



# 佛顶尊胜陀罗尼

孙果森 居士

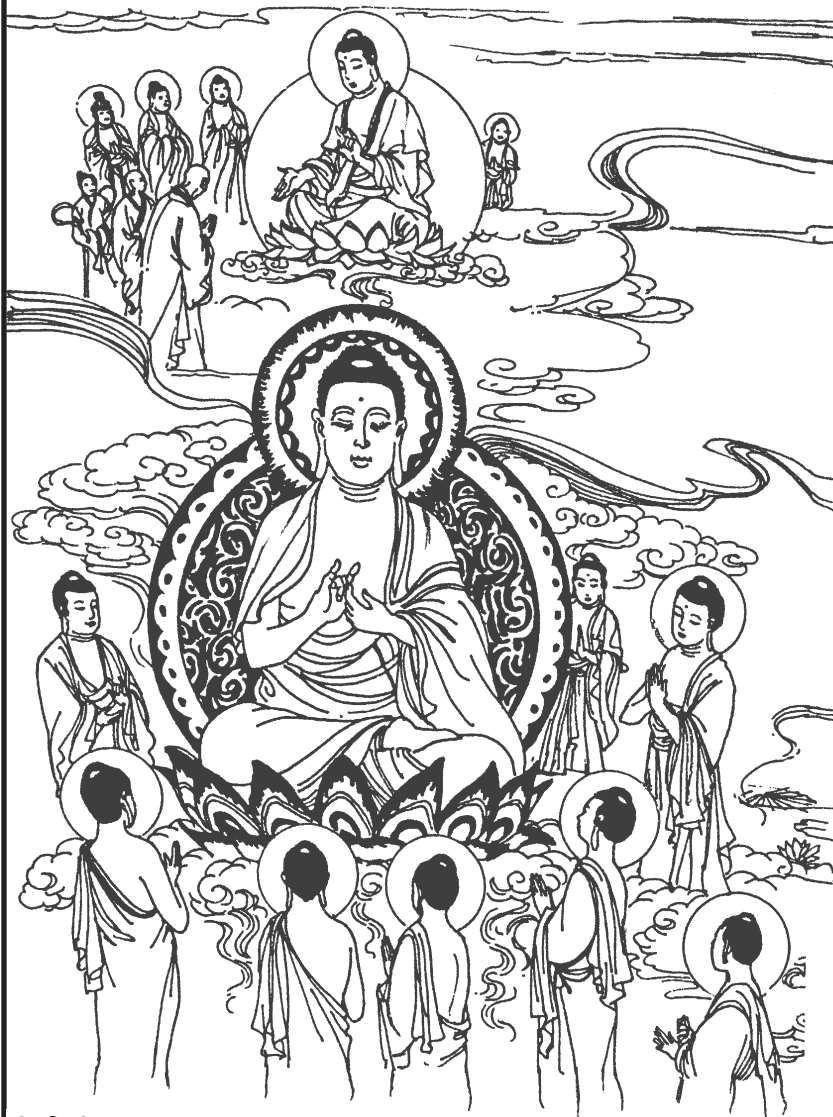
● 整理 ●

## Usnisa Vijaya Dharani

Compiled By:

● SOON GUO SEN ●

# ● USNISA VIJAYA DHARANI SUTRA ●





## ● 尊胜陀罗尼偈 ●

西域尊者往东来，  
却被文殊化引开。  
东土若无尊胜咒，  
孤魂难以脱尘埃。

### VERSES IN PRAISE OF THE SUPREMELY HONOURED DHARANI

The Honoured One from the West travelled to the East,  
But He was transformed by Manjushri Bodhisattva and led away.  
If the Eastern Land was without the supremely Honoured  
Mantra,  
The roaming souls would have no way to obtain liberation.



## ●USNISA VIJAYA DHARANI●

*Usnisa Vijaya Dharani* originated from Devaputra Susthita in Trayastrimsa Heaven, who, after his death, would fall into the animal realm for seven successive lives. Following that, he would fall into hell to endure great sufferings. Only after he had undergone his retribution in hell would he be born as a human and would be blind.

Out of compassion for Devaputra Susthita, the Lord of Heaven paid homage to the Buddha, and instantly, multiple rays of light radiated from the *usnisa* (crown of the head) of the Tathagata, illuminating the world in all ten directions.

Then, to liberate Devaputra Susthita from falling into the evil paths, the Buddha proclaimed the *Usnisa Vijaya Dharani* and the inconceivable, great and unsurpassed merits of upholding and reciting this Dharani.



## ●佛顶尊胜陀罗尼●

《佛顶尊胜陀罗尼》的缘起，是因在忉利天的善住天子，当他命终之后，连续七世要受畜生身。七生果报受满之后，才得回人身；但出世就是一个瞎子。

**帝**释天主怜愍善住天子将得的恶报，亲自前往拜谒佛陀。

**当**时，佛陀顶上立即放射种种光芒，遍照十方一切世界。佛陀就为帝释天主宣说《佛顶尊胜陀罗尼》以及种种持诵的殊胜功德。最后，善住天子将堕恶道已解除，大家皆大欢喜。



## Usnisa Vijaya Dharani Sutra

Thus I have heard, at one time, the *Bhagavan* (World Honoured One) was dwelling in the city of Shravasti, at the *Jeta Grove*, in the Garden of the Benefactor of Orphans and the Solitary (Ananthapindada), together with his regular disciples of twelve hundred and fifty great *Bhikshus* and twelve thousand *Maha Bodhisattvas* *Sangha* in all.

At that time, the *devas* in *Trayastrimsa Heaven* were also having a gathering in the Good Dharma Hall. Among them was a *devaputra* by the name of Susthita who, together with the other great *devaputras*, was frolicking



