

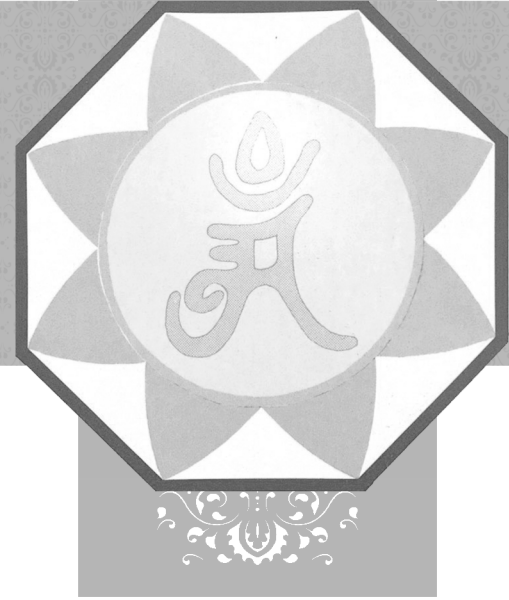


楞嚴咒句偈疏解

The Śūraṅgama Mantra with Verse and Commentary

宣化上人講解
國際譯經學院記錄翻譯
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銷我億劫顛倒想，
不歷僧祇獲法身。

*Extinguishing deluded thoughts from countless kalpas past.
I needn't pass through aeons till the Dharma body's gained.*

【白話解】：

「銷我億劫顛倒想」：我們人為什麼會有一些個妄知妄見、邪知邪見，這種的顛倒夢想？就因為從這個無量劫以來到現在的「顛倒想」。

「顛倒想」就是非常計常，非斷計斷，非有計有，非無計無。跟著這個妄的境界去轉，沒能把這個妄的境界轉過來；也就所說的「人為境轉而不能轉境」，人被這個境轉動了，而沒能轉這個境。人常常被這個境、這個業風所牽，被境界所轉。所差的只是這一點點，並不是多；可是就這一點點，就和這個真正的真心——常住真心，性淨明體——就大相逕庭了，就大謬不然了，所以就顛倒了。

顛倒，就是不應該想的你要想，不應該貪的你要貪，不應該瞋的你要瞋，不應該迷糊的你被它所迷倒，這都是顛倒想。再往清楚來說一說：你自私，這也是顛倒想；你自利，這也是顛倒想；你沒有能大

Explanation:

Extinguishing deluded thoughts from countless kalpas past. Why do people have false knowledge and false views; deviant knowledge and deviant views; and upside-down dream thinking? It is because from beginningless kalpas we've had upside-down thinking, for billions of kalpas, even from beginningless kalpas until now.

What is upside-down thinking? One mistakes that which is not permanent for the impermanent and mistakes that which is impermanent for the permanent. One takes that which exists as not existing, and takes that which does not exist as existing. One follows false states and is affected by them. Unable to avoid being influenced by various states, people let states control them instead of controlling those states. People are repeatedly moved by the winds of karma. Perhaps their mistakes seem insignificant, like no big deal, but because of these insignificant errors, they miss entirely the pure nature and the bright substance of the eternal, true mind. They totally miss the mark!

So, this describes being upside down. They continue to think about what they shouldn't think about. They continue to be greedy for what they shouldn't. They continue to be angry when they shouldn't. They continue to be confused when they shouldn't. These are all examples of upside-down thinking. To clarify, selfishness and self-benefiting are [the causes of] upside-down thoughts. Thinking that is upside down means doing things only for oneself instead of doing

公無私，這都是顛倒想。這種顛倒想，就令我們在這六道輪迴裏受生死的一個因緣。我們為什麼不能脫出六道輪迴？就因為有顛倒想。我們現在修什麼？修道就是願意把這個顛倒想給銷了；「銷」就是銷除了。

以阿難尊者那麼聰明的人，還是一樣有顛倒想！阿難的記憶力非常強，佛所說的經典，他一歷耳根是永劫不忘，永遠都不會忘的；但是他一樣有顛倒想，一見到摩登伽女的時候就被她所搖動了，就跟著這個摩登伽女走到那個黃髮外道的家裏去——這時候，就是顛倒想！男貪女愛這就是顛倒想，這種顛倒想是從無量劫以來就有的。所以阿難尊者說，首楞嚴王這種妙湛總持不動尊的大定大法，是世間稀有的，能銷除我無量劫以來生生世世的顛倒想。

「不歷僧祇獲法身」：佛成佛要經過三大阿僧祇劫，所謂「三祇修福慧，百劫種相好。」佛在三大阿僧祇劫修福修慧，這樣經過了一百個大劫，因為種了福，能以得到三十二相、八十種隨形好。什麼叫阿僧祇？就是無量數。一個阿僧祇劫有無量數，三大阿僧祇劫是三個無量數，這個數你算算有多少多長的時間？有一個無量數，已經是沒有數量那麼多也數不過來了，電腦也不能算出來是多了；三個大阿僧祇劫，有三個這麼大的無量數，這更數不過來了。

現在阿難尊者說「不歷僧祇獲法身」，說我得到這個〈楞嚴咒〉了，有這種堅固的大定，不需要經歷三大阿僧祇劫那麼長的時間就可以得到法身，也就是成佛，證得了法身自在、有這種神通變化。這就是說，如果你能誠心持念〈楞嚴咒〉，不需要經過那麼長的時間就可以得到法身了，法身具足。

☞待續

things for everyone else. Why can't we escape the turning wheel of birth and death? It's because our thinking is upside down. By cultivating, we want to wipe out this type of thinking. As Ananda said, "It melts away my upside-down thoughts gathered over millions of eons."

Ananda was so intelligent, and yet he had upside-down thoughts too. He had a perfect memory. With regard to the sutras that the Buddha spoke, "He forgot nothing that he heard." All the same, his thinking was upside-down. All the same, when he encountered Matangi's daughter, something in him stirred. He followed her into her house of the Kapilas, the "religion of the yellow-haired." At that point, his thoughts were upside-down. Lust on the part of men and women is just upside-down thinking. This upside-down, false thinking stretches from beginningless kalpas to the present. The "Foremost Shurangama King," the Great Samadhi, this great Dharma, which is the wonderfully deep dharani, the unmoving Honored One, can melt away our upside-down thoughts from beginningless eons.

I needn't pass through aeons till the Dharma body's gained.

It took the Buddha three great asamkhyeyas to realize Buddhahood.

For three asamkhyeyas he cultivated blessings and wisdom.

For one hundred kalpas, he perfected the fine marks and characteristics.

The "fine marks and characteristics" refer to the thirty-two features and the eighty subtle characteristics of the Buddha. The "kalpas" are great eons. "Asamkhyeya" means a limitless number. Here it took "three asamkhyeya eons." Can you figure out how much time three eons represent? A computer could not even calculate an eon once, let alone three.

The Venerable Ananda said, "So I needn't endure asamkhyeya eons to obtain the Dharma body." To "attain the Dharma body" is to realize Buddhahood. It is to obtain the self-mastery of the Dharma body and to employ transformations with spiritual penetrations. If we sincerely recite the Shurangama Mantra, we don't have to wait for such a long time before we obtain the Dharma body. Having acquired the Dharma body means that one is a Buddha. It means one has certified to the self-mastery of the Dharma body and possesses supernatural powers.

☞To be continued