



正法印
PROPER DHARMA SEAL

楞嚴咒句偈疏解

The Shurangama Mantra with Verse and Commentary

五四五 唵

545. NAN

宣化上人講解
國際譯經學院記錄翻譯
比丘恒順 修訂

Commentary by the Venerable Master Hua
English Translated by the International Translation Institute
Revised by Bhikshu Heng Shun



【頌】

合掌恭敬總持王
引生無量神妙章
一切邪魔歸正教
魑魅魍魎難遁藏

Verse:

*Joining our palms, we venerate the King of Dharanis.
It generates measureless wonderful spiritual phrases.
All evil demons return to the proper teaching.
Chih Mei and Wang Liang ghosts find it hard to escape or hide.*

【解】：

「合掌恭敬總持王」：唵字是第五會五百四十五句，你一誦此咒，一切天龍八部，護法善神、牛鬼蛇神、天魔外道要服從。你可念成an或om亦可。你一念此咒，誰皆要合掌恭敬，恭敬什麼？恭敬總持王，恭敬這個咒，是法界一個號令。

「引生無量神妙章」：一念唵字就生出以下的咒，唵又是引生義，引生甚麼？引生無盡無邊神妙章句，意思無量，力量亦無量，威神亦無量，一切一切都是無量。

「一切邪魔歸正教」：無論是什麼邪魔，到這時候都要老老實實，都要皈依正教，不能打妄語，不再搗亂了，不再不守規矩了。

Commentary:

Joining our palms, we venerate the King of Dharanis. “Nan” is the 545th line of the Mantra. Once you recite the Mantra, all the celestial dragons, the Eightfold Pantheon of Spiritual Beings, the good Dharma protecting spirits, as well as cow demons and snake spirits (evil entities), heavenly demons and those on heterodox paths all have to be obedient. Nan can also be recited as “An” or “Om.” Once the Mantra is recited, everyone should join their palms together in reverence and veneration. Who are they venerating? They revere and venerate the King of Dharanis (Dharani literally means Uniting and Upholding). They venerate the Mantra which is a command for the Dharma Realm.

It generates measureless wonderful spiritual phrases. Once Nan is recited, mantras are generated. “Nan” means to induce or generate. What is generated? Measureless and boundless numbers of wonderful spiritual phrases will be generated. Its meanings are without measure and so is its power and awe-inspiring spirit. Everything about it is measureless.

All evil demons return to the proper teaching. No matter what kind of evil demons they are, all of them must be very well behaved and take

「魑魅魍魎難遁藏」：再大的鬼通、魔通、妖通也都跑不了了、藏不起來了，就好像照明燈照耀，無論這些魑魅魍魎跑到什麼地方，就照到什麼地方，無可遁形。

卍 卍 卍

杜親誠 英譯

English Translated by Cindy Wang

那麼今天，有一個消息，這麼多年了，我忍了這麼多年，沒有對你們大家說——或者有的時候說過，也沒有詳細講。什麼事情呢？就是臺灣以前有一位某某法師，他講〈永嘉大師證道歌〉，在廣播電台上廣播。在臺灣的人，大概天天聽他講這個lecture的，有多少人不知道，那麼一定是影響很大的；並且因為他在臺灣的名譽、地位和勢力是很大的，因為這樣子，所以他所講的這個法，一定有很多人都信以為真。

可是我現在我發覺他講這個〈證道歌〉，講到這有一段，他說菩提達摩是服毒自殺了六次，可是前五次都被人搶救過來了，最後一次救不回來了就死了——這個是一個邪說，這是一個完全沒有根據的說法，這是一個完全是毀佛滅祖的說法！根本菩提達摩他為什麼要自殺六次？也沒有人欺負他；就是有人欺負他，他也會忍著。神光把他牙給打掉兩顆，他只是走了，也不和他起對待，也沒來想報復。那麼他自殺服毒究竟是為什麼？有沒有這個道理？你們各位想一想！

不錯，他是吃過六次毒藥，不過並不是服毒自殺，而是旁人想暗地害他。因為妒忌他、障礙他，覺

refuge in the proper teachings. They cannot tell lies, no longer create trouble or not abide by the rules.

Chih Mei and Wang Liang ghosts find it hard to escape or hide.

No matter how great their ghostly or demonic powers are, they will not be able to run away and escape. And they cannot hide away. It is like a radiant light that constantly shines on them. No matter where these Chih Mei ghosts or Wang Liang ghosts go, this light shines upon them so they cannot hide themselves.

