

佛教的照妖鏡、降魔杵、斬魔劍

The Demon-Exposing Mirror, Demon-Quelling Pestle, and Demon-Hacking Sword of Buddhism

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我今天先要提出來說，我們須要研究一部經典，這部經典就是佛教的一面照妖鏡，佛教的一把降魔杵，佛教的一把斬魔劍！這部是什麼經？就是《楞嚴經》。《楞嚴經》是開智慧的，但是這一部經現在受到世界各國學著的歧視，怎樣說呢？他們說這一部經是假的，不是真的。



為什麼他們說這一部經是假的，我們還要研究這一部經呢？這個它有它的價值，有它值得研究的地方，這一部經說出來所有旁門外道種種邪知邪見，把這種不合乎佛法的知見都給說得清清楚楚；所以這一部經就是照妖寶鏡，就是降魔杵，就是斬魔劍！那麼這一部經若人人都明白了，天魔外道自然就都沒有了，這個世界戰爭也就平息了，所有一切人類都再得到安寧了，所以這一部經是最要緊的！

青年人現在應該努力去研究佛學；研究佛學，研究什麼呢？我主張各位都盡心竭力去研究《楞嚴經》。《楞嚴經》是開智慧的，你們若能懂《楞嚴經》了，佛學差不多就可以通了，尤其〈楞嚴咒〉是不可思議的咒。這一位君仲居士總想這個、想那個，無論什麼事情都想得很多，但是這個〈楞嚴咒〉，

Today I want to raise the issue that we must investigate and study a sutra, which is the demon-exposing mirror, demon-quelling pestle, and demon-hacking sword of Buddhism! What is this sutra? It is the *Shurangama Sutra*. The *Shurangama Sutra* expands and develops wisdom. However, this sutra

now is being discriminated against by scholars worldwide. Why is it so? They claim that this sutra is a fake sutra, not an authentic one.

Why is it that while they claim that this sutra is spurious, we are still endeavoring to study it? It is because the sutra has its value; it is worthy of study and investigation. This sutra exposes and expounds all the wrong knowledge and views from heterodox sects, clearly stating everything that contradicts Buddhist knowledge and views. Hence, this sutra is a valuable mirror for exposing and revealing demons, which means that it is also a demon-quelling pestle and a demon-hacking sword! If everyone understands this sutra thoroughly, then there naturally won't be any heavenly demons and externalists, and all the wars in this world will subside, and all humanity will again gain peace. Therefore, this sutra is most important!

Young people now should vigorously study and investigate Buddhadharma; in studying Buddhadharma, what should one study specifically? I encourage everyone to study the *Shurangama Sutra*. The *Shurangama Sutra* expands and builds wisdom; if you can understand the *Shurangama Sutra*, then you will have understood practically everything within Buddhism. In particular, the Shurangama Mantra is an inconceivable mantra. There is a layman Mr. Jun Zhong who is always thinking about this and pondering over that, and he always thinks a lot regarding every single matter. However, with this Shurangama Mantra, I bet that you can't stop thinking about it and you can't penetrate the depths of the mantra. Why? Because it has an inconceivable power. In Buddhism, the

你一定想不完，你怎樣想也想不通。為什麼？因為它有一種不可思議的力量。

〈楞嚴咒〉在佛教裏叫靈文，什麼叫靈文呢？就是妙不可言，說不能完的。我們每一個人要是能把〈楞嚴咒〉讀熟能背得出，都有八萬四千金剛藏菩薩常常來保護著你。〈楞嚴咒〉是最妙的，也是咒中最長的，它大約有兩千三百二十多個字。各位青年人！應該發心學習〈楞嚴咒〉，讀誦《楞嚴經》，把《楞嚴經》能背得出，〈楞嚴咒〉也能背得出，這樣，你佛學的根可以說就紮下去了。

信眾：法師提到大家都應該看《楞嚴經》，而且都應該讀熟《楞嚴經》。請問法師，《楞嚴經》裏邊講些什麼，為什麼我們要看、要讀，不讀可以嗎？

上人：你想要知道它裏邊說的是什麼，那你就應該讀；你若不想知道，根本這個問題就不需要問。

信眾：法師為什麼不介紹《金剛經》？好像六祖大師就是靠著聽了《金剛經》而覺悟；為什麼不介紹《六祖壇經》？因為那本經介紹六祖大師悟道的心得。為什麼法師單單介紹一本《楞嚴經》而已？