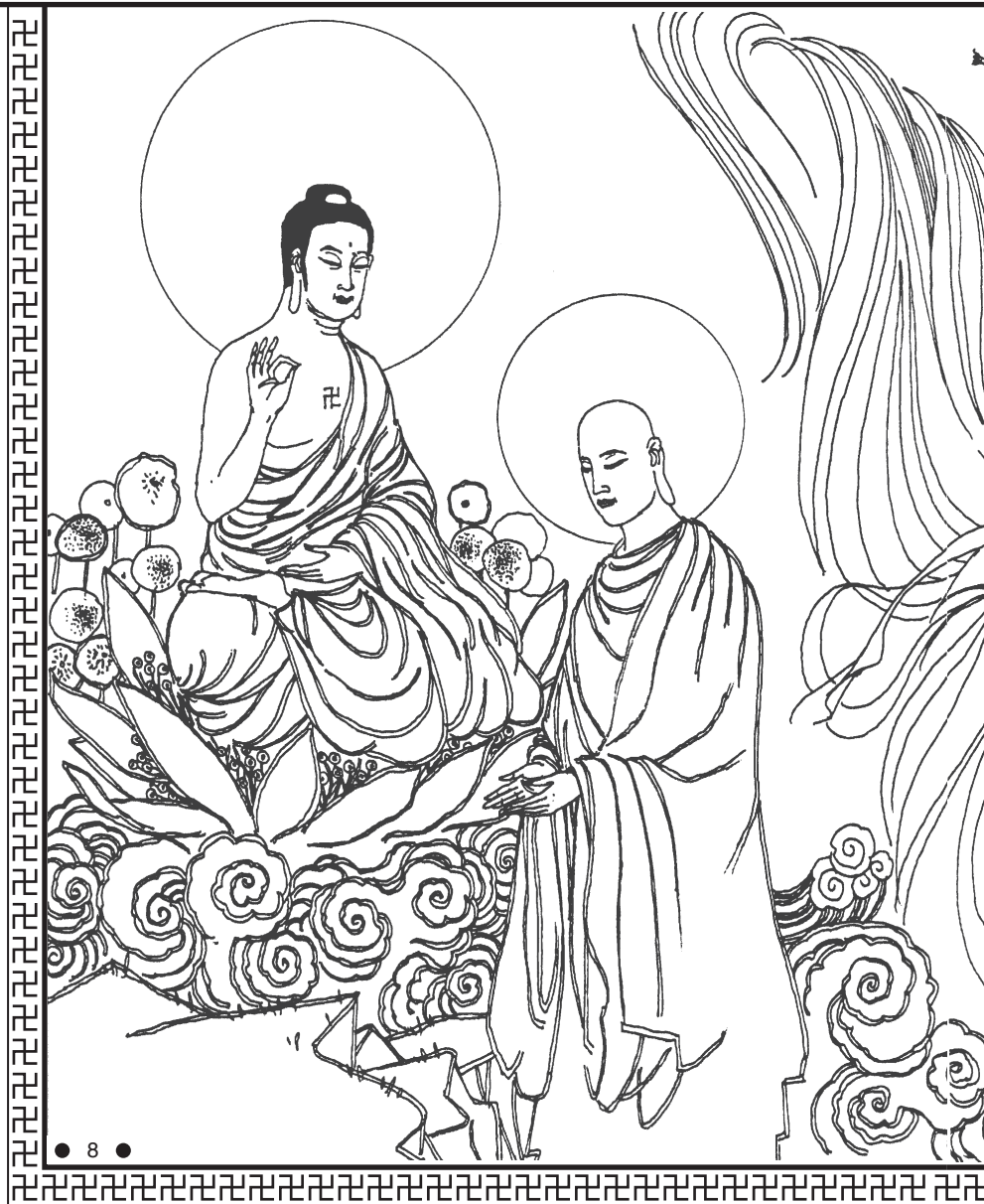
# 佛顶尊胜陀罗尼经

● 罽宾国①沙门佛陀波利奉 诏译 ●  
菩萨戒优婆塞②衡山圆香语译

这部经是我阿难③亲自听佛陀说的。

有一天，佛陀与他的长随弟子一千二百五十位大比丘④，一万二千位大菩萨僧⑤等，共同住在舍卫国⑥的祇树给孤独国⑦中；那时三十二天⑧的天子，也正在忉利天的善法堂中聚会，其中有位天子名善住，也与诸大天子共游于庭园楼阁之中，享受天上最胜的尊荣富贵，诸天女前后围

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in the garden and courtyard, enjoying the supremely wonderful bliss of heavenly life. Surrounded by *devīs*, they were extremely happy – singing, dancing and entertaining themselves.

Soon after nightfall, Devaputra Susthita suddenly heard a voice in space saying, “Devaputra Susthita, you have only seven days left to live. After death, you will be reborn in *Jambu-dvīpa* (Earth) as an animal for seven successive lives. Then you will fall into the hells to undergo more sufferings. Only after fulfilling your karmic retribution will you be reborn in the human realm, but to a humble and destitute family; while in the mother’s womb you will be without eyes and be born blind.”

On hearing this, Devaputra Susthita was so terrified that his hair stood on end. Tormented and distressed, he rushed over to the palace of *Lord Sakra*. Bursting into tears and not knowing what else to do, he prostrated himself at the feet of *Lord Sakra*, telling *Lord Sakra* of what had happened.

“As I was enjoying the frolic of dance and songs with the heavenly *devīs*, I suddenly heard a voice in space telling me that I had only seven days left, and that I would fall into *Jambu-dvīpa* after death, remaining there in the animal realm for seven successive lives. Following that, I would fall into the various hells to endure greater sufferings. Only after my karmic retribution had been fulfilled would I be reborn as a human, and even then I would be born without eyes in a poor and disreputable family. Lord of Heaven, how can I escape from such sufferings?”

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绕，歌舞作乐，欢喜嬉戏，相互娱悦，快乐无比。

不料乐极生悲，善住天子在入夜不久，忽然听到空中有声说：“善住天子从现在起，七天之后，有命即尽，死后当转生于娑婆世界⑨，并且连续七生，都是畜生身。七生之后，再堕入地狱⑩受苦，地狱报满，才能转生人道⑪，但是要生于贫贱的家中，在母胎中就没有双眼，出生就是瞎子。”

当时善住天子听了，非常恐惧，吓得浑身毫毛直竖，忧愁万分，于是立刻赶往帝释⑫天官，不禁悲伤痛哭，惊慌得不知如何是好，向帝释天主⑬顶礼后，老实对帝释说：“和诸天女共聚一堂，正在歌舞嬉戏，欢乐兴奋的时候，忽然听到空中有声说：“善住天子自现在起，七日之后，天命告终，命终之后，当即下生娑婆世界，连续七生都是畜生身。七生报尽，又要堕入各重地狱受更大苦，地狱报满，才能转生为人，但是仍要生在贫贱的家庭，而且生下来就双眼失明。”不知天帝⑭怎么使我逃过这些苦难？”

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## ● USNISA VIJAYA DHARANI SUTRA ●

On hearing Devaputra Susthita's tearful appeal, *Lord Sakra* was greatly astonished and thought to himself, "In what seven successive *evil paths* and forms will Devaputra Susthita undergo?"

*Lord Sakra* immediately calmed his mind to enter *Samadhi* and made careful observations. Instantly, he saw that Susthita would undergo seven successive *evil paths* in the forms of a pig, dog, jackal, monkey, python, crow and vulture, all feeding on filth and putrescence. Having seen the seven future rebirth forms of Devaputra Susthita, *Lord Sakra* was shattered and was filled with great sorrow, but could not think of any way to help Susthita. He felt that only the *Tathagata*, *Arhat*, *Samyak-sambuddha* could save Susthita from falling into the great sufferings of evil destinies.

Thus, soon after nightfall that very day, *Lord Sakra* prepared various types of flower wreaths, perfume and incense. Adorning himself with fine *deva* garments and bearing these offerings, *Lord Sakra* made his way to the garden of Anathapindada, abode of the *World Honoured One*. Upon arrival, *Lord Sakra* first prostrated himself at the Buddha's feet in reverence, then circumambulated the Buddha seven times closewise in worship, before laying out his great *pūja* (offerings). Kneeling in front of the Buddha, *Lord Sakra* described the future destiny of Devaputra Susthita who would soon fall into the *evil paths* with seven successive rebirths in the animal realm with details of his subsequent retribution.

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帝释听了善住天子的哭诉，当时也非常惊愕，心想这善住天子，在恶道中要经历七次生死，到底转生什么样的畜生身呢？为了明白善住天子转生的情形，于是立即安然入定，仔细观察，得知将陆续转生为猪、狗、野干<sup>⑮</sup>、猕猴、蟒蛇、乌鸦、鹭鸟等飞禽走兽，吃各种污秽的食物。帝释见到了善住天子将来在恶道中的七次生死身相，不禁心如刀割，极为难过。又感到无计可施，想来唯有释迦<sup>⑯</sup>如来，应正等觉<sup>⑰</sup>可以救他，能使他逃过堕落恶道的苦难。

那时帝释就在当天的初夜<sup>⑱</sup>时分，备办各种花鬘<sup>⑲</sup>、涂香<sup>⑳</sup>、末香<sup>㉑</sup>、以天妙衣庄严其身，奉持供品，专诚前往誓多林<sup>㉒</sup>，拜谒佛陀。到达佛陀座前，先五体投地行接足大礼<sup>㉓</sup>，随后右绕佛陀七匝，方广陈供养，胡跪佛前，陈述善住天子，将要堕落恶道，七次生死，都是畜生身的种种情形，乞求佛陀开示救苦脱难之道。

当日如来顶上，立即放射种种光芒，遍照十方一切世界，随后又返射回来，绕

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Instantly, the *usnisa* (crown of the head) of the *Tathagata* radiated multiple rays of light, illuminating the world in all ten directions – the light then returned, circling the Buddha three times before entering His mouth. Then the Buddha smiled and said to *Lord Sakra*, “Lord of Heaven, there is a Dharani known as the *Usnisa Vijaya Dharani*. It can purify all *evil paths*, completely eliminating all sufferings of birth and death. It can also liberate all miseries and sufferings of beings in the realms of hell, *King Yama* and animal, destroy all the hells, and transfer sentient beings onto the virtuous path.”

“Lord of Heaven, if one hears this *Usnisa Vijaya Dharani* once, all the bad *karma* incurred from his previous lives that should cause him to fall into hells will be destroyed altogether. He will instead acquire a fine and pure body. Wherever he is reborn, he will clearing remember the Dharani – from one *Buddhaland* to another, from one heavenly realm to another heavenly realm. Indeed, throughout the *Trayastrimsa Heavens*, wherever he is reborn, he will not forget.”

“Lord of Heaven, if someone at death’s door recalls this divine Dharani, even for just a moment, his lifespan will be extended and he will acquire purification of body, speech and mind. Without suffering any physical pain and in accordance with his meritorious deeds, he will enjoy tranquility everywhere. Receiving blessings from all the *Tathagatas*, and constantly guarded by *devas* and protected by *Bodhisattvas*, he will be honoured and respected by people, and all his evil hindrances will be eradicated.”

