

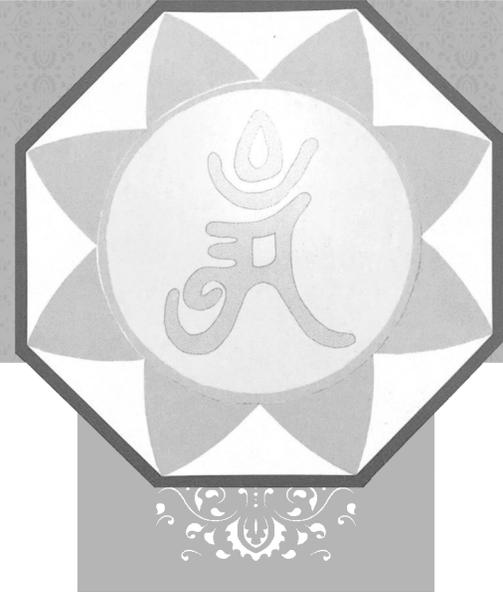


楞嚴咒句偈疏解

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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佛頂光明摩訶薩怛多般怛囉
無上神咒。

**The unsurpassed bright spiritual Mo He Sa Dan Duo Bo Da La
mantra that is atop the Buddha's head**

略釋名義

佛頂放光，光中化佛說咒，名「佛頂光」。「摩訶」翻大，體遍十方曰大。「薩怛多」翻白，相絕諸染曰白。「般怛囉」翻傘蓋，用蔭萬物曰傘蓋。

三皆圓融具德，即三藏心也；此是諸佛種智，亦即衆生自性。徹果該因，窮理備教，持之現證覺道，誦之宿障盡蠲。

高明無極曰「無」；尊上莫等曰「上」；威靈叵測曰「神」；感應難思曰「咒」。經言：「若我說是般怛囉咒，經恒沙劫，終不能盡。是也。」

咒凡五會：一會「薩怛多·般怛囉」；二會「薩怛他·般刺舍悉多」；三會「蘇波囉拏·摩訶般輪般怛夜」；四會「薩怛多·般怛囉」；五會「悉怛多·鉢怛囉」。

【A Brief Explanation of the Meaning of Its Name】

Light is emitted from the top of the Buddha's head. The transformation Buddha speaks the mantra while in the midst of the light called, "The light from the top of the Buddha's head." "Maha" is translated to mean "great." It is great because its substance pervades the ten directions. "Sa Dan Duo" (Skt. Sitāta) means "white," because every defilement is removed. "Bo Da La" (Skt. Patrā) is translated to mean "canopy" because it shelters all things.

These three make up the heart of the Tripitaka because they are perfect, interpenetrating and replete with virtue. Being all Buddhas' modes of wisdom, the mantra is the inherent nature of living beings. It thoroughly covers cause and effect and its teaching is complete with inexhaustible principles. By upholding it, one certifies to the path of enlightenment now; by reciting it, one's past obstructions will be completely removed.

It is called the one with unsurpassed honor because it is so advanced that it has no limits. It is unsurpassed because nothing else compares to it. It is spiritual because its awesome efficaciousness is impossible to fathom or predict; it is a mantra because its miraculous responses are inconceivable. The Sutra states, "If I were to talk about the Bo Da La mantra, I could go on for as many eons as the number of sands in the Ganges river and still not finish. Indeed."

The mantra consists of five sections: 1. Sa Dan Duo. Bo Da Lan; 2. Sa Dan Tuo. Bo La She Xi Duo; 3. Su Bo La Na. Mo He Bo Shu Bo

今釋咒與全經標題不同，曰「佛頂光明摩訶薩怛多般怛囉無上神咒」。金口所宣，密因了義，罔不圓具。

【宣化頌言】：

三光普照透三才，
閻浮世界你不來；
大德大善能於得，
無德無善不明白。
千朵紅蓮護住身，
坐駒騎著墨麒麟；
萬妖一見往遠躲，
濟公法師有妙音。

【白話解】：

這個〈楞嚴咒〉的名字叫「摩訶薩怛多般怛囉陀羅尼咒」，又叫「摩訶薩怛多般怛囉無上神咒」。

「『摩訶』翻大，體遍十方曰大」：梵語「摩訶」，翻譯成中文叫「大」，英文叫「big」。什麼叫「大」？說是〈楞嚴咒〉這個體、相、用都是大的。體，它是體遍十方的；用，它是盡虛空遍法界的；相，它是沒有相的。咒會有什麼相呢？無相的，可是無相無不相。這個用，也可以說是沒有什麼用，但是無所不用，盡虛空遍法界無所不用。所以這個用，是個大用；這個相，是個大相；這個體，也是個大體。周遍十方，盡虛空遍法界，這就是「摩訶」的意思。「摩訶」什麼呢？「摩訶薩怛多」。

「『薩怛多』翻白，相絕諸染曰白」：「薩怛多」也是梵語，翻譯過來叫「白」。「薩怛多」是個白色，也就是清淨的意思，也就是沒有染污的意思；所謂「白淨法」，是清淨沒有染污的法，所以說「相絕諸染曰白」。你們記得啊！這個〈楞嚴咒〉是白淨法。

Dan Ye; 4. Sa Dan Duo. Bo Da La; 5. Xi Dan Duo. Bo Da La.

