

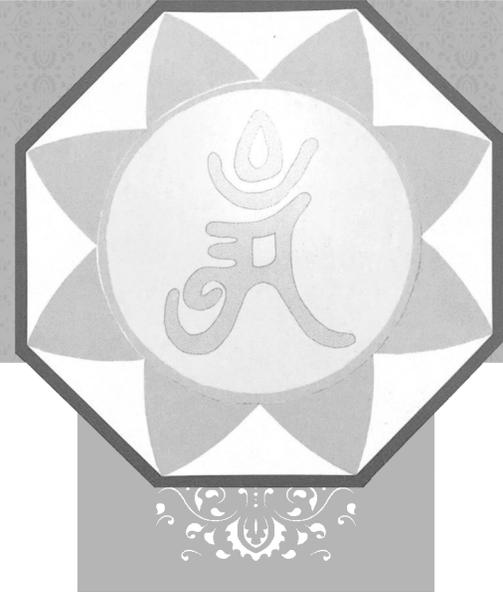


楞嚴咒句偈疏解

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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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。

*A thousand red lotuses protect one's body.
As one sits mounted on a black unicorn.
Seeing this, myriad weird creatures go away to hide.
Dharma Master Jigong had this wonderful sound.*

【白話解】：

這個心光，就是你那個意、你那個意念，是你那個第六識；你眼耳鼻舌身意那個意，那就是心。不過，你要是不修行，它什麼用也沒有；你要修行了，它就會放光。方才說這個三光，還不止身口意三業清淨放出的清淨光明，這還有紅光繚繞；你誦〈楞嚴咒〉的時候，自然就有一種紅光繚繞著你。所以才說：

「千朵紅蓮護住身」：那是紅蓮華放出來的紅光。

「坐駒騎著墨麒麟」：在這科學的時代說這個話，學科學的人都會笑掉牙。不過他笑掉牙，等死了再生第二次牙，沒有關係；他要是不笑掉牙呢，他還天天在那兒科學科學的，還總是科學不斷。最好叫他笑掉牙！

Explanation:

When we speak of light emitted from the mind, we are referring to the conscious, discriminating mind—the sixth consciousness. Without cultivation, this mind is essentially useless; but with cultivation, it can emit light. The three types of light I just mentioned refer not only to the lights from the body, speech, and mind that appear when our three karmas are purified through cultivation, but also to a red light that circulates everywhere when the Śūraṅgama Mantra is recited. This red light arises naturally as the mantra is being chanted. There is a verse that describes this state:

A thousand red lotuses protect one's body. This red light is what the red lotus flowers emit.

As one sits mounted on a black unicorn. Saying this in the scientific age only serves to make all the scientists want to laugh their teeth out. But even though they laugh their teeth out, when they go off to be reborn, they will grow another set of teeth, so it doesn't make any difference. If they didn't laugh their teeth out, then it would be just science here and science there — science in excess. It would just never stop. So, let them laugh their teeth out.

「萬妖一見往遠躲」：什麼妖魔鬼怪一看見他這法身千朵紅蓮護的威德相啊——坐在千朵紅蓮上面，坐騎騎著黑麒麟，萬妖一見都往遠遠躲開。

「濟公法師有妙音」：當初濟公法師就有妙音了。

那麼，你誦〈楞嚴咒〉，不止這個紅光繚繞；紫光盤簇，紫光也在上邊盤簇；白光旋轉，白光也有。為什麼你一誦〈楞嚴咒〉，這妖魔鬼怪不敢出來？因為它這種力量太大了，盡虛空遍法界，沒有一個地方不是這種祥光瑞氣到處都瀰漫著。所以有人誦〈楞嚴咒〉，那就是補天地正氣的不足。你一個人念〈楞嚴咒〉，就有一個人的力量；有百個人念〈楞嚴咒〉，就有百個人的力量，這個世界那妖魔鬼怪都會老老實實的。就有一個人念，他都老老實實的，所以多一點人念〈楞嚴咒〉是好的。

〈楞嚴咒〉是咒中之王，也是咒裏邊最長的一個咒。這一個咒，關係到整個佛教的興衰——如果這世界上連一個人也不會念〈楞嚴咒〉了，這個世界也就快毀滅了，因為正法不存在了；只有《楞嚴經》和〈楞嚴咒〉是正法中最要緊的一部經和一部咒。《楞嚴經》就是為〈楞嚴咒〉而說的，這《楞嚴經》就是解釋〈楞嚴咒〉的一部經；說來說去，《楞嚴經》歸納起來，都是讚嘆〈楞嚴咒〉的。所以在《楞嚴經》裏邊的「結壇法」那一段經文說得很詳細，你們要是想詳細知道，可以看一看《楞嚴經》這種「誦咒結壇」的方式。

那麼，〈楞嚴咒〉叫作「佛頂光明」，是佛的頂上化佛所說的，所以〈楞嚴咒〉是微妙不可思議的，每一句有每一句的用途，每一字有每一字的奧妙，都是具足不可思議。「佛頂光明」就是表示這個咒的力量，是能破除一切的黑暗，能成就人的一切功德。

Seeing this, myriad weird creatures go away to hide. When all the goblins and demons behold the awe-inspiring virtue of this Dharma body seated upon a thousand red lotuses, they flee in terror.

