



楞嚴咒句偈疏解

The Shurangama Mantra with Verse and Commentary

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552. BA SHE LA BANG NI PAN

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【頌】

金剛護持衆行人
手執寶杵鎮魔軍
開顯通達折攝力
同入無量般若門

Verse:

*Vajra Bodhisattvas protect and support the multitude of people who practice.
They hold jeweled pestles in their hands to quell the demon army.
Revealing, thoroughly penetrating, and the power of subduing and gathering in.
Together all to enter the door to measureless Prajna-wisdom.*

【解】：

楞嚴咒是洩天地間的秘密，我們講楞嚴咒，鬼神皆在那戰戰兢兢，魔王宮殿皆震動，所以在魔王來講，講楞嚴咒就像地震一樣，把他們嚇得那樣子。講楞嚴咒就如地震一樣。講楞嚴咒之期間，我們這兒的魔障來了不知多少，有顯著的魔，能看見的來了不知道多少，那默默之中來了，想來和我鬥的，也不知道有多少，有數不過來那麼多。不過你們各位見慣了，覺得見怪不怪，所以不以為意，要是把這些境界對你們講，你們一定嚇得不敢在萬佛城住了，都要跑了。所以我也不敢告訴你們。

Commentary:

The Shurangama Mantra reveals the secrets between heaven and earth. When we expound upon the Shurangama Mantra, ghosts and spirits tremble with fear and the palaces of the demon kings quake. From the perspective of the demon kings, to lecture on the Shurangama Mantra is like having an earthquake. Thus, they are quite scared. During the time the Shurangama Mantra is expounded, it is not known how many demonic obstacles have come here. It is also not known how many demons have appeared and can be seen. And it is also not known how many demons have come discreetly to fight with me. Their number cannot be calculated. However, you have become used to me saying this and do not take this to be weird, so you don't care about this. However, if I frankly told you about what those states actually are, you would definitely be so scared that you would not dare to live at the City of Ten Thousand Buddhas anymore. You would all want to run away. Therefore, I have not dared to tell about this.

Although this is case, we are about to finish lecturing on the Shurangama Mantra. The Buddhadharmas will be able to remain in the world for a longer period of time. This is because as long as there is a

雖然如此，楞嚴咒就要講完了。將來佛法在世界上又能多延長一個時期，因為世界有念楞嚴咒的人，有一人會念楞嚴咒，五方魔也不敢公然出現。要是一個人也不會念楞嚴咒，隨時隨地皆是魔，人人都可以看得見。現在你為什麼看不見？就因為你會念楞嚴咒。後面幾句說「遂心如意」，你求什麼皆遂心滿願。因為這是佛以前的願力，如果有人誦持楞嚴咒，護法金剛及八萬四千金剛藏菩薩皆是要來護持這個修行的人。所以我們天天能誦楞嚴咒，就是幫助此世界，這是令正法久住的一個辦法。

我們要再能把《楞嚴經》背熟，天天能背誦《楞嚴經》，你不覺得，默默中我們的智慧一天比一天增長，一天比一天智慧高。不再那麼愚癡，不會那麼顛倒，不會作一些不應作的事，也會守戒律了。所以阿難尊者說：「妙湛總持不動尊，首楞嚴王世希有。銷我億劫顛倒想，不歷僧祇獲法身。」所以你們各位要深入經藏，智慧如海。要讀《楞嚴經》能以得到楞嚴堅固定。你再想要得五眼六通，就觀楞嚴咒後邊的咒心梵字，每一個字皆觀想得成三昧。每一個字都成了三昧，那你就得到楞嚴大定，三昧王。

