



1988

年護國息災

觀音大悲法會 (續)

A GUANYIN DHARMA ASSEMBLY

TO PROTECT THE NATION

AND QUELL DISASTERS

IN THE REPUBLIC OF CHINA (CONTINUED)

宣公上人講於臺灣 A TALK BY THE VENERABLE MASTER HUA IN TAIWAN

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上人：南無薩怛多蘇伽多耶，阿囉喝帝三藐三菩提寫，南無薩怛多佛陀俱胝瑟尼釤，南無薩婆勃陀勃地薩跢鞞弊，南無薩多南三藐三菩提，俱知南娑舍囉婆迦僧伽喃，南無盧雞阿羅漢跢喃，南無蘇盧多波那喃，南無娑羯唎陀伽彌喃，南無盧雞三藐伽跢喃，三藐伽波囉底波多那喃，南無提婆離瑟赧，南無悉陀耶毗地耶陀囉離瑟赧，舍波奴揭囉訶娑訶娑囉摩他喃，南無跋囉訶摩尼，南無因陀囉耶。

剛才讀的這一遍是〈楞嚴咒〉前邊的二十八句。這二十八句是叫我們皈依盡虛空遍法界一切諸佛、一切菩薩、一切聲聞緣覺、一切諸天。最後那個「南無因陀囉耶」，這一句就是我們中國人所說的玉皇大帝。所以不懂佛法的人說：「玉皇大帝是道教的，我們不要拜他。」他不知道這玉皇大帝就是帝釋天；可是我們做佛的弟子，也要恭敬他、也要來攝受他。在〈楞嚴咒〉這前一段，也是護持三寶的一段；所以念這一段咒的時候，這一切的妖魔鬼

*Na mo sa dan tuo / Su qie duo ye / E la be di / San miao san pu tuo xie /
Na mo sa dan tuo / Fo tuo ju zhi shai ni shan / Na mo sa po / Bo tuo bo di /
Sa duo pi bi / Na mo sa duo nan san miao san pu tuo / Ju zhi nan suo she la po jia
/ Seng qie nan / Na mo lu ji e luo han duo nan / Na mo su lu duo bo nuo nan / Na
mo suo jie li tuo qie mi nan / Na mo lu ji san miao qie duo nan / San miao qie bo la
/ Di bo duo nuo nan / Na mo ti po li shai nan / Na mo xi tuo ye / Pidi ye / Tuo la
li shai nan / She po nu / Jie la be / Suo he suo la mo tuo nan / Na mo ba la be mo
ni / Na mo yin tuo la ye*

I just recited the first twenty-eight lines of the Shurangama Mantra. These twenty-eight lines tell us to take refuge in all the Buddhas, all the Bodhisattvas, all the Hearers, all Those Enlightened to Conditions, and all the gods throughout empty space and the Dharma Realm. The last line, “Na mo yin tuo la ye,” refers to what Chinese people call the Jade Emperor. Those who do not understand the Buddhadharmas say, “The Jade Emperor belongs to Daoism. We shouldn’t bow to him.” They don’t realize that the Jade Emperor is just Lord Shakra. As Buddhist disciples, we should also respect him and gather him in. This first section of the Shurangama Mantra is the section for protecting and supporting the Triple Jewel. Therefore, when this section is recited, all the demons, goblins, ghosts, and other strange creatures flee far away. They retreat as far as they can go.

Therefore, in Buddhism it is said that if there is even one person in the world who can recite the Shurangama Mantra, then the demons, goblins, ghosts, and all the other weird creatures will not dare to openly show themselves in the world. If not even one person can recite the Shurangama Mantra from memory, then at



怪，都要退避三舍；不只退避三舍，他得要退到他所不能退的地方去。

所以在佛教裏頭，如果有一個人能在這個世界上念〈楞嚴咒〉，妖魔鬼怪都不敢公然出現於世；如果會背〈楞嚴咒〉的，一個也沒有了，這時候，妖魔鬼怪都出現於世，在世界上為非做歹，一般人也不認識它們了。現在因為有人會念〈楞嚴咒〉，所以這妖魔鬼怪它不敢公然出現於世。

