

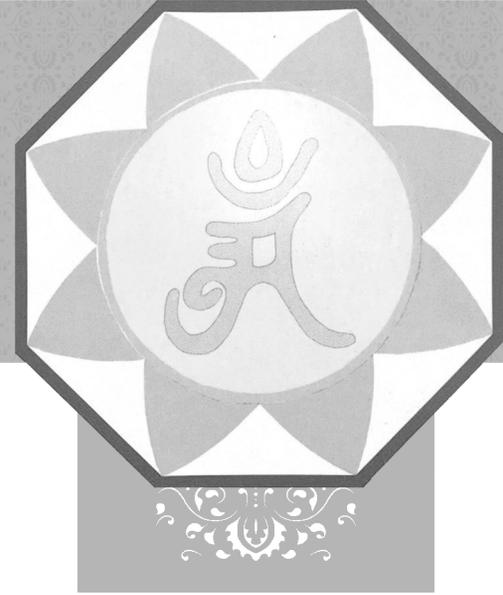


# 楞嚴咒句偈疏解

## *The Śūraṅgama Mantra with Verse and Commentary*

宣化上人講解  
國際譯經學院記錄翻譯  
比丘尼近證校訂

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一一光明，皆遍示現十恒河沙，金剛密跡。擎山持杵，遍虛空界。大眾仰觀，畏愛兼抱，求佛哀祐，一心聽佛，無見頂相，放光如來，宣說神咒。

【白話解】：

「一一光明，皆遍示現十恒河沙，金剛密跡」：在每一道光明，都普遍示現十恒河沙那麼多的金剛密跡，就是金剛護法，也就是護法金剛；「密跡」，他是默默中保護著你。所以說，你若有念〈楞嚴咒〉的，最低限度有八萬四千那麼多的金剛藏菩薩常常保護著你；世界上不僅有八萬四千，而是有十恒河沙那麼多的金剛密跡。十恒河沙，你看這有多少，都數不過來那麼多，電腦也算不過來，你怎麼樣的computer（電腦）也沒有法子算得出來的。那麼，有十恒河沙那樣多的金剛密跡一一密跡金剛，也就是護法的金剛，他默默中來保護著你；你自己看不見，但他可真是有的。

「擎山持杵」：看到金剛密跡這個金剛藏菩薩、金剛王菩薩，

**All the myriad lights shone round about. Everywhere revealing secret trace vajra spirits, many as the sands of ten Ganges rivers. Each holding aloft a mountain and wielding a pestle. They pervaded the realm of empty space. The great assembly gazed upward, filled with fear and admiration. Seeking the Buddha's kind protection, they single-mindedly listened. As streaming light at the Buddha's invisible crown, the transformation Thus Come One proclaimed the spiritual mantra.**

*Explanation:*

**All the myriad lights shone round about. Everywhere revealing secret trace vajra spirits, many as the sands of ten Ganges rivers.** There are Vajra Dharma-protectors who secretly protect us. We may not see them, but they are surely there. Those who recite the Śūraṅgama Mantra, have at least eighty-four thousand Vajragarbha Bodhisattva protecting them. Actually it's not just eighty-four thousand, it's "as many as there are grains of sand in ten Ganges Rivers." How many grains of sand do ten Ganges Rivers have? It's not a countable number. A computer couldn't even calculate it.

