



楞嚴咒句偈疏解

The Shurangama Mantra with Verse and Commentary

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【頌】

召集護法衆神王
聚會壇前赴道場
蓮華部主施敕令
尊勝最妙放毫光

Verse:

*Summoning the multitudes of Dharma-protecting Spirit Kings,
All congregate in front of the platform and proceed to the Bodhimanda.
The Host of the Lotus Division bestows mandates.
The Honored, Supreme, and Most Wondrous One emits light from his ūṛṇā*

【解】：

解咒文時，要認識它的功用和它的威神力，此咒文即毗盧遮那佛爲法主，執行法令。而阿彌陀佛敕令，是傳達法令，要認識清楚，不可有絲毫的假藉，否則講出來就不實在了，一開始我對每句咒寫有四句偈頌，這並不是讚歎，實際上事實就是如此，他的力量就是這樣。若認爲是讚歎，就沒有真正認識咒，因讚歎就有些不實之處，或言過其實的地方。

Commentary:

When explaining on the Shurangama Mantra, you must recognize the function and awesome powers of the Mantra. In this line of the Mantra, Vairochana Buddha, as the Dharma Host, executes decrees. And Amitabha Buddha transmits these mandates. You must be clear about this without the slightest bit of pretense. Otherwise, what you lecture will not be genuine and true. To begin with, I wrote these four-line verses for each line of the mantra, but these verses are not meant to be praises. Actually, the Mantra is just this way. Its powers are just as described in the verses. If you think these four-line verses are just praises, then you have not truly recognized the Mantra. This is because praises are usually not completely true. And there are aspects of praises that are exaggerations.

你們學佛法要認識清楚，否則，差之毫釐，

Those of you who study the Buddhadharma must clearly recognize this. Otherwise, as it says, “If you are off by a hair’s breadth in the beginning, you’ll be off by a thousand miles in the end.” If you are off just a bit in your understanding of the Mantra, you’ll end up being quite out of tune with the meaning of the mantra and not understand what it is about at all. The words of the Mantra are “True Words,” without the slightest bit of falseness or interpretation. All the lines in the Mantra are the pure, unadulterated truth!

謬之千里。差一點就與咒格格不入，不知咒是怎麼一回事。咒是真言，沒有一點虛偽和演繹，所說都是精純實實在在的。

研究咒要知道這個義理，若說我所寫之偈是讚歎，那是沒有認識清楚。咒不需要人讚歎，讚歎與否都是咒。若你認為是讚歎，那是大相徑庭，就這麼一點點，你的知見就不對了。偈所寫的是其功能及力量，說其實實在在的效用。我寫偈頌，有我的觀點及看法，我是實實在在的寫出，從我的自性中流出來，心領神會對咒的經驗和認識。

「召集護法衆神王」：毗盧遮那佛是結界的主，他發號施令，召集所有護法的衆神王，大家要鄭重其事，恭恭敬敬。

「聚會壇前赴道場」：一早念楞嚴咒要畢恭畢敬，鄭重其事，不可有絲毫馬虎，苟且塞責，要如對佛天，如臨師表，持咒時一定要主敬存誠，一定要恭恭敬敬很誠心。你沒有主敬存誠就沒有感應，修行就是如此，無論是修大悲法或楞嚴法，你若是不恭敬及懈怠，就沒有感應，修行差之毫釐，謬之千里，就差一點點，你就始終不相應，不能感應道交。

「蓮華部主施敕令」：阿彌陀佛是蓮華部主，他傳達法令。

「尊勝最妙放毫光」。



When investigating the Mantra, you must know this principle with regard to the verses. If you think my verses are meant to be praises, then you have not yet recognized the Mantra clearly. The Mantra does not need any praises at all, because with or without praises, the Mantra is still the Mantra. Thinking that these verses are praises, is as far from what they actually are as is possible. By having the view that these are praises, one's knowledge and views are wrong. What the verses depict are its capabilities and power. They explain the Mantra's efficacy as it truly and actually is. The verses I wrote are my way of seeing the Mantra. I wrote what is true and real. It is what flowed forth from my "inherent nature" based on a thorough understanding of the Mantra from direct knowledge and experience.

Summoning the multitudes of Dharma-protecting Spirit Kings. Vairocana Buddha is the Host who sets up the boundary. He issues orders to summon all the multitudes of Dharma-protecting Spirit Kings. Everybody should be serious about these matters and extremely reverential.

All congregate in front of the platform and proceed to the Bodhimanda. When reciting the Shurangama Mantra in the early morning, we must be extremely reverential and treat it with the utmost seriousness. One cannot be the slightest bit slipshod or careless. You should be as if you are facing the Buddha or a god, or when before your teacher. When upholding the Mantra, you must be reverent and sincere. One must be extremely reverential and earnest. Without reverence and sincerity, you will not invoke any response from your practice. This is just the way cultivation is. Regardless of whether you are cultivating the Great Compassion Dharma or the Shurangama Dharma, if you are not reverential or if you are lazy, then you will not invoke any response from your practice at all. If you are off by a hair's breadth in the beginning, you will be off by a thousand miles at the end. By being off just that little bit, you will never evoke a response from your practice. The path between the influence and response will not mesh.

The Host of the Lotus Division bestows mandates. Amitabha Buddha is the Host of the Lotus Division, he transmits the Dharma-orders.

The Honored, Supreme, and Most Wondrous One emits light from his ūrṇū (the white hair-tuft between the Buddha's eyes).