這一段咒文，有四句話可以來表達它的意思：

「千朵紅蓮護住身」：我們佛教徒都知道蓮花；會有千朵蓮花來護持你這個身。

「坐駒騎著墨麒麟」：你一念這咒文，這持咒的人就像是坐在一頭麒麟的身上。

「萬魔一見往遠躲」：萬魔都跑了，不敢面對這種大威德的相。

「濟公法師有妙音」：我們人人都知道佛教裏有一位濟公，當初濟公就用這一段咒文的。

這是說這一段咒文大概的意思，至於要詳細說，這〈楞嚴咒〉是妙不可言的。

「奧妙無窮實難猜」：所以說〈楞嚴咒〉非常奧妙，它的變化也不可思議，很不容易測度的。

「金剛密語本性來」：這個「金剛密語」，因為〈楞嚴咒〉是密中之密，這是金剛來護持這個咒，它是從自己佛性生出來的。

「楞嚴咒裏有靈妙」：〈楞嚴咒〉也叫做「靈文」，因為它特別靈、特別有力量，所以說「楞嚴咒裏有靈妙」。

「五眼六通道凡開」：你若能常持〈楞嚴咒〉，專心一致，心不旁騖，你可以得到五眼六通，可以有不可思議的那種境界來變化莫測的，所以不是一般凡夫俗子能知道的。因為這個，所以希望大家都能誦《楞嚴經》、背誦〈楞嚴咒〉。

一般學者說《楞嚴經》是假的，不是佛說的，又有什麼考證、又有什麼地方記載；這都

that point all the demons, goblins, ghosts, and all the other weird creatures will openly appear in the world. They will wreak havoc, yet no one will recognize them. Right now, since there are still people who can recite the Shurangama Mantra, the demons, goblins, ghosts, and all the other weird creatures don't dare to openly show themselves in the world.

There is a verse which expresses the meaning of this section of mantra.

A thousand red lotuses protect one's body.

As one sits astride a black unicorn.

*Seeing this, the myriad demons go away
and hide.*

*Dharma Master Ji Gong had this
wonderful sound.*

A thousand red lotuses protect one's body. A thousand red lotuses come to protect your body. *As one sits astride a black unicorn.* When you recite the mantra, you are sitting astride a unicorn.

Seeing this, the myriad demons go away and hide. They all flee, because they are afraid to face such awesome virtue. We all know about the person Ji Gong in Buddhism. In his time, Ji Gong used this section of mantra. So the verse says, Dharma Master Ji Gong had this wonderful sound. This verse gives the general meaning of this section of mantra text. If we were to go into detail, the Shurangama Mantra is wonderful beyond words. Thus it is said:

The esoteric wonder is inexhaustible.

It is truly difficult to fathom.

*The secret words of Vajra come from
the inherent nature.*

*The Shurangama Mantra contains
miraculous wonders.*

*Cultivators and ordinary people can open
the Five Eyes and Six Penetrations.*

The esoteric wonder is inexhaustible. It is truly difficult to fathom. The Shurangama Mantra is extremely wonderful, and its transformations are inconceivable. It is very difficult to fathom. *The secret words of vajra come from the inherent nature.* The secret words of vajra, the Shurangama Mantra, is the secret within the secret. It is vajra that supports and protects this mantra, which comes from our own Buddha nature. The Shurangama Mantra contains miraculous wonders. The Shurangama Mantra is also known as a magical text. It is very miraculous and especially potent. That's why it is said, "The Shurangama Mantra contains miraculous wonders." *Cultivators and ordinary people can open the Five Eyes and Six Penetrations.* If you constantly recite the Shurangama Mantra with single-minded concentration, not thinking of anything else, you can attain the Five Eyes and the Six Penetrations. You can experience inconceiv-

是他怕《楞嚴經》、怕沒有辦法應付這個《楞嚴經》的道理。《楞嚴經》中他們所最怕的，就是「四種清淨明誨」；這「四種清淨明誨」是照妖鏡，所有妖魔鬼怪都給照現原形了。還有那「五十種陰魔」，把天魔外道們的骨頭都給看穿了、把它們這妖怪的相貌都給認識了。哪一位能把《楞嚴經》背得出來，那是真正佛的弟子！