## ●佛顶尊胜陀罗尼经●

佛陀三匝，方进入佛口而消失。这时佛陀才微笑的告诉帝释说：“天帝！有陀罗尼名叫〈如来佛顶尊胜〉，能使一切恶道化为清净，能完全灭除一切生死苦恼，也能完全解除各种地狱、阎罗王<sup>②④</sup>界、畜生的苦难，又能破一切地狱，使受罪苦的众生，皆改过自新，转向善道<sup>②⑤</sup>。

天帝！这〈佛顶尊胜陀罗尼〉，若是有人听到，一经耳闻，他先世所造一切该堕地狱的恶业，都会一齐消灭，并获得清净的身相，而且不论转生到何处，都能清楚的记忆而不会遗忘。从一佛土至另一佛土<sup>②⑥</sup>，从一天界<sup>②⑦</sup>至他天界，就是遍历三十三天，所生之处，仍不会忘记。

天帝！若有人寿命行将临终的时候，只要有须臾的时间，能忆念这陀罗尼神咒，也能延年益寿，并得身口意清净，身无苦痛，随着他的福业，到处皆得安稳快乐，受一切如来所照顾，一切天神，也时常侍从卫护，并受他人尊敬，恶障<sup>②⑧</sup>消灭，一切菩萨也都会同心庇护他。

天帝！若是有人，能在极为短暂时间

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“Lord of Heaven, if someone can sincerely read or recite this Dharani even for a short period of time, all his karmic retribution which would lead him to suffer in the hells, the animal realm, the realm of *King Yama* and the hungry ghost realm, will be completely destroyed and eradicated without leaving any trace. He will be free to go to any of the Buddhas’ *Pure Lands* and heavenly palaces; all gateways leading to the *Bodhisattvas*’ abode are open to him unobstructed.”

After hearing the above discourse, *Lord Sakra* immediately appealed to the Buddha, “For the sake of all sentient beings, may the *World Honoured One* kindly give a discourse on how one’s lifespan can be lengthened.”

The Buddha was aware of *Lord Sakra*’s intention and his eagerness to hear His discourse on this Dharani and so immediately proclaimed the Mantra thus:

Namo Bhagavate Trailokya Prativīṣiṣṭāya Buddhāya Bhagavate. Tadyathā, Om, Viśuddhaya Viśuddhaya, Asama-sama Samantāvabhāsa-spharaṇa Gati Gahana Svabhāva Viśuddhe, Abhiṣiṅcatu Mām. Sugata Vara Vacana Amṛta Abhiṣekai Mahā Mantra-padai. Āhara Āhara Āyuh Saṃ-dhāraṇi. Śodhaya Śodhaya Gagana Viśuddhe. Uṣṇīṣa Vijaya Viśuddhe Sahasra-raśmi Saṃ-codite. Sarva Tathāgata Avalokani Ṣaṭ-pāramitā-paripūraṇi. Sarva Tathāgata Mati Daśa-bhūmi Prati-ṣṭhite. Sarva Tathāgata Hṛdaya Adhiṣṭhānādhiṣṭhita Mahā-mudre. Vajra Kāya Saṃ-hatana Viśuddhe. Sarvāvaraṇa Apāya-durgati Pari Viśuddhe, Prati-nivartaya Āyuh Śuddhe. Samaya Adhiṣṭhite. Maṇi Maṇi Mahā Maṇi. Tathatā Bhūta-koṭi Pariśuddhe. Viśphuṭa Buddhi Śuddhe. Jaya Jaya, Vijaya Vijaya. Smara Smara, Sarva Buddha Adhiṣṭhita Śuddhe, Vajri Vajragarbhe

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内，虔诚读诵这陀罗记，这个人所有一切地狱、畜生、阎罗王界以及饿鬼<sup>②⑨</sup>等苦厄，都会完全破除，消灭殆尽，不会残留一丝罪报<sup>③⑩</sup>。诸佛的清静国土，及诸天宫，一切菩萨所安住的门径，都可以随意趣入，不会有任何的障碍。”

当时帝释听了以上的开示，立即向佛陀祈请说：“世尊<sup>③①</sup>！唯愿大慈，为众生演说延年益寿之道。”

佛陀知道帝释的意思。心中想的是乐闻佛陀说这个陀罗尼法，于是当即为说神咒如次：

曩谟<sup>引</sup> 娑<sup>去引</sup> 诃<sup>嚩帝引</sup> 怛<sup>嚩二合引</sup> 路<sup>枳也二合</sup> 钵<sup>啰二合</sup> 底  
尾始瑟吒<sup>二合野</sup> 没<sup>驮引野</sup> 娑<sup>去</sup> 诃<sup>嚩帝引</sup> 怛<sup>嚩也二合他引</sup> 唵  
尾<sup>戌引</sup> 驮<sup>野</sup> 尾<sup>戌引</sup> 驮<sup>野</sup> 娑<sup>上么鼻</sup> 娑<sup>么</sup> 三<sup>去</sup> 满<sup>路去引</sup> 嚩<sup>婆去</sup>  
引<sup>娑</sup> 娑<sup>颇二合</sup> 啰<sup>拏鼻</sup> 诃<sup>底</sup> 诃<sup>贺曩</sup> 娑<sup>嚩二合</sup> 娑<sup>去引</sup> 嚩<sup>尾</sup> 尾<sup>林</sup>  
第<sup>阿上鼻</sup> 洗<sup>左都</sup> 舍<sup>素</sup> 诃<sup>路</sup> 嚩<sup>嚩</sup> 嚩<sup>左曩引</sup> 阿<sup>蜜</sup> 嚩<sup>二合</sup>  
哆<sup>鼻</sup> 晒<sup>引</sup> 闍<sup>引</sup> 摩<sup>贺引</sup> 曼<sup>怛</sup> 嚩<sup>二合</sup> 跛<sup>乃引</sup> 阿<sup>去引</sup> 贺<sup>嚩</sup> 阿<sup>去引</sup>  
贺<sup>嚩</sup> 阿<sup>去引</sup> 庚<sup>散</sup> 驮<sup>引</sup> 嚩<sup>拏</sup> 戌<sup>引</sup> 驮<sup>野</sup> 戌<sup>引</sup> 驮<sup>野</sup> 诃<sup>诃曩</sup>  
尾<sup>林</sup> 第<sup>鸟瑟拏二合</sup> 洒<sup>尾惹野</sup> 尾<sup>林</sup> 第<sup>娑</sup> 贺<sup>娑</sup> 嚩<sup>二合</sup> 嚩<sup>湿若二合</sup>  
散<sup>祖</sup> 嚩<sup>帝</sup> 萨<sup>嚩</sup> 嚩<sup>二合</sup> 怛<sup>他去引</sup> 诃<sup>路</sup> 嚩<sup>路引</sup> 迦<sup>预</sup>  
沙<sup>上</sup> 吒<sup>播二合引</sup> 嚩<sup>弭</sup> 哆<sup>去引</sup> 跛<sup>哩布引</sup> 嚩<sup>拏</sup> 萨<sup>嚩</sup> 嚩<sup>二合</sup> 怛<sup>他去引</sup>

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## ● USNISA VIJAYA DHARANI SUTRA ●

Vajram Bhavatu Mama Śarīraṃ. Sarva Sattvānām Ca Kāya Pari Viśuddhe. Sarva Gati Pariśuddhe. Sarva Tathāgata Siñca Me Samāśvāsayantu. Sarva Tathāgata Samāśvāsa Adhiṣṭhite. Buddhya Buddhya, Vibuddhya Vibuddhya. Bodhaya Bodhaya, Vibodhaya Vibodhaya Samanta Pariśuddhe. Sarva Tathāgata Hṛdaya Adhiṣṭhānādhiṣṭhita Mahā-mudre Svāhā.

(This Usnisa Vijaya Dharani is the improved version with some additions to the original Sanskrit transliteration.)

Then the Buddha told *Lord Sakra*, "The above Mantra is known as the '**Purifying All Evil Paths**' **Usnisa Vijaya Dharani**'. It can eliminate all evil karmic hindrances and eradicate the suffering of all evil paths."