上人：《楞嚴經》的重要性，昨天晚上已經講過了。在佛法沒的時候，是《楞嚴經》先沒有的；若《楞嚴經》沒有了，這個世界的妖魔鬼怪都會出現。因為這個世間上有五大魔軍，《楞嚴經》裏邊有〈楞嚴咒〉，〈楞嚴咒〉裏頭有五部，這五部是管著世界的五大魔軍，要是沒有人讀誦〈楞嚴咒〉了，這個世界就壞了，那不堪設想了，那些個妖魔鬼怪都會出世了。現在他之所以不教你看見、不教你聽見，他不敢出現，就因為有〈楞嚴咒〉在這個世界上；那一個地方有人會誦〈楞嚴咒〉，這個妖魔鬼怪都不敢現前！

信眾：法師！廣東話說下降頭，請問有蟲這回事嗎？為什麼許多人親身經歷過？我們學佛的人對蟲的觀念怎樣呢？為什麼允許這種邪惡存在？

上人：在這世間上，千奇百怪，什麼

Shurangama Mantra is called efficacious language. What is the efficacious language? It is so wonderful that no words can express them and no words can fully describe and explain them; one exhausts all the words in the world until the end of time and still cannot completely enumerate their wonders. If all of us can recite and memorize the Shurangama Mantra, then there will be 84,000 Vajra Treasury Bodhisattvas who will constantly guard and protect us. The Shurangama Mantra is the most wonderful, and it is also the longest mantra, with approximately two thousand three hundred and twenty-something words. All of you young people, you must bring forth the resolve to learn the Shurangama Mantra and recite the *Shurangama Sutra*. If you can memorize both the Shurangama Sutra and the Shurangama Mantra, then you will have planted a deep root firmly within Buddhism.

Audience: The Dharma Master mentioned that everyone not only should read the *Shurangama Sutra* but also should memorize the *Shurangama Sutra*. I respectfully ask the Dharma Master, what does the *Shurangama Sutra* say? Why must we read and recite it; is it OK if we don't read it?

The Venerable Master: If you want to know what is inside the sutra, then you must read it; if you don't want to know about it, then you shouldn't even be asking this question.

Audience: Why doesn't the Dharma Master introduce the *Vajra Sutra*? The Sixth Patriarch listened to the *Vajra Sutra* and became enlightened; why not introduce *The Platform Sutra of the Sixth Patriarch* because that sutra introduces the enlightenment experiences of the Sixth Patriarch? Why is it that the Dharma Master merely introduces one sutra, the *Shurangama Sutra*?

The Venerable Master: The importance of the *Shurangama Sutra* has been discussed last night. In the Dharma-ending age of Buddhism, the first Sutra to disappear will be the *Shurangama Sutra*; once the *Shurangama Sutra* is no longer on earth, then all the goblins, sprites, demons, ghosts, and spirits will appear. There are five major demonic armies in this world, and within the *Shurangama Sutra* there is the Shurangama Mantra; the Shurangama Mantra has five divisions of protectors regulating and controlling the five major demonic armies. If there is no one in the world who can recite the Shurangama Mantra, then this world will be destroyed and the consequences are unfathomable because these deviant demons, goblins, and ghosts will appear in the world. Now they are invisible and not apparent to you, inaudible to you because they don't dare to appear when the Shurangama Mantra is still in this world. In any place in the world as long as there is one person who can recite the Shurangama Mantra, the demons and ghosts won't dare to appear there!

Audience: Dharma Master! In Cantonese there is a saying about putting hexes and placing curses on people; is there really such a thing as this "gu" poison magic and witchcraft? Why is it that so many people have personally experienced them? For us who study Buddhism, what should be our attitude and views toward "gu" poison magic and witchcraft? Why is this type of evil allowed to exist?

The Venerable Master: In this world, there are thousands of weird and unusual phenomena, all sorts of things. It is said that the heavens and earth

事情都有；所謂天地之大，四海之廣，無奇不有。可是總括起來，我們人要存一種正心；正心、修身、齊家、治國、平天下，我們心正了，什麼旁門外道不會有辦法的。你所以被人落降頭，這種情形，就是你心裏先不正當才會被這個邪來擾亂；你要是心正，所謂邪不勝正，它什麼降頭也沒有什麼靈驗的。