**Each holding aloft a mountain and wielding a pestle.** Each Vajragarbha Bodhisattva and Vajra King Bodhisattva carries a huge mountain in one hand and a giant Vajra pestle in the other. Imagine the size of that! **They pervaded the realm of empty space.**

**The great assembly gazed upward, filled with fear and admiration.** They lifted up their heads with trepidation, their hearts thumping as if there were a rabbit there. They were so awestruck that they couldn't look! But they had to look, because

他是「擎山」，一手拿著大山；「持杵」，一手拿著大寶杵。你看他有多大？「遍虛空界」：金剛密跡擎山持杵，遍滿了這個虛空界。

「大眾仰觀，畏愛兼抱」：在這個時候，法會的大眾都仰起頭來這麼看。大眾仰觀，又很怕的，「畏」就是很怕的，心裏像有隻小兔子似的在那兒跳跳跳；「愛」就是說，想看又怕看，想不看又捨不得不看又要看；又有怕又有愛，畏愛兼抱這兩種的心情，兩種的思想。想不看又捨不得，想要看還很怕，毛骨悚然，頭髮都豎起來了，身上的毛孔都起了雞皮疙瘩。「求佛哀祐」：這時候，就求釋迦牟尼佛慈悲憐憫我們。

「一心聽佛」：大眾在這個時候，真是沒有妄想了，女孩子也不想男朋友，男孩子也不想女朋友。這叫「一心」了，沒有第二心。不像你們現在聽〈楞嚴咒〉，法師在這裏講，你心裏總打別的妄想，「哎，馬來西亞現在沒有這麼冷！（眾笑）唉呀，我什麼時候回馬來西亞，這兒真凍得受不了！尤其在這個講堂，真是要凍壞了。」一邊聽一邊打這妄想，這就不是「一心聽佛」了。因為我沒有佛那麼大威德，所以我給你們講，當然你們要打妄想了。

「無見頂相」：佛的無見頂相，是「仰之彌高，鑽之彌堅，瞻之在前，忽焉在後。」這無見頂相，看似有若無，說有又像沒有，說沒有又好像有。「無見頂相」是你看不見的，也是無所不見，沒有看不見的。

「放光如來，宣說神咒」：在佛的無見頂相上生出百寶光明，百寶光明又有千葉寶蓮，千葉寶蓮上有化如來；化如來頂上，又放大光明，宣說神咒。這是佛的化佛宣說的神咒，不是一般人可以聽得見的，當時都是那些法身大士、大菩薩才可以聽到這個咒。「宣說神咒」，你願意聽嗎？你願意聽，就先要學〈楞嚴咒〉，學完了才可以聽。

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（編按：一九七九年十一月四日，萬佛聖城舉行開光典禮，海內外善信約三千前來參與

they felt so much admiration. They were caught between these two thoughts: they couldn't bear to look but they couldn't bear to avoid it either! And, they thought they wanted to look, but when they did, they were so scared that their hair stood on end. Goosebumps rose all over the pores of their bodies. At that time, they were **seeking the Buddha's kind protection.**

**They single-mindedly listened.** That means they didn't have any false thinking. The girls weren't thinking of their boyfriends, and the boys weren't looking for a girlfriend. It's for sure they were focused. They weren't having any second thoughts. Unlike those who are listening to this and thinking, "Oh, Dharma Master, it's so cold! Where I come from the climate is not this cold." On the one hand they're listening; on the other hand they're striking up a lot of false thinking. Of course they're striking up false thoughts while I'm lecturing because I don't have awesome virtue as great as the Buddha's.

**As streaming light at the Buddha's invisible crown.** We can't see the manifestation on the top of his head. The more we gaze up, the higher it goes. The deeper we want to probe into it, the more solid it becomes. When we see it before us, suddenly it's behind us. The appearance of the invisible crown is as if it is there and yet not there. We look, we see, but it's really not there. Although it's not there, it seems like it is. We can't see it and yet it's impossible to be blind to it—the transformation-Buddha within the jeweled lotus emitting light from the invisible summit—a hundred jeweled light.

With one mind the great assembly listened as **the transformation Thus Come One proclaimed the spiritual mantra.** The Buddha's transformation-Buddha spoke the mantra. It wasn't something just anybody could hear. At that time, the great Bodhisattvas could hear it. We can only hear it after we've learned the Shurangama Mantra.