"Lord of Heaven, this great Dharani is proclaimed together by Buddhas as numerous as eighty-eight *kotis* (hundred million) of the grains of sand of the Ganges River. All Buddhas rejoice and uphold this Dharani that is verified by the wisdom seal of the *Maha Vairocana Tathagata*. This is because the Dharani is proclaimed to remove all sufferings borne by beings in the *evil paths*, to liberate them from painful retribution in hell, animal and *king Yama's* realms; to deliver beings facing immediate danger of falling into the sea of birth and death (*samsara*); to assist helpless beings with short lifespans and poor fortune and to deliver beings who like to commit all kinds of evil deeds. Moreover, because of Its dwelling and being upheld in the *Jambu-dvīpa* world, the power manifested by this Dharani would cause all beings in hells and other evil realms; those with poor fortune and revolving in the

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诃哆 纒哩<sub>二合</sub>娜野<sub>引</sub> 地瑟姹<sub>二合</sub>囊<sub>引</sub>地瑟耻<sub>二合</sub>多 摩贺<sub>引</sub>母  
 捺哩<sub>二合</sub>引 嚩日啰<sub>二合</sub> 迦<sub>引</sub>野 僧贺<sub>多</sub>上囊 尾林弟 萨啰嚩  
<sub>二合</sub>引嚩啰拏<sub>鼻引</sub> 播野讷<sub>二合</sub>底 跛哩 尾林弟 钵啰<sub>二合</sub>底去<sub>引</sub>  
 预祿啰路<sub>二合</sub>野 阿欲 林第 三去么野<sub>引</sub> 地瑟耻<sub>二合</sub>帝 么  
 拏 么拏 摩贺 么拏 怛闍哆<sub>去引</sub> 部多句<sub>引</sub>致 跛哩林弟  
 尾娑普<sub>二合</sub>吒 没地 林弟 惹野 惹野 尾惹野 尾惹  
 野 娑么<sub>二合</sub>啰 娑么<sub>二合</sub>去<sub>引</sub> 萨啰嚩<sub>二合</sub> 没驮<sub>引</sub> 地瑟耻<sub>二合</sub>  
 多 林弟 嚩日哩<sub>二合</sub>引 嚩日啰<sub>二合</sub>引<sub>二合</sub>底 嚩日唵<sub>二合</sub>引 娑去  
<sub>引</sub>嚩睹 么么<sub>称名</sub> 设哩唵 萨啰嚩<sub>二合</sub> 萨怛嚩<sub>二合</sub>引<sub>二合</sub>难<sub>上引</sub> 左  
 迦<sub>引</sub>野 跛哩 尾林第 萨啰嚩<sub>二合</sub> 诃底 跛哩林弟 萨啰  
 嚩<sub>二合</sub> 怛他<sub>二合</sub>底<sub>去引</sub> 室者<sub>二合</sub>铭 三去么<sub>引</sub>湿嚩<sub>二合</sub>引<sub>二合</sub>娑琰睹  
 萨啰嚩<sub>二合</sub> 怛他<sub>去引</sub>底<sub>去引</sub> 三去么<sub>鼻引</sub>湿嚩<sub>二合</sub>娑去<sub>引</sub> 地瑟耻<sub>二合</sub>  
 帝 没地野<sub>二合</sub> 没地野<sub>二合</sub> 尾没地野<sub>二合</sub> 尾没地野<sub>二合</sub> 冒  
 驰野 冒驮野 尾冒驮野 尾冒驮野 三去满路 跛哩林弟  
 萨啰嚩<sub>二合</sub> 怛他<sub>去引</sub>底<sub>去引</sub> 纒哩<sub>二合</sub>娜野<sub>引</sub> 地瑟姹<sub>二合</sub>囊<sub>引</sub>地  
 瑟耻<sub>二合</sub>多 摩贺<sub>引</sub>母捺哩<sub>二合</sub> 娑嚩<sub>二合</sub>贺

(此〈佛顶尊胜陀罗尼〉系采用「加字具足本」与原译咒文稍有增补)

佛陀告诉帝释说：“上说神咒，名〈净  
 除一切恶道佛顶尊胜陀罗尼〉，能灭除一切  
 罪障<sup>③②</sup>业障<sup>③③</sup>，能破一切污秽恶道的苦难。

天帝！这大陀罗尼神咒，是八十八俱  
 胝<sup>③④</sup>恒河沙数的无量诸佛共同宣说，并随

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## ● USNISA VIJAYA DHARANI SUTRA ●

cycles of birth and death; those not believing in the existence of good and evil deeds and are deviated from the proper path, to attain deliverance."

Again Buddha reminded *Lord Sakra*, "I now entrust this divine Dharani to you. You should in turn transmit it to Devaputra Susthita. In addition, you yourself should receive and uphold it, recite, contemplate and treasure it, memorise and revere it. This Dharani *Mudra* should be widely proclaimed to all beings in the *Jambu-dvipa* world. I also entrust this to you, for the benefit of all heavenly beings, that this Dharani *Mudra* should be proclaimed. Lord of Heaven, you should diligently uphold and protect it, never letting it to be forgotten or lost."

"Lord of Heaven, if someone hears this Dharani even for just a moment, he will not undergo karmic retribution from the evil *karma* and severe hindrances accumulated from thousands of *Kalpas* ago, that would otherwise cause him to revolve in the cycles of birth and death – in all kinds of life forms in the *evil paths* – hell, hungry ghost, animal, realm of *King Yama*, *Asuras*, *Yaksa*, *Raksasa*, ghosts and spirits, *Putana*, *Kataputana*, *Apasmara*, mosquitoes, gnats, tortoises, dogs, pythons, birds, ferocious animals, crawling creatures and even ants and other life forms. Owing to the merits accrued from hearing for a moment this Dharani, once this very life is over, he will be reborn in the *Buddhalands*, together with all the Buddhas and *Ekajati-pratibaddha Bodhisattvas*, or in a distinguished *Brahmin* or *Ksatriya* family, or in some other wealthy and reputable family. Lord of Heaven, this man can be reborn in one of the above-mentioned prosperous and reputable families simply because he has heard this Dharani, and hence be reborn in a pure place."

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喜受持，为大日如来<sup>③⑤</sup>智印所印证。因为这神咒能破除一切众生三恶道<sup>③⑥</sup>的痛苦。能使一切地狱、畜生、阎罗王界的罪苦众生，获得解脱。就是面临苦难，立即要堕入生死海中的众生，也能得解脱。可使短命福薄，没有人救助众生，以及乐于造各种恶业的众生，皆得到很大的法益。又因为这神咒于这娑婆世界住持力的缘故，能令地狱等恶道众生，种种生死流转，福薄众生，不相信有善恶业，以及偏离正道的众生，皆能了知解脱的意义。”

佛又叮咛天帝说：“我所说的这神咒，现在付嘱于你，你当转授与善住天子，自己也当受持、读诵、思惟、爱乐、忆念、供养，对娑婆世界的众生，广为宣说这陀罗尼印<sup>③⑦</sup>。也是为了一切诸天子的缘故，说这陀罗尼印，今亦付嘱于你。天帝！你当好好的受持，殷勤守护，不可忘失。

天帝！若有人听闻这种咒，甚至只是一会儿的时间，这人千劫以来，累积所造的恶业重障<sup>③⑧</sup>，本应轮转各生死恶道、或地狱、饿鬼、畜生、阎罗王界、阿修罗<sup>③⑨</sup>

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“Lord of Heaven, even acquiring the most victorious *Bodhimanda* is a result of praising the meritorious virtues of this Dharani. Hence, this Dharani is also known as the **Auspicious Dharani**, which can purify all *evil paths*. This *Usnisa Vijaya Dharani* is like a Treasury of Sun *Mani Pearl* – pure and flawless, clear as space, its brilliance illuminating and all-pervading. If any beings uphold this Dharani, likewise will they be bright and pure. This Dharani is similar to the *Jambunada* gold – bright, pure and soft, can not be tainted by filth and well-liked by all who see it. Lord of Heaven, beings who uphold this Dharani are just as pure. By virtue of this pure practice, they will be reborn in the good paths.”

“Lord of Heaven, where this Dharani dwells, if it is written for distribution, propagated, received and upheld, read and recited, heard and revered, this will cause all *evil paths* to be purified; miseries and sufferings in all hells will be completely eradicated.”

Buddha again told *Lord Sakra* cautiously, “If someone could write this Dharani and place It on the top of tall banner, high mountain or in a tall building or even keep It in a *stupa*; Lord of Heaven! If there are *bhiksus* or *bhiksunis*, *upasakas* or *upasikas*, laymen or laywomen who have seen this Dharani atop the above structures; or if the shadows of these structures should fall on beings who come near to the structures, or particles of dust from the written Dharani are blown onto their bodies; Lord of Heaven! Should the accumulated evil *karma* of these beings cause them to fall into the *evil paths* such as

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身、或夜冬罗利④①、鬼神④①、布单那④②、羯吒布单那④③、阿波娑摩罗④④、蚊、虻、龟、狗、蟒蛇、各种飞禽、及诸毒蛇猛兽之类，以至蠢动含灵、蚊子等身，因须臾听受神咒的能力，舍报之后，当不再受恶道身，即得转生诸佛国土，与如来及一生补处④⑤菩萨同生。或托生于大姓婆罗门，或生于王族家，或生于其他最豪贵的家中。天帝！这人能够转生如上所说的尊贵处，都是由于有幸听闻这神咒的因缘，才能获得转生清净之处。

天帝！乃至得到菩提道场④⑥最尊胜的处所，也皆是由于赞美这神咒的功德所致。因此；天帝！这神咒名为吉祥，能使一切恶道清净。这〈佛顶尊胜陀罗尼〉，就如同日藏摩尼④⑦宝珠，莹净而没有任何瑕疵，明亮犹如晴空，光焰显耀，没有照不到的地方；若有众生受持这陀罗尼神咒，也是如此。这陀罗尼，也像阎浮檀金④⑧一样，明净柔软，见到的都很欢喜，一切秽恶之物都不能污染它。天帝！若有众生，能受持这陀罗尼的，也是如此，乘这持咒的善净功德，将得生于善道。

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realms of hell, animal, *King Yama*, hungry ghost, *Asura* and others, they will all be spared from the *evil paths*, and they will not be tainted with filth and defilement. Lord of Heaven! Instead, all Buddhas will bestow predictions (*Vyakarana*) onto these beings who will never regress from the path to *Anuttara-samyak-sambodhi* (complete enlightenment.)”

