



楞嚴咒句偈疏解

The Shurangama Mantra with Verse and Commentary

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【頌】

楞嚴法會圓滿成
結界壇中伏惡神
實際理地究竟力
護持行者佛教興

Verse:

*The Shurangama Dharma Assembly is perfect and complete.
Within the platform of the sacred boundary, all evil spirits are subdued.
It is the ultimate power of the essential ground of Reality.
When there are protectors who cultivate, Buddhism will flourish.*

【解】：

楞嚴咒有五百五十四句，二千六百二十字，還有十句最後之咒心。這個〈楞嚴咒〉是沒有法子講的，因為它的意思包括太廣了，現在不過也就掛一漏萬的這麼略略地說出這麼四句偈頌。這四句偈頌是很通俗的，很淺顯的，人人都容易懂。希望由四句偈能引人入勝，由淺入深，將來引起人研究楞嚴咒，知道念楞嚴咒的好處，而得到其中的受用及法喜。我寫的偈頌雖很通俗，但也很要緊，對研究楞嚴咒有很大幫助，將來若不丟

Commentary:

The Shurangama Mantra has 554 lines and 2,620 words, including the last ten lines which are the Heart of Mantra. There is no way that the Shurangama Mantra can be fully explained because what it encompasses is just too vast. However, now these four-line verses, which leave out much more of the meaning than they contain, give a very general explanation. These verses are very plain and simple, and easy to understand by everyone. I hope that these four-line verses will lead people to go from a shallow understanding to a profound understanding of the Mantra. And in the future, it will lead them to investigate the Shurangama Mantra and know the advantages from reciting the Shurangama Mantra. And that they will gain the Dharma-joy and benefits from using the Mantra. Although these verses that I have composed are simple, they are very important. They can be a great help to those who are investigating the Shurangama Mantra. If these verses do not get lost in the future, they will be considered a complete work to illustrate the meaning of the Shurangama Mantra. Will this work be useful to Buddhist disciples in the future? At the present time, we do not know. The verse for this mantra line follows:

The Shurangama Dharma Assembly is perfect and complete. The Shurangama Mantra Dharma Assembly within the boundary is now already perfect and complete. The solid and firm Dharma Assembly is perfect and

失，這是完整顯示楞嚴咒的一個作品，這個作品對將來佛教是否有用？現在還不知道，現略述此偈如下：

「楞嚴法會圓滿成」：楞嚴咒結界這個法會，現在已經圓滿完成，這堅固法會已圓滿成就，楞嚴就是翻究竟堅固。

「結界壇中伏惡神」：在這壇裡邊，所有一切牛鬼神蛇、天魔外道、妖魔鬼怪、魑魅魍魎、惡神，這包括種種不守規矩的神，可是當我們結上這個界，這些不守規矩的都要循規蹈矩，都要守規矩了。

「實際理地究竟力」：〈楞嚴咒〉這種的力量，這叫「實際理地」，這是一種理性的咒的力量，是究竟的力量，是佛最高無上的大威神力——這種金剛不壞的力量。這個法是重重無盡，無盡重重。

「護持行者佛教興」：你要是能清規淨戒，能守戒律，不是在那兒戴著假面具，不是在那裡盡打一些個胡思亂想的妄想；你要真能以清淨戒律，能以相信咒的力量，這樣的修行人，這樣地來修行！這個修行啊，佛教裡頭一點偏私都沒有，你誰不往真了做，你誰就盡戴假面具，那是騙自己，騙不了人的。所以一定要「裡外如一」，裡外都一樣的，絲毫沒有假的，說做就做——我說持戒，我就持戒；我說不倒單，我就不倒單；我說持銀錢戒，我就持銀錢戒；我說吃一餐，我就吃一餐。不要偷偷摸摸的盡做一些個人見不著的事情。所以說「不愧屋漏，不欺暗室」。你看虛雲老和尚，他無論是一個人或者和人見面都是一樣的，什麼時候也不因為沒有人了，他就隨便了、放逸了；他不放逸。所以說：「但念無常，慎勿放逸。」為什麼不放逸呢？就因為那無常鬼你不知道它什麼時候就來了，所以不放逸。真有真修行人，那正法就住世了；沒有真修行人，法就滅了。所以有真修行人，佛教才能興起來。❀

accomplished. “Shurangama” when translated means “ultimately solid and firm.”

Within the platform of the sacred boundary, all evil spirits are subdued. Within this platform, all the cow-ghosts, snake-spirits, celestial demons, those on heterodox paths, deviant and strange demons and ghosts, *Chih Mei* ghosts, *Wang Liang* ghosts, and all other evil spirits, including the various kinds of misbehaving spirits, will have to behave themselves as long as we are in the sacred Shurangama boundary that has been set up.

It is the ultimate power of the essential ground of Reality. The Shurangama Mantra is a kind of power that is also called to the “essential ground of Reality.” The essence and nature of the power of the Shurangama Mantra is the ultimate power. It is the most lofty and high, awe-inspiring spiritual power of the Buddha. It is a Vajra-indestructible power. This Dharma is limitless.

When there are protectors who cultivate, Buddhism will flourish. You must purely uphold and keep the moral precepts. You cannot just let your imagination run wild and have all kinds of false thinking! You must be able to truly keep the pure moral precepts and believe in the power of the Mantra. You must be a person who can cultivate in this way! Buddhism does not have slightest bit of favoritism or bias whatsoever. Whoever does not go towards the true and whoever always puts on false façade for others, is only cheating themselves. Therefore, you absolutely must “be same inside and outside.” The way you are towards others outside, should be same as you are inside. You should never have slightest bit of falseness! You should just act in this way!

If you say you will uphold the moral precepts, then you should keep moral precepts. If you say you will sleep sitting up, then you should sleep sitting up. If you say you will keep the precept against holding money, then you should keep the precept of not holding money. If you say you will eat only one meal a day, then you must eat only one meal a day. You don't want to stealthily go about and engage in deeds that you are too ashamed to do in public. It is said, “Do not do evil deeds under all circumstances, and do not cheat in dark room alone.” Take a look at the Venerable Master Hsu Yun, who always same when met with people or when he was alone by himself. He was never casual or lax when he was alone. Thus, it is said, “Only be mindful of impermanence and be careful not to be lax.” Why not be lax? Because you never know when the ghost of impermanence will come. When there are true cultivators, the Proper Dharma will abide in the world. Without true cultivators, the Dharma will perish. Therefore, when there are true cultivators, then Buddhism will flourish. ❀