

一切衆生救命之寶——楞嚴神咒（續）

Shurangama Mantra

—The Treasure That Saves All Beings (continued)

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換言之，只要有人誦持〈楞嚴咒〉，我們這個娑婆世界雖不完美，但也不致於有如一些預言家或外道人士所謂「世界末日」或「末日審判」即將到來的現象發生；因為只要有人誦持〈楞嚴咒〉，全世界包括山河大地、房廊建物乃至一切有情、無情眾生等等，一切的一切皆能究竟堅固，徹底存在而不遭毀滅（唯一般人陽壽已盡時，還是得往生。）佛法也不會消失，「正法永遠住世」。

上人常說：「自利利他、自覺覺他是佛功德」，而誦持〈楞嚴咒〉可「自救救他」，不但能自救，同時對國家社會的存在和發展皆有益，能令世界欣欣向榮，免遭毀滅，當然也是佛功德。

所以上人說：「你若能受持《楞嚴咒》將來一定是成佛的，一定得到無

In other words, as long as there are people who recite the Shurangama Mantra, although our Saha world is not perfect, it will not be like the imminent phenomenon of “the end of the world” or “the last judgment” as some prophets or heretics call it; because as long as there are people reciting and holding the Shurangama Mantra, the whole world, including the mountains, rivers, land, houses, and buildings, and even all sentient beings and non-sentient beings can be firmly established and completely exist without being destroyed. (However, when ordinary people are at the end of their lifespans, they still have to die.) The Buddhadharma will not disappear. “The Proper Dharma will stay forever in the world.”

The Venerable Master often said, “Benefitting and enlightening oneself and others are the merits of Buddha” and reciting the Shurangama Mantra can “save oneself and save others,” which not only saves yourself, but also benefits the existence and development of the country and society. The world will be thriving and not destroyed, of course it is also the Buddha’s merit. That is why the Venerable Master said, “If you can uphold the Shurangama

上正等正覺的。」

「實際上學〈楞嚴咒〉，就是佛的化身，不但是佛的化身，還是佛的頂上化佛，化佛中的化佛(註2)。「不會背〈楞嚴咒〉不配做佛教徒。」這是上人敦促並勉勵我們早成佛道的一番真實不虛的珍言。值此魔氣盛正氣衰的末法時代(佛法已走到末梢)，全世界水火災、地震、瘟疫(如最近全球爆發的新冠肺炎病)、戰爭、地球暖化、道德淪喪、乃至違背天地陰陽造化，亡國滅種的同性戀等等天災人禍愈來愈猖狂肆虐。為求遠離一切災難，人人安居樂業，以臻世界大同。做為佛教徒的一員，我們焉有不痛加珍惜、擁護並廣為傳播和讀誦《楞嚴經》和〈楞嚴咒〉的道理，尤其是〈楞嚴咒〉？」

〈楞嚴咒〉是「無上神咒」，也是「定中之王」，「所有十方一切諸佛都是從〈楞嚴咒〉裡邊生出來的」，「十方如來就是藉著〈楞嚴咒〉，得成無上正遍知覺(註3)」，「〈楞嚴咒〉可以說是佛的母親」，上人如是說。所以，也應如上人所說的，「持誦〈楞嚴咒〉要發大心」，並常心存善念，勤修戒、定、慧，無嫉妒障礙，無貪瞋癡，至少嚴持五戒(不殺生、不偷盜、不邪淫、不妄語、不飲酒)，不只為我們這個娑婆世界，乃至盡虛空遍法界所有一切微塵世界的太平，時時誦持〈楞嚴咒〉。所謂「心包

Mantra, you will surely become a Buddha in the future, and you will definitely attain the unsurpassed, complete, perfect enlightenment... To learn the Shurangama Mantra is to be the Buddha's transformation body. Not only is it a transformation of the Buddha, but it is also the transformation Buddha above the crown of the Buddha, the transformation Buddha within transformation Buddhas²." "If you can't recite the Shurangama Mantra, you are not worthy of being a Buddhist." This is why the Venerable Master urged and encouraged us to realize Buddhahood early, a true saying of the Master. In this Dharma-ending era the Buddhadharma is now only at the tip of a branch. The demonic energy is flourishing and the proper energy is declining; floods and fires, earthquakes, plagues (such as the global outbreak of COVID-19), wars, global warming, and moral decline even homosexuality which contradicts the natural law of yin and yang and could destroy the human race and ruin the nation are becoming more and more rampant. In order to stay away from all disasters, everyone can live and work in peace and contentment, so as to achieve world harmony. As a Buddhist, how can we not cherish, support and widely disseminate and recite the principles of the *Shurangama Sutra* and the Shurangama Mantra, especially the Shurangama Mantra?