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(Editor's Note: On November 4, 1979, the City of Ten Thousand Buddhas held a grand inauguration ceremony, attended by approximately 3,000 followers from around

盛會。其中新加坡記者蕭果肇看到城內草地冒出的菇，摘了一大袋送往廚房供眾，大寮典座認出是毒蕈不收，一位美國居士果遜警告說這是致命的毒蕈。

他不死心，帶回房間自己煮食，吃了七枚左右，面色發白；正巧法師有事找他，見狀立即送醫急救。醫生看了他吃剩的毒蕈後，告知為他準備後事。上人當時要大家為蕭果肇誦〈楞嚴咒〉迴向，不久，在醫院的蕭果肇本來心跳已經停止，卻奇跡似地活過來了，醫生嘖嘖稱奇，直歎前所未見。）

蕭果肇（三拜）：頂禮師父救我一命。

上人：你叩謝我沒有用，我沒有這個力量，這是大家的力量！他們每一個人，你不知道哪一個是活羅漢，不知道哪一個是真菩薩。（眾笑）

上人：說到難民啊，好像在水火裏一樣。我們現在有地方住、有飯吃，很自由的，是不知道那種逃難的痛苦；但是我們可以想像，如果身臨其境做難民，是不是很痛苦？所以我們在萬佛城，好吃的也不要好吃了，好穿的也不要好穿了，好睡的也不要好睡了，一定要大變活人！從這個懶的也變成勤儉，從這個饞的也變成不饞，從這個貪漂亮的也不要貪漂亮了，一切一切都要老老實實的，都要改變這個生活的方針，所以抽菸的人到萬佛城也都不抽菸了。

☞待續

the world. Among them was Singaporean journalist Xiao Guozhao, who noticed mushrooms sprouting in the grass on the monastery grounds. He gathered a large bagful and brought them to the kitchen as an offering. However, the kitchen manager recognized them as poisonous and refused to accept them. An American layperson, Guo Xun, also warned that they were deadly.

Unconvinced, Xiao Guozhao took the mushrooms back to his room, cooked them himself, and ate seven. Soon after, his face turned pale. At that moment, a monk happened to stop by looking for him. Seeing his condition, the monk rushed him to the hospital for emergency treatment. After examining the remaining mushrooms, the doctor gave a grim prognosis and advised preparing for the worst. At that time, the Venerable Master instructed everyone to recite the Śūraṅgama Mantra and dedicate the merit to Xiao Guozhao. Not long after, Xiao Guozhao, who was in the hospital and had already stopped breathing, miraculously came back to life. The doctors were amazed, exclaiming that they had never seen anything like it before.)

**Xiao Guozhao (bowing three times):** I sincerely bow to Master for saving my life.

**Venerable Master:** Bowing to me is useless—I don't have that kind of power. This was the collective strength of everyone! You never know who among them might be a living Arhat or a true Bodhisattva. (Everyone laughs.)

**Venerable Master:** There are many refugees who are suffering now. We, on the other hand, have a place to live and food to eat. We have freedom. We cannot possibly imagine the misery of having to flee one's country. However, we do wonder if we would be in such great suffering if we were refugees. Therefore, those at City of Ten Thousand Buddhas who enjoy eating should stop eating so much, those who enjoy nice clothes should be more sparing, and those who enjoy sleeping should sleep less. We must change. Those who are gluttonous must no longer be so and those who are vain must stop being so. We must change our lives directly, truly. That is why smokers quit smoking when they get to the City of Ten Thousand Buddhas.

☞To be continued

一切法皆是佛法，皆不可得。世界上萬事萬物都在說法、都在講經。我們把每一個人自己那一部經念好了、背熟了，不要錯因果，那是真經、真典。

——宣公上人

**Every phenomenon is the Buddhadharma and is thus unattainable. Every being and event in the world is teaching the Dharma and lecturing the Sutras to us. Every one of us should concentrate on reciting and memorizing our own sutra. Do not be confused in cause and effect. That's the true sutra.**

— By Venerable Master Hua