“Lord of Heaven, let alone if one makes various offerings of flower wreaths, perfumes, incense, banners and flags, canopies decorated with gems, clothing, necklaces of precious stones, etc., to adorn and honour this Dharani; and at major routes, if one builds special *stupas* to house this Dharani, then most respectfully with palms together circumambulates the pagoda, bowing and taking refuge, Lord of Heaven, those who make such offerings are called the great *Mahasattvas*, Buddha’s true disciples, and the pillars of Dharma. Such *stupas* will be regarded as the *Tathagata*’s complete body *sharirastupa*.”

At that time, in the early part of the night, the ruler of the Hell Realm – *King Yama*, came to the abode of the Buddha. First, using various *deva* garments, beautiful flowers, perfumes and other adornments, he made offerings to the Buddha, then circumambulated the Buddha seven times before prostrating himself at the feet of the Buddha in reverence, saying, “I heard that the *Tathagata* was giving a discourse in praise of upholding the powerful Dharani; I have come with the intention to learn and cultivate it. I shall constantly guard and protect those who uphold, read and recite this powerful Dharani, not allowing them to fall into hell because they have followed the teachings of the *Tathagata*.”

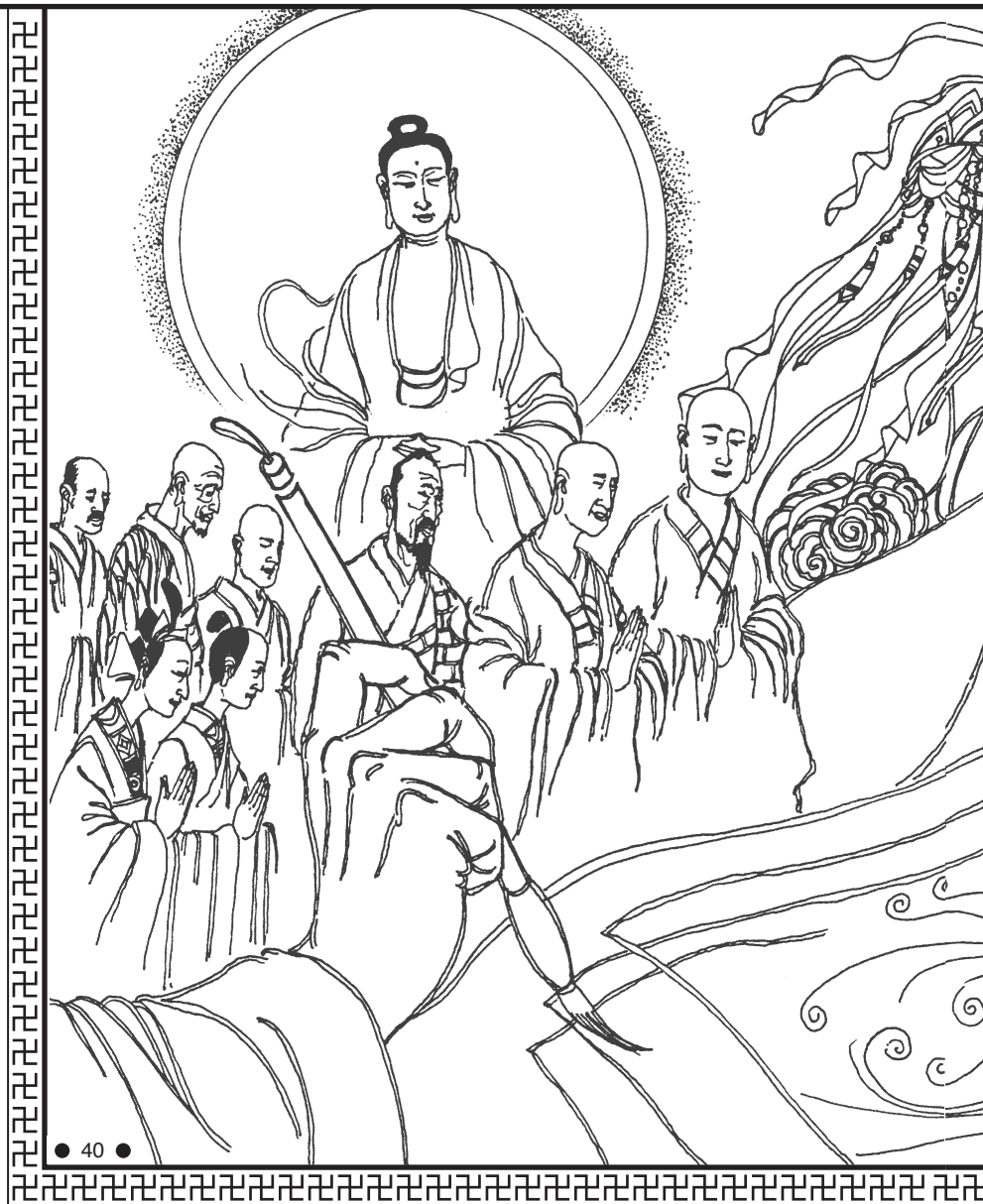
## ●佛顶尊胜陀罗尼经●

天帝！这陀罗尼所在之处，若能书写、流通、受持、读诵、听闻、供养、将使一切恶道，皆得清净，一切地狱的悲惨痛苦、烦恼，都会完全消灭。”

佛陀又慎重的告诉天帝说：“若是有人能书写这陀罗尼神咒，安置于高幢<sup>④⑨</sup>之土，或是安置在高山，或高楼上，乃至安置于塔内。天帝！如果有比丘、比丘尼<sup>⑤⑩</sup>、优婆塞、优婆夷<sup>⑤⑪</sup>、族姓男女<sup>⑤⑫</sup>等，遥见幢上及高山上神咒，或幢影等藏身，或因风吹幢上等尘埃落在身上；天帝！这些众生，所有罪业，如本应堕入地狱、畜生、阎罗王界、饿鬼界、阿修罗等恶道中受各种痛苦，因有前说的因缘，都不会依业受报，也不会受罪垢的污染。天帝！一切诸佛，会为这些众生授记<sup>⑤⑬</sup>，于阿耨多罗三藐三菩提<sup>⑤⑭</sup>道上，永不再退转。

天帝！只是遥见这陀罗尼，甚至仅幢影蔽身，幢尘着体，就有这样的功德威力；何况是以诸多供养、华鬘、涂香、末香、幢幡<sup>⑤⑮</sup>、宝盖<sup>⑤⑯</sup>、衣服、璎珞<sup>⑤⑰</sup>等，作种种供养庄严，以及于交通要道，建造宝塔，安奉陀罗尼，合掌恭敬，绕塔行道，归依礼

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At this time, the four Guardians of the World – the *Caturmaharajas* (Four Heavenly Kings) circumambulated the Buddha three times, and most respectfully said, “*World Honoured One*, may the *Tathagata* kindly explain in detail the way to uphold this Dharani.”

The Buddha then told the Four Heavenly Kings, “Please listen attentively, for your benefit as well as for the benefit of all beings with short lifespans, I will now explain the method to uphold this Dharani. On a full-moon day – the 15th day of the lunar month, one should first bathe oneself and put on new clean clothes, uphold the profound *precepts* and recite this Dharani a 1000 times. This will cause one to lengthen one’s lifespan, and be permanently free from the sufferings of illness; all one’s karmic hindrances will be completely eradicated. One will also be liberated from suffering in hell. If birds, animals and other sentient beings hear this Dharani once, they will never again be reborn in these impure and gross body forms once their lives have ended.”

The Buddha continued, “If someone suffering from a serious disease hears this Dharani, he will be free of the disease. All other illnesses will also be eradicated, so too will the evil *karma* that will cause him to fall into the *evil paths*. He will be reborn in the *Land of Ultimate Bliss* after the end of his life. From then onwards he will no longer be born from the womb. Instead, wherever he is reborn, he will be born transformed from the lotus flower and would always remember and uphold this Dharani and gain knowledge of his past lives.”