Dharma Master Jigong had this wonderful sound. In his time, the honorable Dharma Master Jigong had this wonderful sound, that is, he cultivated the Śūraṅgama Mantra to this extent.

When we recite the Śūraṅgama Mantra, a red light encircles us, a purple-golden light settles around us, and a white light envelops us. Because of the mantra's great power, demons do not dare appear. When the Śūraṅgama Mantra is recited, the entire Dharma Realm, to the limits of empty space, becomes suffused with auspicious light and positive energy. As people recite the mantra, righteous energy fills the space between heaven and earth. If one person recites the Śūraṅgama Mantra, there is the power of one person's recitation; if a hundred people recite it, then all the demons in the world will be forced to behave properly. Even when just one person recites it, demons must still restrain themselves. The more people who recite the Śūraṅgama Mantra, the greater the effect will be.

The Śūraṅgama Mantra is known as the king of mantras. It is also the longest of all [Buddhist] mantras. This mantra has a profound influence on the flourishing or decaying of Buddhism as a whole. If the day ever comes when there is not a single person in the world who can recite the Śūraṅgama Mantra, then the world will quickly fall to pieces because the Proper Dharma will no longer remain. Within the Proper Dharma, the *Śūraṅgama Sutra* and the Śūraṅgama Mantra are especially important. The *Śūraṅgama Sutra* is a text that explains the principles behind the Śūraṅgama Mantra. Although it covers many topics, its main purpose is to praise and uphold the mantra. For more detailed explanations on how to set up platforms and recite the mantra, refer to the *Śūraṅgama Sutra*.

The Śūraṅgama Mantra is known as “The Light on the Crown of the Buddha.” The “crown of the Buddha” refers to the transformation-body Buddha who spoke the mantra from atop the Buddha's head. The Śūraṅgama Mantra is subtle, profound, and inconceivably wonderful. Every phrase serves a specific function, and every word contains boundless wonder. It is beyond what can be conceived or expressed in words. The light on the Buddha's crown symbolizes the power of the



ॐ ह्रीं श्रीं नमो
 珍 姪 他 唵 阿 那 婆

बी ह्रीं नमो नमो
 毗 舍 提 鞞 囉 跋 闍 囉

धृति वृद्ध वृद्धि
 陀 唎 藥 陀 藥 陀 你

नामो गीत नमो
 跋 闍 囉 諺 尼 洋 虎 斜

वाङ्महा नमो
 都 嗟 覽 洋 莎 婆 訶

你要能受持〈楞嚴咒〉，將來一定是成佛的，一定得到無上正等正覺的。

所謂「對本曰讀，背本曰誦」，對著本子能唸，這叫讀，你不能完全的記得住；離開本子能唸，這叫誦。若你能常常誦念這個〈楞嚴咒〉，就能消除你宿世的業障，往昔的罪業都可以消除了。這是〈楞嚴咒〉的妙用。

「高明無極曰『無』」：怎麼叫「無」呢？「無」在這個地方，講的就是「高明無極」；光明到極點了，沒有再超過這種光明了。「尊上莫等曰『上』」：這個「上」是尊上莫等的上，沒有比這個再尊貴、再高上的了。「威靈叵測曰『神』」：這個「神」就是不可思議，也就是《楞嚴咒疏》上說的「威靈叵測」；威靈叵測，也就是不可思議，這就叫「神」。「感應難思曰『咒』」：這個「咒」就是感應道交，它有一種力量，你念咒就會有感應。

「佛頂光明摩訶薩怛多般怛囉無上神咒」：說這個佛頂的光明猶如大白傘蓋，來蔭照我們這一切的誦持咒的人。

以上，是這個〈楞嚴咒〉名稱的大略意思。

☯待續

महासतत
 摩 訶 薩 怛 多

गतनगतनिगा
 般 怛 囉 陀 羅 尼 咒

mantra, which can dispel all forms of darkness and lead beings to realize all merits and virtues. If we are able to accept and uphold the Śūraṅgama Mantra, in the future we will certainly attain Buddhahood and realize Unsurpassed, Proper, and Equal Right Enlightenment. We can either recite it from memory, or if we cannot memorize it yet, we can read it from the book. If we are able to recite it from memory constantly, then we will gradually dissolve the karmic obstacles from our past lives, and our former offenses will be wiped away. This is the marvelous function of the Śūraṅgama Mantra.

The next word in the title is “Unsurpassed.” It means so high that nothing can reach it, and so bright that nothing can outshine it. Nothing exceeds the height or brilliance of this mantra. It is supreme, noble, venerable, and incomparable. There is nothing more honorable, nothing greater. That is the meaning of “unsurpassed.”

“Spiritual” refers to what is inconceivable and ineffable. In the commentary, it is described as possessing an awesome and unfathomable efficacy.

Mantra brings about an intertwining of a response with the Way. When we recite the mantra, it generates a spiritual resonance that brings about a miraculous response.

The full title is *The unsurpassed bright spiritual Mo He Sa Dan Duo Bo Da La mantra that is atop the Buddha’s Summit*. It conveys that the light on the Buddha’s summit is like a great white canopy, covering and illuminating all who recite and uphold this mantra.

This is the general meaning of the mantra’s name.

☯To be continued

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