

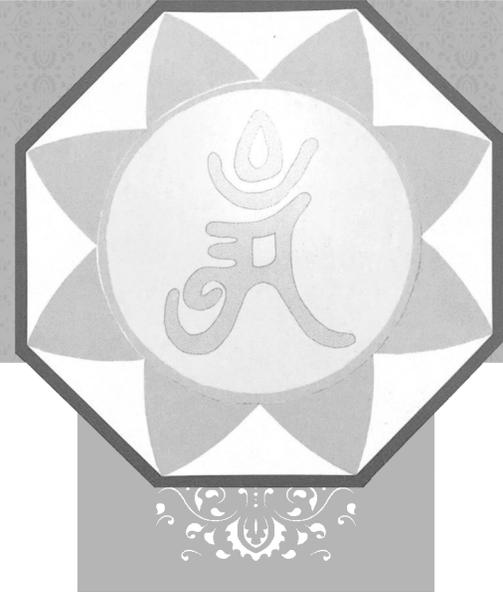


# 楞嚴咒句偈疏解

## *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

Commentary by the Venerable Master Hsuan Hua  
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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 Summit.**

### 第一會 毘盧真法會

### **The First Assembly: The Vairochana True Dharma Assembly**

皈命世尊薄伽梵  
無盡法寶妙湛然  
十方賢聖同聚會  
一心頂禮天中天

*We pay utmost homage to the Bhagavān, the World-Honored  
One;  
To the boundless Dharma-Jewel, wondrous and serene;  
To the assembly of sages and worthy ones from the ten directions  
With one heart, we bow to Heaven among the Heavens.*

——宣公上人作

—By Venerable Master Hua

【疏】第一會真言，名為毘盧真法會。謂下十二法門密言，皆一毘盧真心法身所流演也。懷師標云「大毘盧佛會」。

**The true words of the first assembly; this is called the Vairochana True Dharma Assembly. Below there are twelve dharma-doors of Secret Words. They all flow forth and are proclaimed by the true mind of the one Vairochana Dharma Body. Dharma Master Huaidi notes, “It is the great Vairochana Buddha assembly.”**

### 【白話解】

「第一會真言，名為毘盧真法會」：這個就叫毘盧真法會。「謂下十二法門密言」：所說的就是下面有十二種法門的密言，「皆一毘盧真心法身所流演也」：都是從毘盧遮那佛的真心，不單是法身，所流露出來的。「懷師標云『大毘盧佛會』」：所以懷迪法師就說，這就是「大毘盧佛頂會」。

### *Explanation:*

**This is called the Vairochana True Dharma Assembly. Below there are twelve Dharma-doors of Secret Words. They all flow forth and are proclaimed by the true mind of the one Vairochana Dharma Body. Dharma Master Huaidi notes, “It is the great Vairochana Buddha assembly.” It is the Vairochana Buddha Summit Assembly.**

南無薩怛他·蘇伽多耶·阿  
羅訶帝·三藐三菩陀寫

### 【白話解】

現在到了這個咒了。「南無薩怛他·蘇伽多耶·阿羅訶帝·三藐三菩陀寫」，這是四句咒。

什麼叫南無呢？「南無」這兩個字就是翻譯為「我今敬禮」：說我現在恭恭敬敬地頂禮，頂禮誰呢？「皈命一切如來應正等覺」，就是皈命十方盡虛空徧法界，常住無盡無盡的佛法僧三寶。

「證」就是證明、引證。用什麼引證呢？就用《真言集》。《真言集》上是怎麼樣說這個咒。想要修這種法，就先要說四句偈頌。這四句偈頌就說：

稽首光明大佛頂  
如來萬行首楞嚴  
若人志心能持誦  
一切所求皆圓滿

「稽首光明大佛頂」：稽首大光明的大佛頂，就是無見頂相化身如來，宣說神咒。

「如來萬行首楞嚴」：佛的萬行所修行的，這種最要緊的就是〈首楞嚴神咒〉。

「若人志心能持誦」：假設要有人能至誠懇切，用至心，專一其心，來唸這個〈楞嚴咒〉，能持誦。

「一切所求皆圓滿」：無論你求什麼，都會得到圓滿，得到成就、成功。

那麼，唸〈楞嚴咒〉，先唸唸這首偈頌。這是「證」。

*Na mo sa dan tuo · Su qie duo ye · A luo he di · San miao san pu tuo xie*

### Explanation:

Now we have arrived at the mantra. “*Na mo sa dan tuo · Su qie duo ye · A luo he di · San miao san pu tuo xie.*” This is a four-line mantra.

What does “*Namo*” mean? The word “*Namo*” means I now respectfully bow. It means that I am sincerely and reverently bowing. Whom am I bowing to? I now bow to the “*Sa dan tuo.*” The meaning after “*Sa dan tuo*” is taking refuge with all the Thus Come Ones of Worthy and Proper and Equal Enlightenment. The meaning is to respectfully return one’s life to the everlasting, inexhaustible, unending Three Jewels—the Buddha, the Dharma, and the Sangha—which pervades the ten directions and exhausts empty space and the Dharma Realm.

“Certification” means to verify or to give evidence. What do we use as certification? We refer to the *Collection of True Words*. This text explains how this particular mantra is. If one wishes to cultivate this Dharma practice, one should first say this four-line verse. These four lines express the following:

*We bow our heads to the light of the great Buddha’s Summit.  
The Śūraṅgama, foremost of the ten thousand practices of the  
Thus Come One.*

*If one can, with a sincere mind, maintain and recite it,  
One will obtain everything one seeks.*

*We bow our heads to the light of the great Buddha’s Summit.* The invisible summit of the Buddha emits light from which comes a transformation-body Buddha speaking the spiritual mantra.

*The Śūraṅgama, foremost of the ten thousand practices of the Thus Come One.* Among all the practices cultivated by the Tathāgata, the most essential is the Śūraṅgama Mantra.

*If one can, with a sincere mind, maintain and recite it.* If one can sincerely maintain and concentrate one’s mind on the Śūraṅgama Mantra, one will be able to obtain all that one seeks.

*One will obtain everything one seeks.*

Therefore, before reciting the Śūraṅgama Mantra, one should first recite this verse. This is what is meant by “Certification”.