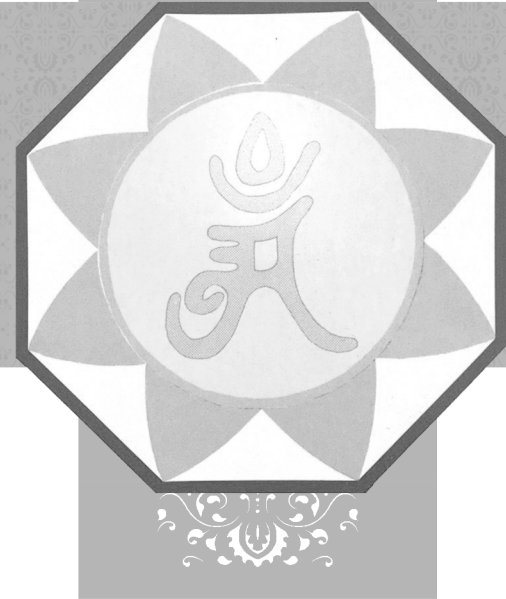




楞嚴咒句偈疏解

The Shurangama Mantra with Verse and Commentary



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English Translated by the International Translation Institute

(續上期)

三、手印壇。觀想既具，手印宜明。按《一字佛頂輪王念誦儀軌》，其「白傘蓋佛頂印」，以二手大指各捻二無名指甲上側，相合；二頭指屈如蓋形；二中指微屈，相合；二小指豎，相合；即成印相。

又白傘蓋頂輪王印咒，又普同五佛頂印，二手虛心，金剛合掌，如花在掌中。

此三手印，隨結一種，即成「楞嚴王大白傘蓋佛頂心咒印」矣！然後觀念此咒，便為三密相應。當得諸佛三輪不思議化，世出世求，靡不如意。

【白話解】：

第三是手印壇。手印，也叫一個手訣；一般所謂的「掐訣念咒」這掐訣就是個手印壇。前面的

(Continued from last issue)

III) The platform of Mudras. After contemplation, one should be clear about the mudras. According to the “Recitation Handbook of the Single Character Buddha’s Crown Wheel King,” the White Canopy Buddha’s Crown Mudra is made by placing the pads of the thumbs over the nails of the ring fingers and then joining one’s hands with palms facing. The index and middle fingers are slightly bent, and the pinkies are vertical. This is how the mudra is formed.

Moreover, the mantra associated with the White Canopy Crown Wheel King Mudra is the same as the Crown of Five Buddhas Mudra. The Vajra Palm Mudra is formed with the two palms hollow and facing upward, as if one were holding a flower.

Making any one of these three mudras accomplishes the Shurangama King Great White Canopy Buddha’s Crown Heart Mantra Mudra. If one then recites and contemplates this mantra, the three esoteric practices will be coordinated. One will then possess the inconceivable transformations of the Buddhas’ three wheels. Any requests, whether worldly or transcendental, will be fulfilled.

Commentary:

The third is the platform of mudras. Mudra is also called “hand gesture.” Generally speaking, “making the hand gesture and reciting the mantra” is the platform of the mudras. After understanding the prior platform of mantra syllables and platform of visualization, it’s necessary to understand the platform of mudras as well.

咒語壇及觀想壇都懂了、都明白了，那麼這個手印壇也應該要明白。

在《一字佛頂輪王念誦儀軌》（唐·不空三藏譯）上，那裏頭有說明「白傘蓋佛頂印」。這大白傘蓋的佛頂印，是以兩手大拇指各捻二無名指（是第四指）的指甲上邊，相合；兩個小拇指頭就微屈好像傘蓋形；兩個中指微屈，相合；兩個小手指頭豎起來，相合在一起；這就成了「大白傘蓋佛頂印輪王」印相。這就是手印，這掐訣念咒。

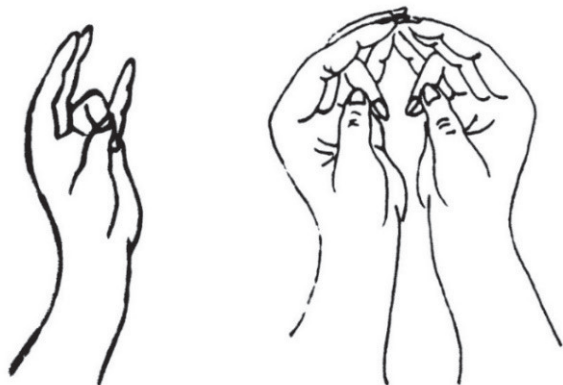
掐訣念咒，這個樣子是幹什麼呢？我告訴你們一句最要緊的，這就是要叫你注意！叫你做出這麼些動作，不打旁的妄想。真的！不是旁的意思，不是說這一掐訣就怎麼靈了，就是要你沒有旁的妄想。你要能沒有旁的妄想，你就不掐訣也是三密相應的。你要知道個真理，為什麼要有這三密相應、咒語壇、觀想壇、手印壇？這都是叫你打任何妄想。所謂「專一則靈，分馳則弊」，你專一了，就會有靈感。

