspects are binary opposites. What is meant by karmic offenses? They manifest outwardly. When you lose your temper or angrily glare at people these are karmic offenses. Whoever has a temper has karmic offenses. One who is free from karmic offenses will not have any temper.

Have you ever seen the Buddha purse his lips in anger or lose his temper? The Buddha only reprimands people, for example when told the Venerable Anuruddha, "Hey! Hey! How can you fall asleep like an oyster or clam! Sleep, sleep for a thousand years and you will never hear the Buddha's name." This is only reprimanding, not losing his temper.

If we monastics or lay people lose our temper with other people it is called, "lacking virtue, one discharges fumes of rage." One glares in anger at other people because one lacks virtue. One is like an Asura using glaring eyes to force people into submission. This is very wrong! "Discharging fumes of rage" means to lose one's temper. One who is deficient in virtue gets angry easily. Whereas one with virtue will not lose their temper. No matter what states he encounters, he handles the situation calmly without any problem at all. But you cannot be thick-skinned, saying, "I don't care at all." That is also wrong. It is totally useless to be so thick skinned you're like the walls of a nuclear facility that could not be broken even one used an atomic bomb. Therefore, only when one's karmic offenses are extinguished, can your wholesome karma be completed.

***Up to the point of reaching Bodhi and constantly practicing the dhutangas.*** You should hold firmly to the goal that you will certainly become a Buddha and accomplish the Proper Enlightenment of Buddhahood. You should always cultivate the dhutanga practices. Dhutanga refers to the twelve kinds of dhutanga practices. Dhutanga does not mean jumping around as in colloquial Chinese, rather it means to cultivate the twelve dhutanga practices. All of you have heard about

抱定宗旨，一定要成佛，成正覺的佛位，常要行頭陀行。頭陀行就是十二頭陀行。這「抖擻」，不是就在這地方蹦蹦跳跳的叫抖擻，不是在那兒跳舞，要在那兒行十二頭陀行，才叫抖擻。你們皆聽過十二頭陀行，要日中一食，不能早上去偷點東西吃，晚間也偷點東西吃。那不叫頭陀行，亦可叫偷陀行，去偷著吃飯。

「高登正覺大寶蓮」：坐這個像釋迦如來似的，「從肉髻中，湧百寶光。光中湧出，千葉寶蓮。有化如來，坐寶華中」，也能這樣。

現在世間一些造垃圾的學者，收拾廁所的教授，尤其日本這一些不守戒律的佛教人士，說《楞嚴經》是假的。既然《楞嚴經》是假的，那楞嚴咒是不是假的？我相信楞嚴咒不是中文，這是梵文，是靈文，這是不會假的。

《楞嚴經》就是為楞嚴咒而說的，這是釋迦牟尼佛發大慈悲心，敕文殊師利菩薩去救阿難。阿難向來自己一定有點自滿的樣子，以為everything is OK，他的境界超過一切，想不到遇到摩登伽女，就一敗塗地，在那個地方幾乎破戒。「淫躬撫摩」這四個字你們要仔細揣摩一下，這淫躬撫摩不是那麼隨隨便便，那是千鈞一髮的時候，最危險的關頭，文殊師利菩薩用楞嚴咒把他攝回來。佛因此因緣說《楞嚴經》和楞嚴咒。

《楞嚴經》就是教人去欲斷愛，教人不犯淫欲。這一件事是所有的學者辦不到。為什麼他一天到晚抱著老婆和小孩？因為辦不到，故不能說這是好的，所以要說是假的，即是吃不到葡萄，就說是酸的一樣道理。❀

the twelve dhutanga practices which include eating one meal a day. You refrain from stealing food to eat in the morning or in the evening. If you do this, your actions are not considered as “dhutanga practice,” but rather “stealthily stealing practice” because you steal food to eat!

**One ascends on high to the Great Precious Lotus of Proper Enlightenment.** One sits like Shakyamuni Tathagata who as the *Shurangama Sutra* says, “From the flesh mound at the crown of his head released a hundred-jeweled light and a thousand petalled rare lotus arose from the midst of the light. Seated within the precious flower was a transformation body of the Thus Come One.” You’ll be just like this.

At the present time in the world there are some garbage-collecting scholars and toilet-cleaning professors, especially those Japanese Buddhists who do not uphold the moral precepts, who say that the *Shurangama Sutra* is false. Does this mean that the *Shurangama Mantra* is false? The *Shurangama Mantra* is not written in Chinese. It is in Sanskrit and are efficacious words. I believe it cannot be false.

The *Shurangama Sutra* was spoken for the sake of the *Shurangama Mantra*. Shakyamuni Buddha out of great kindness and compassion instructed Manjushri Bodhisattva to use the mantra to rescue Ananda. It’s certain that Ananda always felt somewhat complacent and thought that “everything is OK” and that his state was beyond everything. Who would have thought that when he encountered Matangi’s daughter he would fail completely and almost broke the moral precepts. You should carefully analyze the words of the *Sutra* which say, “Matangi’s daughter with her licentious body caressed Ananda.” This cannot be taken casually! It was a moment of imminent peril and most dangerous. Manjushri Bodhisattva used the *Shurangama Mantra* to bring Ananda back from this perilous situation. Because of the circumstances of this situation, the Buddha proclaimed the *Shurangama Sutra* and the *Shurangama Mantra*.

The *Shurangama Sutra* is meant to teach people to get rid of desire, cut off sensual love, and not to commit the offense of licentiousness. This is something those aforementioned scholars are unable to do. Since they are unable to do this, they thus assert that the *Shurangama Sutra* is false. There is no other reason. By saying this, they confuse everyone. Why do they say that the *Shurangama Sutra* is false? It is because they are unable to follow what the *Sutra* says. If they were able to do this, then they would not embrace their wife and children all day long. Because they can’t follow the *Sutra*’s teachings, they cannot say that the *Sutra* is good. Instead, they say that it is false. This is just sour grapes. ❀