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拜。天帝！这等人能如是供养，名为大菩萨，真是佛子<sup>⑤⑧</sup>，为法门栋梁，也是如来的全身舍利<sup>⑤⑨</sup>塔。”

那时候阎罗法王<sup>⑥⑩</sup>，在入夜之时，来到佛陀的住所，先以种种天衣、妙花及涂香等庄严供养，接藉绕佛七匝，再五体投地，行接足大礼，然后合掌说：“我听说如来演说赞叹，奉持大力陀罗尼，所以专诚前来修学。若有受持读诵这大力陀罗尼的众生，我会常随守护，不使他们堕入地狱，以他们能遵循如来的言教，因而护念之。”

这时护世的四大天王<sup>⑥⑪</sup>，也起而绕佛三匝，然后恭敬祈请说：“唯愿如来为我详说持诵这陀罗尼的方法。”

佛当即开示四天王说：“你现在仔细的听着，我当为你宣说受持这陀罗尼的方法，也是为短寿的众生说。在持诵这陀罗尼以前，应当先斋戒<sup>⑥⑫</sup>沐浴，穿着新的洁净衣服，然后在月中的月圆之夜，持诵这陀罗尼一千遍，这样会使短命的众生，增长寿命，永无病苦，一切业障，都会消灭，一切地狱的各种痛苦，也可获得解脱。一

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The Buddha added, "If someone has committed all the severe evil deeds before his death, according to his sinful deeds, he ought to fall into one of these realms of hell, animals, *King Yama* or hungry ghosts, or even into the big *Avici Hells*, or be reborn as an aquatic creature, or in one of the many forms of birds and animals. If someone could obtain part of the skeleton of the deceased and holding a fistful of soil, chant this Dharani 21 times before scattering the soil over the bones, then the deceased will be reborn in heaven."

The Buddha further added, "If one can chant this Dharani 21 times daily, one is worthy of accepting all the immense worldly offerings and will be reborn in the *Land of Ultimate Bliss* after one's death. If one chants this Dharani constantly, one will attain *Maha Parinirvana* and be able to lengthen one's lifespan besides enjoying the most extraordinary bliss. After one's life is over, one will be reborn in any of the wonderful *Buddhalands*, in constant company of the Buddhas. All *Tathagatas* will always give discourses on the profound and wonderful truth of Dharma and all *World Honoured Ones* will bestow predictions of enlightenment upon one. The light illuminating from one's body will pervade all *Buddhalands*."

The Buddha further explained, "To recite this Dharani, one should first, in front of the Buddha's image, use some clean soil to construct a square *mandala*, the size according to one's wish. On top of the *mandala* one should spread different kinds of grass, flowers and burn different kinds of quality incense. Then kneeling down

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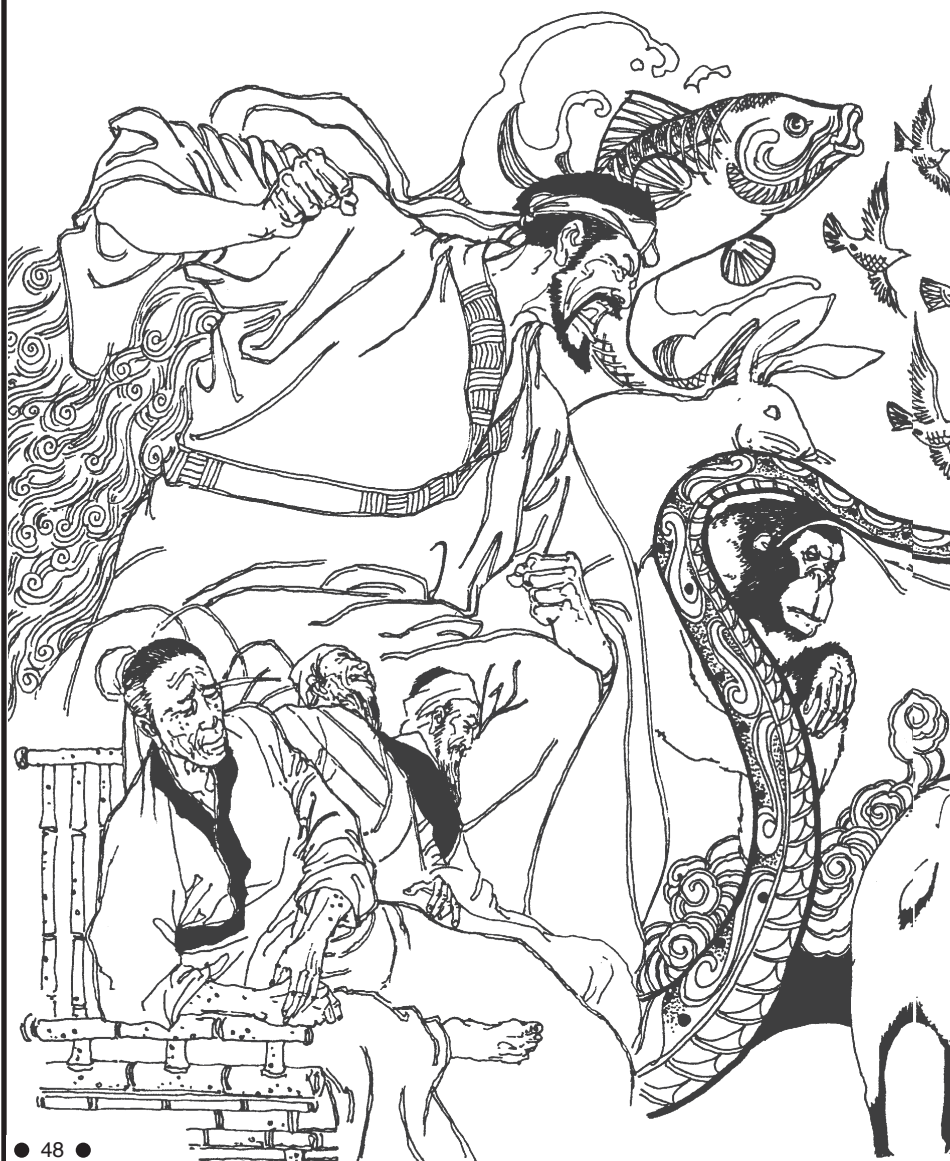
切飞禽走兽及含灵之类，得闻这陀罗尼，一入于耳，当尽此生，尔后当不会再受这些秽的身相。

佛陀又说：“若人患有严重的恶病，如能听到这陀罗尼神咒，就得永离，一切病痛，并能消灭，应堕恶道的罪业也能断除。命终之后，即得转生寂静<sup>⑥③</sup>世界，从当生以后，不再受胎生<sup>⑥④</sup>；所生之处，都是由莲花中化生<sup>⑥⑤</sup>。不论转生何处，皆能记忆并受持这陀罗尼，且常知宿命<sup>⑥⑥</sup>。