According to the *Recitation Handbook of the Single Character Buddha's Crown Wheel King* (Translated into Chinese by Tripiṭaka Master Amoghavajra (705-774) of the Tang Dynasty), the White Canopy Buddha's Crown Mudra is made by placing the pads of your two thumbs over the nails of your ring fingers. Then place your hands together with palms facing, so that your index and middle fingers will be slightly bent while the pinkies will be vertical. This completes the formation of the Mudra. That's called "making the hand gesture and reciting the mantra."

What's it for? I'll tell you something very important: it's just to make you pay attention. You're so involved in the logistics of it that you don't have any other thoughts. There's no other meaning to it. It does not mean that once you form this mudra, your recitation will become efficacious. It is just to help you diminish your discursive thoughts. If you do not have any discursive thoughts, then even if you don't make the mudras, the three esoteric practices will still be coordinated. You should know the truth behind this. Why do we speak of the coordination of the three esoteric practices (platform of mantra syllables, platform of visualization, and platform of mudras)? They're all to keep you from having other thoughts.

*Single-mindedness leads to efficacy;
Scatteredness leads to decline.*

If you maintain single-minded focus, you will have a response.



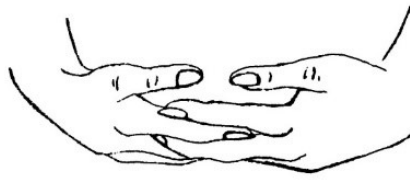
「白傘蓋佛頂印」
White Canopy Buddha's Crown Mudra.



「金剛拳印」
Vajra Fist Mudra.



「金剛掌印」
Vajra Palm Mudra.



「金剛縛印」
Vajra Binding Hand Mudra.

所以那兩個中指微曲、相合，小指豎起來相合，即成「大白傘蓋佛頂印輪王」印相。

又有很簡單的金剛拳、金剛掌、金剛縛手印，這個不像「白傘蓋佛頂印」那樣困難、那麼的費事。

金剛拳是這樣子的：你雙手握上拳，這是金剛拳，但不要瞪眼睛；你握著拳頭可以，你瞪眼睛就成金剛怒目了。你用金剛拳印也可以，用金剛掌印也可以，用金剛縛印也可以，這三個手印都是很容易結的。怎麼叫金剛掌呢？（上人示範結手印）金剛掌印是這樣子的：這十個手指頭這麼交叉在一起仰上，叫金剛掌；俯下，叫金剛縛。一切三昧法由金剛拳、金剛掌、金剛縛生出——這三個，你隨便願意用哪一個都可以的——你念這個咒的時候，你結有這個手印了，又有這個三壇相應了。

你能這樣子，你就能得到十方諸佛身口意三輪不思議的緣化，無論世間的法和出世法，你有所求沒有不如意的，求什麼就得到什麼。不過最好還是無所求，因為有所求就有貪心了，那是得到現時的感應，但不能得到無量的功德。你若無所求呢，那功德更大！

待續

The index and middle fingers are slightly bent and touching while the pinkies are vertical and touching; that is the White Canopy Buddha's Crown Mudra.

There are other, simpler mudras such as the Vajra Fist, Vajra Palm, and Vajra Binding Hand. They are much easier to make and not as difficult as the White Canopy Buddha's Crown Mudra.

The Vajra Fist Mudra is formed by clenching your hands into fists, with the nails of your thumbs touching the base of your ring fingers. However, do not glare while doing this mudra, otherwise you will become the angry-eyed vajra spirit. You can use either the Vajra Fist, the Vajra Palm, or the Vajra Binding Hand Mudra. These three are very easy to make.

What is the Vajra Palm? (The Master shows how to make this mudra) The Vajra Palm is made by entwining your fingers with your palms facing upward; the same hand gesture with your palms facing downward is the Vajra Binding Hand. All samadhis arise from the Vajra Fist, the Vajra Palm, and the Vajra Tying-up Hand. You can use any one of these three as you please. By reciting the mantra and making these mudras, the three platforms are coordinated.

With any of the three aforementioned mudras, one accomplishes the Shurangama King Great White Canopy Buddha's Crown Heart Mantra Mudra. Afterwards, if you recite the mantra and visualize the characters, the three esoteric practices will be coordinated.

You will then possess the inconceivable transformations of the three wheels of Buddhas throughout the ten directions. Those three wheels are body, speech, and mind. No matter what you seek, whether worldly or transcendental, your wish will be fulfilled. But it's best not to seek. If you seek after something, then you are greedy, which will bring immediate results at the expense of infinite merit and virtue. By not seeking, your merit and virtue will be extremely great.

To be continued