尤其我方才提議各位要研究《楞嚴經》，讀誦〈楞嚴咒〉，你們要是會背誦〈楞嚴咒〉，這什麼降頭也都沒有功效了，都會沒有用的。這個〈楞嚴咒〉就是能破一切魔的羅網，能破一切旁門外道的種種法術，其中那個力量是不可思議的。如果你們想不受這個降頭的擾亂，就讀誦〈楞嚴咒〉，我方才不講過嗎？誰能誠心地讀誦〈楞嚴咒〉，就有八萬四千金剛藏菩薩來擁護你。

信眾：請問我們在什麼時候念〈楞嚴咒〉？

上人：不是拜佛的時候念〈楞嚴咒〉，是你平時行住坐臥都可以念〈楞嚴咒〉，都可以持〈楞嚴咒〉。你持〈楞嚴咒〉就沒有其他的雜念，就如你念觀世音菩薩沒有雜念，你念持〈楞嚴咒〉也是令你得了三昧；三昧就是正定正受，就是令你心不散亂，沒有這麼多雜念。

信眾：我們不懂念〈楞嚴咒〉，可是我們懂念〈大悲咒〉和〈十小咒〉，這也是包含在〈楞嚴咒〉裏面嗎？

上人：〈大悲咒〉和〈十小咒〉雖是早課裏邊的一部分，但不是屬於〈楞嚴咒〉的。〈楞嚴咒〉就是五會，那五會有五部：佛部、蓮華部、寶生部、金剛部、羯磨部，五部是管著五方的。

你說你不會；不會，慢慢學。無論哪一個人當初也都不會的，沒有人生來就會念〈楞嚴咒〉；生來就會念〈楞嚴咒〉，那就是菩薩了。所以不會的，就應該學；不可以說「我不會」，就不學習了。你讀書，也因為你沒有畢業，你才讀書；你如果說「我不讀書」，就想要畢業，那是不可以的。

are vast, and the four seas are expansive, so there exist all sorts of inexplicable, inscrutable mysterious things. But to sum up, we must have an upright, virtuous mindset; rectifying our hearts, cultivating our personal body, regulating our families, ordering and governing the states, and finally making the entire world tranquil and peaceful. Once our hearts and minds are rectified and upright, the externalists will not have any way of disturbing us. If you have a hex, a curse, or a spell placed on you, in this situation it is because your mind is not upright and virtuous to begin with, so deviant beings come to disturb you. If you have an upright, virtuous mind, then the deviant will not win over the proper and upright, so no curses and hexes will have any effect on you.

In particular, I want to suggest to everyone to investigate and study the *Shurangama Sutra*, recite and memorize the Shurangama Mantra. If you can recite and memorize the Shurangama Mantra, then any type of hexing and spells won't be effective on you. The Shurangama Mantra can smash through all the demons' traps and nets, and it can also break through all types of externalists' magic arts; its strength and power is inconceivable. If you don't want to be subject to disturbances by hexes and spells, then recite the Shurangama Mantra as I have told you. Anyone who sincerely recites the Shurangama Mantra will be protected by 84,000 Vajra Treasury Bodhisattvas.

Audience: When is the right time for us to recite the Shurangama Mantra?

The Venerable Master: You can recite the Shurangama Mantra not only when you bow and pay respects to the Buddhas, but also whenever you ordinarily walk, sit down, and lie down. When you uphold the Shurangama Mantra, then you don't have other random and chaotic thoughts, just as when you are mindful of Guanshiyin Bodhisattva, you don't have other distracting, random thoughts. When you uphold the Shurangama Mantra, then you will obtain samadhi; samadhi is proper concentration and perception, which allows your mind not to be chaotic and disorderly; you rid yourself of random and distracting thoughts.

Audience: We don't know how to recite the Shurangama Mantra, but we know how to recite the Great Compassion Mantra and the Ten Small Mantras. Are they included within the Shurangama Mantra?

The Venerable Master: The Great Compassion Mantra and the Ten Small Mantras are a part of the morning recitation, and they don't belong to the Shurangama Mantra. The Shurangama Mantra has five sections, corresponding to five divisions: the Buddha division, the Lotus division, the Jewel-birth division, the Vajra division, and the Karma division, which govern the five directions.

You said that you don't know how to do it; if you don't know, then learn it slowly. No one knows how to do it initially; no one knows how to recite the Shurangama Mantra at birth; if you knew how to recite the Shurangama Mantra at birth, then you would be a Bodhisattvas. Because you don't know how to do it, you must learn; you can't just say, "I don't know how to do it," so I won't even learn. If you study and go to school, then it is because you haven't graduated yet so you continue to study; to say, "I don't want to study," and just want to graduate, is not acceptable either.