I will now comment on the mantra, which is different than the title of the Sutra as a whole. “The Unsurpassed Mo He Sa Dan Duo Bo Da La Spiritual Mantra from the Light of the Buddha’s Crown” was proclaimed by the mouth of the Buddha. It is perfect and complete with the meaning of secret causes.

A Verse by Venerable Master Hua:

*The three lights universally illumine,
penetrating the three forces.
Throughout all of Jambudvipa,
One could search for it and not find it.
Only those with great virtue and great good are able to obtain
it.
Those without virtue or goodness will never comprehend it.
A thousand petaled red lotus supports one’s body.
As one sits firmly mounted on a black unicorn.
Seeing this, the hordes of monsters go far away to hide.
Dharma Master Ji, the Venerable, mastered these wonderful
sounds.*

Explanation:

We’ll begin with the explanation of the Śūraṅgama Mantra. The name of the mantra is Mo He Sa Dan Duo Bo Da La Dharni Mantra. It is also called, Light From the Buddha’s crown Mo He Sa Dan Duo Bo Da La Foremost Spiritual Mantra.

Maha translates as “great.” What is great? The substance, the appearance, and the function are all great. The substance pervades the ten directions, so it’s called “great.” The functions exhaust empty space to the ends of the Dharma Realm. What appearance could a mantra have? Although it doesn’t have any appearance, there is nowhere that it does not appear. Its function, you could say, is that it doesn’t have any function, and yet there’s no function that it doesn’t perform. Throughout empty space to the ends of the Dharma realm, the function is a great function. That is the meaning of “Mo He.” What does “Mo He” refer to? “Sa Dan Duo.”

“Sa Dan Duo” is also Sanskrit, and it translates as “white.” White has the meaning of pure and undefiled. When we talk

「『般怛囉』翻傘蓋，用蔭萬物曰傘蓋」：「般怛囉」這也是梵語，翻譯過來中文叫「傘蓋」。這是個譬喻，譬喻一個傘蓋「用蔭萬德」；這個傘蓋的「用」，就是保護著一切有德的人，蔭護著一切有德的人。誰有德行，誰就能遇到這種的白淨法；沒有德行的人，就遇不到這種法。所以才說：

「三光普照透三才」：這「三光」，你們一般懂得中文的人，一定說是「日月星，日光、月光、星光」，對不對？不是這個三光。日月星，這是外邊的三光。你誦持〈楞嚴咒〉啊，你身上就有身光，口裏就有口光——口裏也放光，你心裏頭有心光，身口意這三業都放光。你們沒聽說過吧？這是聞所未聞，見所未見！

這個三光，身上所放的是什麼光？是黃光。你要修成功了，就是金光，金光萬道。一開始你修〈楞嚴咒〉，它是黃色的光；淡黃色，就是淡淡黃黃的，不是很明顯。久而久之，這工夫成就了，就變成了金色。所以說「紫磨金色萬道光明充滿法界」，這都是修〈楞嚴咒〉法所修成的。

身上所放的光是黃光，口裏所放的光是紅光，心裏所放的光是白光，這黃、紅、白。可是，這口裏所放的光，有的時候又會放黃光，有的時候又會放青光，有的時候又會放黑光，有的時候青、黃、赤、白、黑這光都會放。身上有的時候也會放這五色的光明，心裏頭更會放這五色的光明。不過，這是要修成了這個法，才可以的。

about “pure white Dharani,” it means they have no defilements. An appearance removed from any defilements is represented by the color white. You all want to remember that the Śūraṅgama Mantra is a Dharma which is pure white.

“Bo Da La” is also a Sanskrit term. It translates as “canopy.” This canopy is an analogy for the mantra. The canopy functions to protect and guard all virtuous ones. Whoever has virtue is able to encounter this pure Dharma. Those without virtue have no chance to meet this Dharma. And so it says:

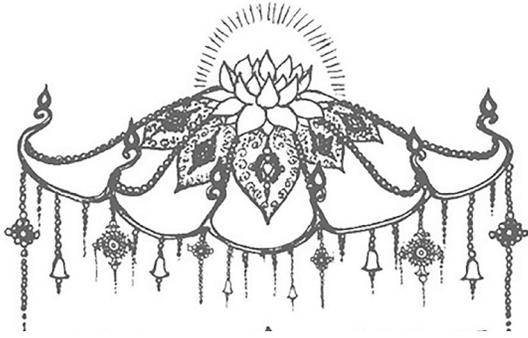
The three lights universally illumine, penetrating the three forces. What are the three lights? Now, most people would refer to the lights of the sun, moon, and stars; but, those are not the three lights referred to here. The light of the sun, moon, and stars is an external kind of light. But, when you recite and uphold the Śūraṅgama Mantra, then your body emits light, your mouth emits light, and your mind emits light. Have you ever heard of the three karmas emitting light before? You’ve never heard of this before, have you? This is something unheard of and unseen!