要是沒有善根的人，根本不要說念，就連「楞嚴咒」這一個名字亦聽不到，亦無機會聽到。你們現在用電腦算一算，用你的神腦算一算，現在這個世界，是誦楞嚴咒的人多？還是不會誦楞嚴咒的人多？是聽

person in world who can recite the Shurangama Mantra the demons of the Five Directions will not dare to show up openly in public. On the contrary, if there is not even a single person who can recite the Shurangama Mantra, then demons will appear everywhere as they wish, and everyone will be able to see them. Why don't you see them now? It is just because you can recite the Shurangama Mantra. The verses explaining the lines near the end of the mantra say, "Everything will go as one wishes." Whatever you seek for will be fulfilled. This is due to the power of the Buddha's vows made in the past. If there are people who recite and uphold the Shurangama Mantra, the Vajra Dharma Protecting Deities and eighty-four thousand Vajra Treasury Bodhisattvas will come to protect and support these people who practice. Therefore, if we can recite the Shurangama Mantra every day, we are helping the world. This is a way to enable the proper Dharma to last for long time.

Furthermore, if we can memorize the *Shurangama Sutra* and recite it from memory every day, then our wisdom will invisibly grow and increase each day unwittingly. You won't be as foolish as you were before. Nor will you be so muddled or do things that you are not supposed to do. And you will uphold the moral precepts. Therefore, the Venerable Ananda said, "The wonderfully deep Dhāraṇī, the Unmoving Honored One, the foremost Shurangama King is seldom found in the world. It melts away my deluded thoughts gathered in a million kalpas. So, I needn't endure countless kalpas to attain the Dharma Body." Therefore, all of you should deeply enter the Sutra Treasury and have wisdom like the sea. You should also investigate the *Shurangama Sutra* to obtain the solid and durable Shurangama Samādhi. What's more, if you want to obtain the Five Eyes and the Six Spiritual Powers, you should contemplate the Sanskrit syllables of the Mantra Heart listed in the very last lines to the point that you enter samādhi. Once you contemplate each syllable with its particular samādhi, you will obtain the Great Shurangama Samādhi, the King of Samādhis.

For those people who lack the roots of goodness, not to speak about reciting this mantra, they cannot even have a chance to hear the name of this mantra. Now you can use a computer or your spiritual brain to calculate the following: In the world now, is the number of people who can recite the Shurangama Mantra more, or those who cannot recite more? Is the number of people who have heard the name of the Shurangama Mantra more, or are those who have not heard the name more? Each of you should calculate these things. Then you will come to know whether the root natures of humans in the world are deep or shallow. Therefore, don't look upon yourself as being very ordinary. Since you can hear the Buddhadharma, this indicates that you have

見此楞嚴咒名字的人多？還是未聽見楞嚴咒名字的人多？你們各位算一算，就知道世界人類的根性深或淺。所以你們各位勿把自己看得很平凡，你能得以聞到佛法，這都是無量劫以前種過善根，得到甚深無上微妙法。各位不要把這法門忽略了。

「金剛護持衆行人」：你能誦持楞嚴咒，就是行人。金剛藏菩薩就護持人。雖然金剛藏菩薩來保護你，可是你也不要盡依賴，就不修行，而隨便犯戒，那是不行的。你若犯戒，金剛藏菩薩就不保護你了，那你誦咒也不靈了，所以一定要守戒律。因為這個，所以《楞嚴經》後邊才說明〈四種清淨明誨〉，就是教你持咒的人要守戒律。

你若持咒而不守戒律，以為有咒念了，就不管戒律了，那是不靈的，無功效的。所以四種清淨明誨是為楞嚴咒而說的。

但現在為什麼有一些撿糞的學者，和造垃圾的教授不承認《楞嚴經》是佛所說的？他們就怕《楞嚴經》。如果他們承認是佛說的，他們就立不住了。因為他們皆不守戒律，叫他承認，他是不承認。為什麼他不承認？他知道他辦不到。所以他說那是假的，如此他才可以生存，可以魚目混珠，在此掩耳盜鈴，做一些假的事。他們的目的就是這個，無旁的。要不然《楞嚴經》有什麼得罪他？他說《楞嚴經》是假的，他做人已不真了，他人已經是假了，已經在那兒穿人的衣服，吃人的飯，可是做魔王的眷屬。這些造垃圾的學者和教授，如果有本事，可叫他們來和我講

planted the roots of goodness for measureless kalpas in the past. And now you have received the profound, unsurpassed, subtle, and wondrous Dharma. Each of you should not neglect this Dharma door.