《楞嚴經》在佛法末法時候是先斷滅的。爲什麼它斷滅？就因爲這一些個學者，又是什麼教授，甚至於出家人，都說它是假的。他們這種的言論，久而久之，被人以訛傳訛，就認爲他們所說的是對的；所以就認爲《楞嚴經》是假的了，連佛教徒也認爲它是假的。久而久之，這部經就沒有了，所謂「經典斷滅」，也就是這個樣子；大家不學習，它就沒有了，這樣斷滅的。

《楞嚴經》裏「四種清淨明誨」說「殺盜淫妄」，說得非常的正確、非常的肯定；所以一般的學者、教授，就怕這「四種清淨明誨」。他們就想得到那個「不明白的誨」，這個「明誨」，他們就很怕很怕的。因爲說如果《楞嚴經》是真的，他們就沒有立足之地了。他那種又抽菸，又喝酒，又玩女人，就立不住了，被人都認識了。所以你看看《楞嚴經》裏所講的道理是非常正確，非常有邏輯學，沒有比這個說得再清楚了。所以這《楞嚴經》全經就是一部照妖鏡，這個照妖鏡一懸起來，所有妖魔鬼怪都膽顫心驚。

我方才所解釋的《楞嚴經》和〈楞嚴咒〉的道理，如果不合乎佛的心、不合乎經的義，或如果《楞嚴經》是假的，我願意永遠永遠在地獄裏，再不到世界上來見所有的人。我雖然是一個很愚癡的人，可是也不會笨得願意到地獄去不再出來。

各位由這一點，應該深信《楞嚴經》和〈楞嚴咒〉。我方才所說的，我的願力是這樣子：如果不合乎佛心，我願意下地獄。那麼我現在所說的話，也請十方盡虛空遍法界無盡無盡佛法僧三寶在默默中證明，令一切眾生早成

able states and transformations which are beyond the understanding of ordinary people. Therefore, I hope everyone will study and recite the Shurangama Sutra, and memorize the Shurangama Mantra.

Some scholars say the *Shurangama Sutra* is a fake. They say they have various pieces of evidence and documents to support this idea. This is because they fear the *Shurangama Sutra* and have no way to deal with the principles contained therein. They are especially afraid of its “Four Clear Instructions of Purity”, which serves as a demon-spotting mirror. Within it all the demons, goblins, ghosts, and weird creatures are reflected in their true form.

The “Fifty Skandha Demons” can also see and pierce the demons and heretics to their bones, enabling people to recognize their demonic appearance. Anyone who can memorize the *Shurangama Sutra* is a true disciple of the Buddha.

How come the *Shurangama Sutra* will be the first Sutra to become extinct in the declining period of the Buddhadharma? Why will it disappear? It is because these so-called scholars, professors, and even some monastics all claim that it's a fake. This kind of false information snowballs, until after a while, people think what they've said is right. People actually think that the *Shurangama Sutra* is fabricated. Even Buddhist disciples will consider it to be false, and after a while this Sutra will disappear. This is how “the Sutra becomes extinct”. If no one studies it, it will disappear.

The *Shurangama Sutra's* “Four Clear Instructions on Purity” is very accurate and very precise in explaining “killing, stealing, engaging in sexual activity, and lying”. Many academic professors are afraid of these “Four Clear Instructions on Purity”. They want “unclear instructions” that is instructions that are not understood. If they were to admit that the *Shurangama Sutra* is true, then their smoking, drinking and womanizing would be rendered groundless. The principles contained in the *Shurangama Sutra* are all very accurate and logical. Nothing else could be clearer. The entire *Shurangama Sutra* is a demon-spotting mirror. As soon as it is hung on high, all the demons, goblins, ghosts and monsters tremble with fear.

If my explanation of the principles of the *Shurangama Sutra* and Shurangama Mantra do not accord with the minds of the Buddhas and their intended meaning, and if the *Shurangama Sutra* is fake, then I am willing to be in the hells forever and ever. I am willing to never surface and see anyone on earth. Although I am someone extremely stupid, I am not so dumb that I would be willing to go to the hells and never come out.