The light that’s emitted from your body is a yellow light ordinarily. But, when you practice to the point of success in your cultivation, then the light becomes a golden light. The golden light emits ten thousand rays. When you begin your cultivation of the Śūraṅgama Mantra, the light is ordinary yellow. But, after a long time of cultivating this mantra, this plain yellow color becomes golden. This occurs when your spiritual skill has been successful. It is a purple-golden light which emits ten thousand rays and completely fills up the entire Dharma realm. This describes someone who has cultivated the Dharma of the Śūraṅgama Mantra to perfection.

The light emitted from the body is yellow, the light emitted from the mouth is red, and the light of the mind is white. Yellow, red, and white are three colors; but although they are each said to emit one specific color, actually the mouth can sometimes emit yellow light, sometimes it can emit green light, and sometimes black light. It emits all of these different colored lights. And your body can also emit five-colored lights. But it’s only after you have successfully cultivated this Dharma that you will get this kind of response.

The meaning of the title then is “The Great White Canopy Protects All Those Virtuous Ones Who Cultivate and Maintain the Dharma-Door of the Śūraṅgama Mantra.” The three lights universally illumine, penetrating the three forces. The “three forces” are heaven, earth, and people.

Throughout all of Jambudvīpa, one could search for it and not



這個「般怛囉」就是「用蔭萬德」，用這個大白傘蓋來保護著所有的有德者、受持〈楞嚴咒〉法門的眾生。所以說「三光普照透三才」，三才是天、地、人。

「閻浮世界你不來」：在這閻浮世界你各處找不著，你一定要受持〈楞嚴咒〉才能得到這種的光。

「大德大善能於得」：你若有大的德行、大的善，才能得到這種法門。

「無德無善不明白」：如果你沒有德行、沒有善功德來栽培著，你就是遇著了也會當面錯過，交臂也會失之：你見到黃金以為是銅，見到鑽石以為是玻璃，就會不認識。那麼，你見到了〈楞嚴咒〉，卻以為這是很普通的，沒有什麼，所以就不知道「寶其所寶」，不知道這個「妙其所妙」，不知道〈楞嚴咒〉這種的功德是不可思議的。

上人：有不明白的地方，現在可以問。

訪客甲：請問師父！心光可以放光，心光是什麼地方？

上人：心光啊，是什麼地方？我沒有心，你的心在什麼地方？

訪客甲：我不知道。

上人：你是聖人嗎？

訪客甲：我不是。

上人：你有心嗎？

訪客甲：我找不著。

上人：找不到，你問什麼！

訪客甲：師父說有心，可以放光，可以放白色的光。

上人：我的心在馬來西亞呢！（眾笑）你信不信？

☯待續

find it. Jambudvīpa refers to the Southern Continent—that location of the world we live in. The only way that you could obtain this kind of light is to cultivate and maintain the Śūraṅgama Mantra. Regardless of where you go to looking for it, you will never find it. The only way to get it is through cultivating and maintaining the Śūraṅgama Mantra.

Only those with great virtue and great good are able to obtain it.

You have to possess great virtuous practices and be a greatly wholesome person, and then you'll be able to obtain this Dharma-door.

Those without virtue or goodness will never comprehend it. Those without any virtue and who are not wholesome won't understand it. If one doesn't have any virtuous practices, if one doesn't have any goodness to nourish it, then even if one comes face to face with it, one won't recognize it; one will be mistaken about it. It may be right before one, but one won't be able to see it. It will be as if one looks at gold and mistakes it for bronze, or looks at a diamond and thinks that it's only glass. One will think that the Śūraṅgama Mantra is a very common, unimportant thing—that there's nothing special about it. A person like this doesn't recognize a jewel even when it's right under their own nose. This is the wonder of it—not recognizing its wonder; not understanding that the meritorious virtues of the Śūraṅgama Mantra are truly inconceivable.

Master: If there's anything you don't understand, you can ask now.

Visitor: Master, what is "mind's light?" If the mind can emit light, where does this mind's light come from?

Master: Mind's light? Where is it? I don't have a mind. Where is your mind?

Visitor: I don't know.

Master: Are you a sage?

Visitor: No, I'm not.

Master: Do you have a mind?

Visitor: I can't find it.

Master: If you can't find it, then what are you asking about?

Visitor: But Master, you said the mind exists and can emit light—white light.

Master: My mind is in Malaysia! (laughter from the audience) Do you believe it?

☯To be continued