卍 卍 卍

Today, there is something I had borne for many years without telling anyone, or maybe I had mentioned it before but had never gone into detail. What is it? It is about a time many years ago when a so-called Dharma Master in Taiwan commented on the *Song of Enlightenment by Dharma Master Yong Jia* on the radio. The people in Taiwan probably listened to his lectures every day because of his great reputation, social status, and power. There must have been a lot of people who believed that his Dharma talks are true.

But now I have discovered that, in his commentary on a passage of *Song of Enlightenment*, he committed heresy. The passage said that Bodhidharma had taken poison and attempted to kill himself six times. The first five times he was rescued but during the last time he could not be saved then so died. This statement has no basis at all and [so blasphemous that] it completely “destroys the Buddha and exterminates the ancestors!” Why would Bodhidharma want to kill himself six times? He was not bullied, and even if he were, he would endure it. When Shenguang knocked out his two teeth, he just walked away without confrontation or revenge. So why would he want to take poison and kill himself then? Does it sound reasonable? You all should think about it.

Yes, he did take poison six times but it was not for the reason of committing suicide. Instead, it was because other people had wanted to harm him secretly due to jealousy or that he was considered an obstacle and because of his existence, other people would not have the brightness so they unscrupulously tried to kill him via poisoning. This is a fact: he did not take poison to kill himself and that is the point we have to clarify.

For those of us who wants to follow and protect Buddhism, we should write down this passage and denounce the mistake to the world!

得有他在，自己就沒有那麼大的光明了，因為這樣子，所以不擇手段用毒藥去把他毒死，這是事實。並不是他自己服毒自殺，所以這一點我們要澄清一下！

我們要是護持佛教的，應該把這一段文寫出來，向全世界來聲討他的這個錯誤！這是一個不可以忍受的一種講法，我是忍受不了這種誹謗佛教的言論，那麼目無祖師，隨便云云。我們如果不糾正他這個錯誤，將來會引人誤入歧途，令人對佛教有一些個誤解。所以我們為維護正法，不能不使大家徹底了解這一段的真相。我們應該要破邪顯正，還應該給菩提達摩祖師闢謠。你們各位願意在佛教裡主持正義的，應該寫出來一點文章來糾正他的錯誤！

我們大家可以看一看這一段的文，果某，你唸給大家聽。

弟子：至於我手上拿著的是某某法師他所講述的那個《永嘉大師證道歌》的淺解，從第51頁開始。

行亦禪。坐亦禪。

語默動靜體安然。

縱遇鋒刀常坦坦，假饒毒藥也閒閒。

弟子繼續唸(某某法師的開示)：「(菩提達摩祖師)來服食最後一次的毒藥……焉然而化。各位聽眾，服毒不死已經是奇特了，明知是毒藥，不妨服之而死，這就更奇！……我們可以明白了吧！」

上人：「你聽聽，聽聽！：『縱遇鋒刀常坦坦，假饒毒藥也閒閒』他這麼解釋——證明(達摩祖師)服毒了！你看！達摩祖師是被人用毒來害他五次，不是他自己服毒五次！這很容易令人誤會，這就這講法，這真是太胡說八道！」 ❀

This wrong message is unbearable and I cannot stand this kind of rash talk that would defame Buddhism and disrespect the patriarchs. If we do not correct this mistake, it will lead people astray and cause misunderstanding about Buddhism. Therefore, in order to protect the proper Dharma, we have to let people know the truth of this passage. We should dispute the false narrative and manifest the right one. Also, we should refute the rumors about Patriarch Bodhidharma. For those of you who intend to uphold the righteousness in Buddhism, you should write some articles to correct the so-called Dharma Master's mistakes.

Let us all take a look at the passage. GuoMou, you read it to the audience.

Disciple: What I have on my hand is the commentary of The Song of Enlightenment by Dharma Master Yong Jia described by the so-called Dharma Master, which begins at page fifty-one.

Walking is dhyana; sitting is also dhyana.

In speech or silence, in movement or stillness,

my substance is at peace.

Even if I am met with a knife's point,

I am always completely tranquil.

If I am given a poisonous drug, I am still totally at ease.

The disciple continues reading the so-called Dharma Master's commentary, "(Bodhidharma) is taking poison for the last time... then he gradually died. Distinguished guests, it's very peculiar for someone who took poison and didn't die, and it's even more peculiar for one who knew it's a poison, and still took it, and then died... Now we can understand it.

Master Hua, "You all listen to this! For the lines, 'Even if I am met with a knife's point, I am always completely tranquil. If I am given a poisonous drug, I am still totally at ease', this so-called Dharma Master's explanation confirms that Bodhidharma took poison himself! You should know, Bodhidharma was poisoned five times by different people; he did not take poison five times himself! His explanation is so nonsensical and it easily misleads people." ❀