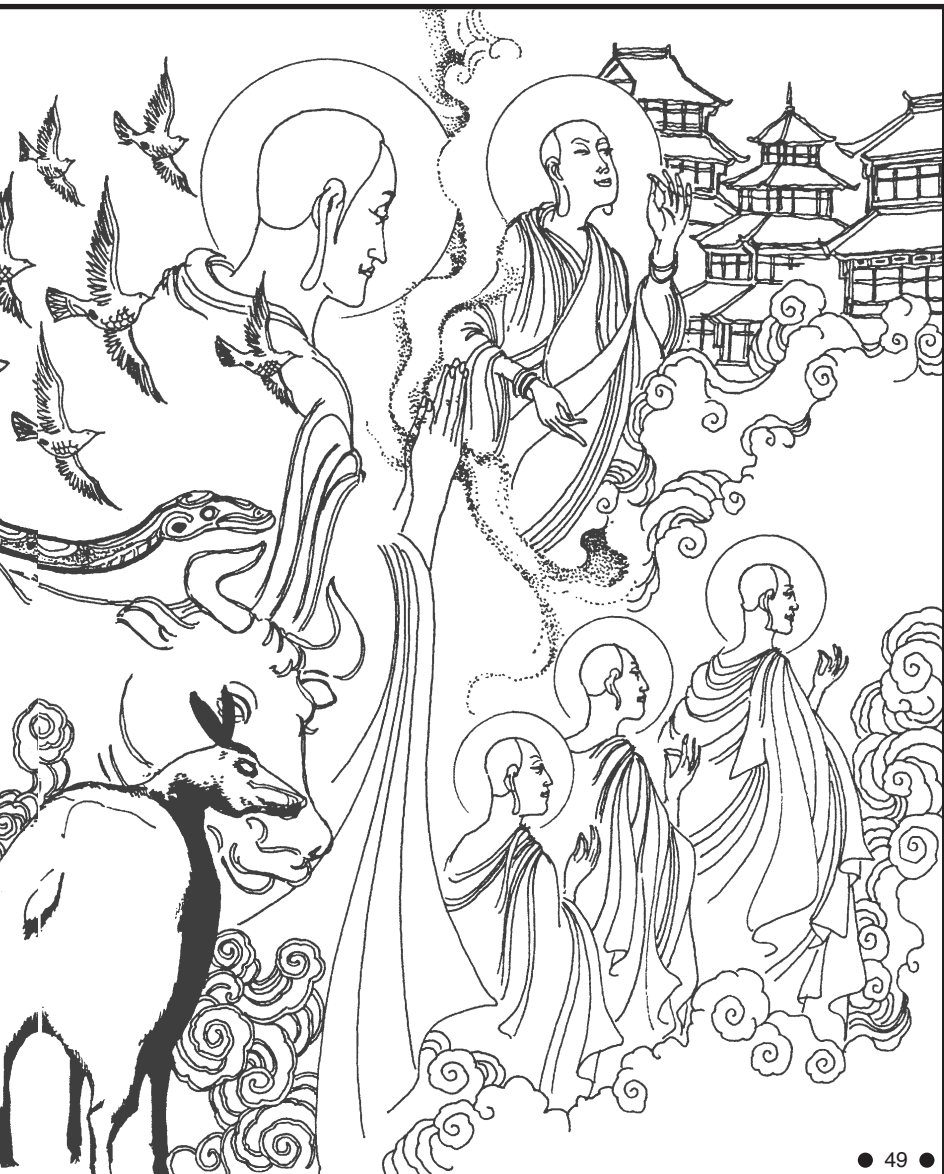
若是有人已造种种极重的恶业，命终之后，随他的罪业，本应堕入地狱，或堕入畜生道中，或堕阎罗王界，或堕饿鬼，乃至堕入无间地狱<sup>⑥⑦</sup>，长劫受苦。或生于水族，或沦为禽兽异类之身，如有人取亡者部分身骨，用泥土一把，诵这陀罗尼二十一遍。然后将土撒在亡者骨上，亡者因神咒加被之力，立刻就得生天。”

佛陀又说：“若是有人，能日诵这陀罗尼二十一遍，就能消受一切世间的广大供养，舍报之后，并得往生极乐世界<sup>⑥⑧</sup>。若常诵念，可得大涅槃<sup>⑥⑨</sup>，还能延年益寿，享受最为殊胜的快乐。舍弃当生报身<sup>⑦⑦</sup>之后，

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with the right knee on the floor, mindfully reciting the Buddha's name and with the hands in the *Mudrani symbol*, (i.e. each hand bending the forefinger and pressing it down with the thumb and placing both palms together before the chest) in reverence, one should recite this Dharani 108 times. The showers of flowers would rain down from the clouds and would thus be universally made as offerings to Buddhas as numerous as the grains of sand of eighty-eight million Ganges Rivers. These Buddhas will simultaneously praise, "Excellent! Rare indeed! A Buddha's true disciple!" One will instantly attain Unobstructed Wisdom Samadhi and the Great Bodhi Mind Adorned Samadhi. Thus is the way to uphold this Dharani."

The Buddha again exhorted *Lord Sakra*, saying, "Lord of Heaven, the *Tathagata* uses this *expedient means* to deliver beings who would otherwise have fallen into hells; to purify all *evil paths* and to lengthen the lifespans of those who uphold this Dharani. Lord of Heaven, please go back and transmit this Dharani to Devaputra Susthita. After seven days, come to see me with Devaputra Susthita."

Thus, at the abode of the *World Honoured One*, the Lord of Heaven respectfully received this Dharani practice and returned to his heavenly palace to convey it to Devaputra Susthita.

Having received this Dharani, Devaputra Susthita kept it to the practice as instructed for six days and six nights, after which all his wishes were completely fulfilled. The *karma* which should have led him to suffer in all the

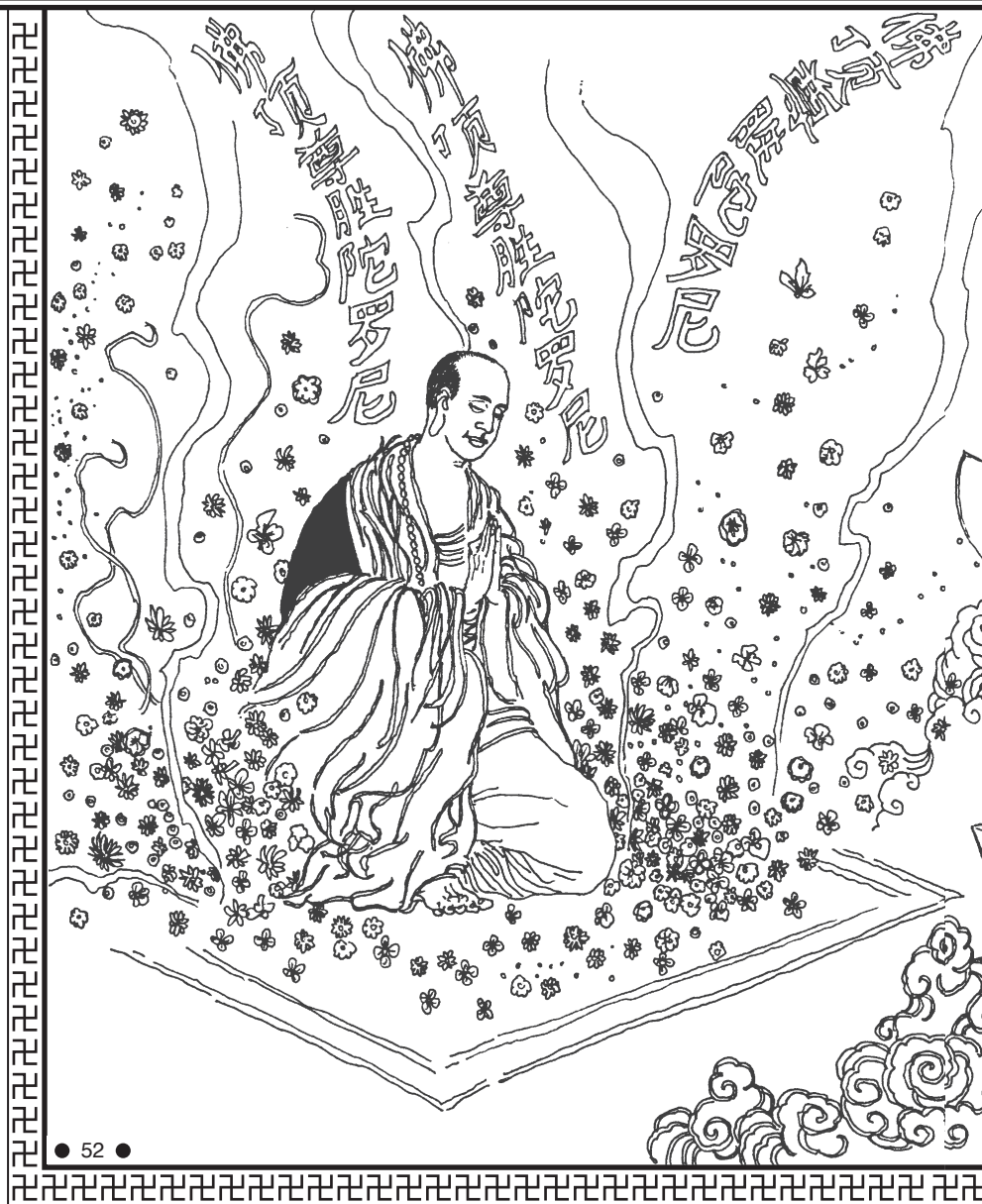
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即得往生各种微妙的诸佛国土，常得亲近诸佛，一切如来，常为他们演说微妙法义，一切世尊会为他们授记，身光能照耀一切国土。”

若欲持诵这陀罗尼，当先于佛前，先取净洁的泥土，依泥土的大小，作一四方形坛场<sup>⑦①</sup>，以各种草花，散于坛上，烧各种名香，右膝着地胡跪，心常念佛，手结慕陀罗尼印<sup>⑦②</sup>；即屈其头指，以大姆指押藉，合掌置于胸口前，口诵这陀罗尼一百零八遍后，于其坛中如云王雨花，这样能普遍供养八十八俱胝恒河沙那庾多<sup>⑦③</sup>百千诸佛，这些佛陀会同声称赞说：“善哉希有！真是佛子。”同时即得证无障碍智三昧<sup>⑦④</sup>，大菩提心庄严三昧，持诵这陀罗尼神咒的方法，就是这样的。”

佛又嘱咐天帝说：“我这方便道，能令一切应堕地狱的众生获得解脱。将令一切恶道转为清净，也能令持诵的众生延年益寿。天帝！你将我这陀罗尼带回去，教授善住天子，如法持诵，满七日之后，你与善住天子一同来见我。”

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*evil paths* were all eradicated. He would remain on the *Bodhi Path* and increase his lifespan for an immeasurable period of time. Thus, he was extremely delighted, exclaiming aloud in praise, "Extraordinary *Tathagata*! What a rare and wonderful Dharma! Its efficacy explicitly verified! Rare indeed! Truly I have thus obtained deliverance!"