From this you should deeply believe in the *Shurangama Sutra* and Shurangama Mantra. My vow, as I articulated earlier is: I am willing to plummet into the hells if it does not accord with the minds of the Buddhas. I now also request that the Triple Jewel of the infinite number



佛道。我再請十方菩薩摩訶薩、十方聲聞緣覺、諸聖人、賢聖僧，再請一切護法諸天，光明會上所有護法，放光加被，令所有一切眾生都離苦得樂，了生脫死。

我再請求開證老法師和各位善知識，如果我說的有不合乎佛法的地方，希望明以教我。我雖不敏，請嘗試之。我是一個很愚癡的人，所見的也不圓滿，所以我講的有不圓滿的地方，希望

無論出家在家人不吝指導，明以教我，我當叩頭頂禮，盡形壽而感謝。

所謂「開慧的楞嚴，成佛的法華，教化眾生的是華嚴。」我在美國頭一次開講《楞嚴經》，由西雅圖華盛頓大學來了三十幾位學生，一個暑假九十六天；暑假期間，我給這些大學生講《楞嚴經》，中間只有禮拜六放半天香，其餘時間都是講經說法。他們也都寫筆記。一開始一天講一次，由他們去研究。時間過了半個月，我算一算《楞嚴經》的篇數和日期，恐怕講不完，所以就增加要講兩次。過一個時期算算還是講不完，又一天講三次。最後有半個多月，一天講四次。在這個暑假楞嚴講修班的期間，我一個人，給他們講經是我，做飯也是我，做菜也是我，燒茶也是我，買菜一切一切都是我。那時候這四十八單職事，我一個人兼而行之，就這樣子。

我本來可以叫這些學生輪流來做事情，但是我怕耽誤他們的功課，耽誤他們研究經典的時間，所以誰我也不用他。那時候不敢說行菩薩道，但是因為有人要學《楞嚴經》，我願意盡形壽來供養這樣的人，所以在九十六天把這《楞嚴經》講完。這是在美國佛教的一個開始，一般人認識佛教的一個開始。

☞待續

of Buddhas, Dharmas and Sanghas throughout the ten directions, in emptiness and all of Dharma Realm will certify what I have said and enable all beings to quickly realize the Buddha Way. I also request the great Bodhisattvas throughout the ten directions, the Shravakas and Pratyekabuddhas throughout the ten directions, all the sages and holy monastics, all the devas who protect the Dharma and all the protectors of the Dharma at the Assembly of Light will release light to aid us so that all beings may leave suffering, attain bliss, and become liberated from the cycle of birth and death.

I further request that if I said anything that does not accord with the Buddhadharmas, all the senior Dharma Masters and good teachers will make it clear for me and teach me. Although I'm not a quick learner, I am willing to give it a try. I am an extremely stupid man and my views are flawed. If I say anything faulty, I hope both laypeople and monastics will teach me out of their generosity. Make it a clear teaching for me and I will bow down to you and be grateful throughout my life.

As it is said, "The Shurangama is the one that uncovers wisdom, the Dharma Flower is the one on the achievement of Buddhahood and the Avatamsaka is the one that teaches living beings." The first time I lectured on the *Shurangama Sutra* in the United States, more than 30 University of Washington students came from Seattle to attend. They were on their 96 day summer break. I lectured on the *Shurangama Sutra* for these college students. They had only half a day off on Saturdays. The rest of the time was taken up with Sutra lectures and Dharma talks. They also wrote journals. At first we started with one lecture a day. After half a month, I counted the number of pages left in the *Shurangama Sutra* and the number of days left, and feared that I could not finish lecturing it, so I began lecturing twice a day. After a while I still didn't feel that I could finish it in time, so I lectured three times a day. During the last half a month and more, I lectured four times a day. During this Summer Shurangama Lecture and Practice Course, I was the one who lectured on the Sutra, cooked the rice, made the dishes, boiled the tea and bought vegetables. I did everything. I did all 48 duties by myself.

Originally I could have had these students take turns doing duties, but I was afraid of holding up their assignments and Sutra studies. So I didn't ask anyone to help. I don't dare say that I was practicing the Bodhisattva Path, but because they wanted to learn the *Shurangama Sutra*, I was willing to spend my life making offerings to them. I finished lecturing the *Shurangama Sutra* in 96 days. This was the beginning of Buddhism in America, or the beginning of Buddhism as most people recognized it.

☞To be continued