The Shurangama Mantra is the "Supreme Spiritual Mantra" and the "King of Concentration". "All the Buddhas in the ten directions are born from the Shurangama Mantra." "The Thus Come Ones throughout the ten directions realized the Unsurpassed, Proper, and Pervasive Knowledge and Awareness³." "The Shurangama Mantra could be called the mother of Buddhas," said the Venerable Master. Therefore, as the Venerable Master said, "Reciting the Shurangama Mantra, one should have a great resolve." One should always have thoughts of goodness in one's mind. Diligently cultivate precepts, samadhi, and wisdom, without jealousy, obstruction (to others), greed, anger, or delusion, and at least strictly observe the five precepts of no killing, no stealing, no sexual misconduct, no lying, no intoxication. One should recite the Shurangama Mantra for peace in our Saha world, but also for all the worlds as many as motes of dust pervading the empty space and the Dharma Realm. As it is said, "A mind that embraces vast emptiness; a heart boundless as a myriad worlds." "When the vow is great, the power

(註2) 化佛：梵語Nirmānakāya-Buddha；化佛又作應化佛、變化佛。佛陀為救度眾生而變現另一種姿態或身份，即稱為變化佛。

² Transformation Buddha: In order to benefit sentient beings, the Buddha manifested a physical incarnation, which is called Nirmānakāya-Buddha in Sanskrit.

太虛，量周沙界」、「願大力就大。」成佛的機緣自然也大。

學佛的終極目標就是明心見性、了生脫死、成就佛道。而常誦〈楞嚴咒〉也可說是福慧雙圓、成就佛道一個極不可思議而又便捷的法門。願大家都能誠心擁護，並戮力廣為傳播持誦〈楞嚴咒〉的益處，並常誦持，以期早成佛道。誠如《楞嚴經》上阿難尊者讚佛偈所言，誦持〈楞嚴咒〉可「銷我億劫顛倒想，不歷僧祇(註4)獲法身(註5)。」才不辜負師父上人對大家殷切的期盼。上人曾說過：「皈依我的弟子，對我有信心，他能依教奉行，我一定要度他成佛。如果皈依弟子不成佛的話，我也不成佛，我要等著他；一定要皈依弟子成佛了之後，我再成佛。」因此，大家都應努力修行，早成佛道，以免連累師父上人。 ❀

is accordingly great.” The chance of becoming a Buddha is naturally great.

The ultimate goal of studying Buddhism is to know the mind and see the nature, to end the cycle of birth and death, and to realize Buddhahood. Reciting the Shurangama Mantra often can be said to be a very incredible and expedient Dharma door to perfect both blessings and wisdom, and to realize Buddhahood. May everyone sincerely support and spread the benefits of reciting the “Shurangama Mantra” widely, and frequently recite it, to attain Buddhahood early. Reciting the Shurangama Mantra, one can be like the Shurangama Sutra, Venerable Ananda said in the verse of praising the Buddha: “Extinguishing deluded thoughts from countless kalpas past, I needn’t pass through eons⁴ till the Dharma body⁵ is gained.” Then we will not let down Venerable Master’s ardent expectations of everyone. The Venerable Master once said, “Every disciple who takes refuge with me has confidence in me. If they can follow the teachings and practice, I must save them to realize Buddhahood. If a disciple who takes refuge does not become a Buddha, I will not become a Buddha either. I will wait; after a disciple takes refuge, they must become a Buddha, then I will become a Buddha.”

Therefore, everyone should work hard to practice and realize Buddhahood as soon as possible, so as not to delay Venerable Master’s time to become a Buddha. ❀

(註3)「正遍知覺」：正遍知也就是佛。覺，有正知，有遍知。什麼叫正知呢？知道心包萬法，這是正知；也知道萬法唯心，這是遍知。有真正的正知正見，這是佛，叫正遍知。(參見法界佛教總會月刊《萬佛城金剛菩提海》第426期，2005年11月出刊)

³ The Proper and Pervasive Knowledge and Awareness: “Proper and Pervasive Knowledge” refers to the Buddha. “Proper knowledge” means knowing that “the mind produces the myriad dharmas.” “Pervasive knowledge” means knowing that “the myriad dharmas are the mind itself.” When someone has genuine proper and pervasive knowledge and views, he becomes a Buddha, One of Proper and Pervasive Knowledge. (Vajra Bodhi Sea #426, November 2005 - Dharma Realm Buddhist Association’s monthly journal)

(註4) 僧祇：此處「僧祇」即佛教「三大阿僧祇劫」的簡稱，意指無數極長時節。

⁴ Eons: The short form for incalculable eons which refers to the “three *asāṃkhyeya-kalpas*” in which *asāṃkhyeya* literally means “innumerable.”

(註5)法身：就是自己真正的生命。本自具足、無始無終、不生不滅、不去不來、能生萬物、不會斷滅的這念心。這念心能見、能聞、能知、能覺、而一切千變萬化的世界都呈現在這念心中。因此，這念永不斷滅的心就是我們法身。佛道成自能得到法身。

⁵ Dharma body (Sanskrit: *Dharmakāya*): It is one’s real life. This thought is self-contained, without beginning and without end, neither born nor destroyed, neither going nor coming, capable of producing all things, and never extinguished. This mind can see, hear, know, feel, and all the ever-changing world is presented in this mind. Therefore, this never-ending mind is our *Dharmakāya*. When one realizes Buddhahood, one will spontaneously obtain the *Dharmakāya*.