Vajra Bodhisattvas protect and support the multitude of people who practice. As long as you can recite and uphold the Shurangama Mantra, you are a person who practices. And Vajra Treasury Bodhisattvas protect and support these people.

Although the Vajra Bodhisattvas come to protect and support you, you cannot have a mind that just relies on them and then do not practice or casually break the moral precepts. Then the Vajra Bodhisattvas will not guard and protect you. And your recitation of the mantra will not be efficacious. Therefore, one must uphold the moral precepts in order to have the power of the mantra. Because of this, the *Shurangama Sutra* has the section of the “Four Clear and Unalterable Instructions on Purity” to teach the practitioners upholding the Shurangama Mantra to follow the moral precepts. If you only uphold the mantra without following the moral precepts, thinking you have the mantra to recite so you don’t need to uphold the moral precepts, then it will not have any efficacy. That is why the “Four Clear and Unalterable Instructions on Purity” were spoken for the sake of the Shurangama Mantra.

Nonetheless, why is it that now there are some dung collecting scholars and garbage making professors who do not acknowledge that the *Shurangama Sutra* was spoken by the Buddha? They actually fear the *Shurangama Sutra*. This is because if they acknowledge that it was spoken by the Buddha, then they cannot rationalize their own beliefs. Since they do not abide by the moral precepts, they will not acknowledge that the sutra is true. Why do they not acknowledge it? They know that they cannot keep the moral precepts. Therefore, they say that it is false. It’s a matter of survival. This is like taking fish eyes for pearls or covering one’s ears while stealing a bell. They engage in phony matters in this way. Their goal lies in no more than this. Otherwise, why does the *Shurangama Sutra* offend them? When they say that the *Shurangama Sutra* is false, it is because the things they do as a person are false. They are phonies. They put on people’s clothing and eat people’s food, but they act as the followers of the demon king. If those garbage collecting scholars and professors have some ability, they may come to discuss this with me. Yet, they don’t dare come. They don’t dare to even enter the door.

They hold jeweled pestles in their hands to quell the demon army. The demon king is there being boastful. However, as soon as he sees the Dharma protectors, he becomes frightened.

一講。但他們又不敢來，門他也不敢進。

「手執寶杵鎮魔軍」：魔王是在那兒吹風，可是他一見到護法就怕了。

「開顯通達折攝力」：「開顯」就是很顯著的，不是很秘密的。〈楞嚴咒〉雖說是秘密法，可是它令人有很顯著的效果。你這兒有感斯通，無求不應。佛有時用折伏法，有時用攝受法，用這種力量來教化衆生。無論是折伏法也好，攝受法也好，無非想叫你開大智慧。

「同入無量般若門」：這是《華嚴經》的教義，《楞嚴經》亦復如是道理，所以，同入無量般若門。❀

Revealing, thoroughly penetrating, and the power of subduing and gathering in. “Revealing” means that is very visible and apparent. It is not at all hidden or concealed. Although the Shurangama Mantra is a secret Dharma, its effect is obvious. Once you connect with it, there will be a response. When you seek for it, there is a response. The Buddha sometimes uses Dharmas of subduing and sometimes uses Dharmas of gathering in. He uses the power of these Dharmas to teach and transform living beings. Whether he uses Dharmas of subduing or Dharmas of gathering in, the only intention is to cause your great wisdom to unfold.

Together all enter the door to measureless Prajna-wisdom. The teachings of the *Avatamsaka Sutra* as well as the principles taught in the *Shurangama Sutra* are the same as this. That is, “together all enter the door to measureless Prajna-wisdom.”❀