When the seven days were over, *Lord Sakra* brought Devaputra Susthita, together with other heavenly beings, respectfully bearing excellent and wonderful adornment of flower-wreaths, perfumes, incense, jewelled banners, canopies decorated with gemstones, *deva* garments and garlands of precious stones, approached Buddha's abode and presented their grand offerings. Using heavenly garments and various garlands of precious stones to make offerings to the *World Honoured One*, they then respectfully circumambulated the Buddha a hundred thousand times, paid homage to the Buddha, then happily took their seats and listened to the Buddha preach the Dharma.

The *World Honoured One* then extended his golden arm and touched the crown of Devaputra Susthita, to whom He not only preached the Dharma but bestowed a prediction of Devaputra Susthita's attainment to *Bodhi*. Finally, the Buddha said, "This Sutra shall be known as the '*Purifying All Evil Paths*' *Usnisa Vijaya Dharani*'. You should diligently uphold it."

On hearing this Dharma, the entire assembly was extremely happy. They faithfully accepted and respectfully practised it.

## ●佛顶尊胜陀罗尼经●

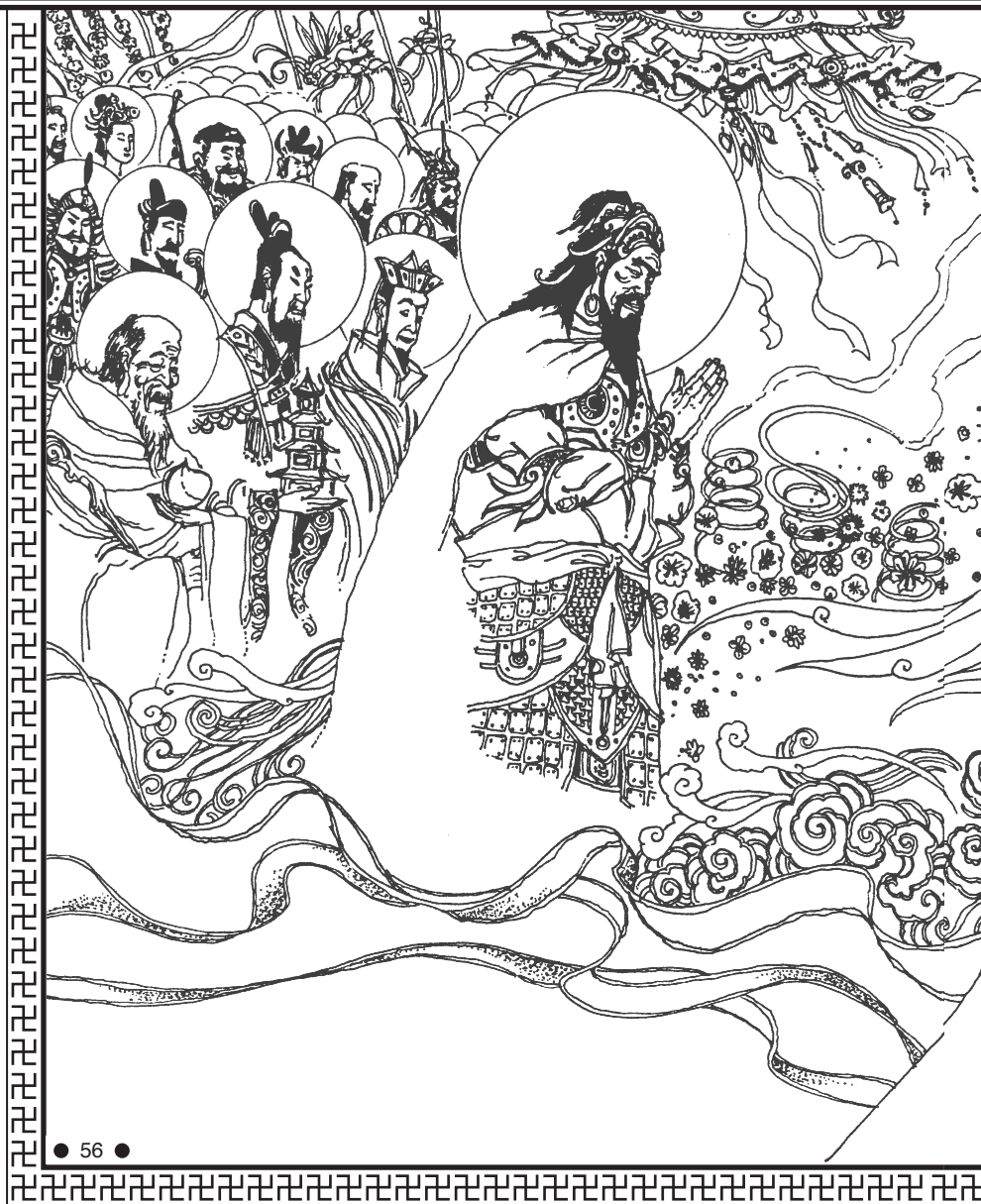
当时天帝于世尊前，恭受这陀罗尼法，奉持回到自己的天宫，依佛陀的吩咐忧与善住天子。善住天子敬受这陀罗尼后，立即依法持诵，才满六天六夜，即得满足一切愿望，天寿原应该尽，堕落一切恶道辗转受种种大苦，因持诵这陀罗尼的缘故，皆得解脱，并得安住于菩提道，增寿无量。因此无限的欢喜，不禁大声的赞叹说：“希有如来！希有的妙法！希有的明确证验！真是太难得了，果然令我获得解脱。”

那时七日期满，帝释遵照佛陀的慈命，偕同善住天子，并诸天众，奉持华鬘、涂香、末香、宝幢、幡盖、天衣、璎珞、微妙庄严，前往佛陀座前，献大供养。以妙天衣及诸璎珞，供养世尊，又恭敬地绕百千匝，然后欢喜踊跃，肃坐佛前，听佛陀说法。

当时世尊伸出金色手臂，摩着善住天子的头顶，为他说法外，又为他授菩提记。并吩咐他说：“这部经名为《净除一切恶道佛顶尊胜陀罗尼》，你应当受持。”

当时在会大众，闻法欢喜，信受奉行。

# ● USNISA VIJAYA DHARANI SUTRA ●



# ●佛顶尊胜陀罗尼经●





●原譯古文●

## 佛頂尊勝陀羅尼經

●罽賓國沙門佛陀波利奉詔譯●

如是我聞，一時薄伽梵在室羅筏，住  
誓多林給孤獨園，與大苾芻衆千二百五十  
人俱，又與諸大菩薩僧萬二千人俱。爾時  
三十三天子于善法堂會，有一天子名曰善住，  
與諸大天游于園觀，又與大天受勝尊貴，  
與諸天女前後圍繞，歡喜游戲，種種音樂，  
共相娛樂，受諸快樂。

爾時善住天子，即于夜分聞有聲言：  
“善住天子却後七日，命將欲盡，命終之後  
生贍部洲，受七返畜生身，即受地獄苦。從  
地獄出，希得人身，生于貧賤，處于母胎

## ●佛頂尊勝陀羅尼經●

即無兩目。”

爾時善住天子聞此聲已，即大驚怖，身毛皆豎，愁憂不樂，速疾往詣天帝釋所，悲啼號哭，惶怖無計。頂禮帝釋二足尊已，白帝釋言：“聽我所說，我與諸天女共相圍繞，受諸快樂，聞有聲言：「善住天子却後七日，命將欲盡，命終之後，生贍部洲，七返受畜生身。受七身已，即墮諸地獄，從地獄出，希得人身，生貧賤家而無兩目。」天帝！雲何令我得免斯苦？”

爾時帝釋聞善住天子語已，甚大驚愕，即自思惟，此善住天子，受何七返惡道之身？爾時帝釋須臾靜住，入定諦觀，即見善住當受七返惡道之身，所謂猪、狗、野干、獼猴、蟒蛇、烏、鷲等身，食諸穢惡不淨之物。爾時帝釋觀見善住天子，當墮七返惡道之身，極助苦惱，痛割于心，諦思無計，何所歸位，唯有如來應正等覺，令其善住得免斯苦。

爾時帝釋，即于此日初夜分時，以種種花鬘、塗香、末香，以妙天衣莊嚴執持，往詣誓多林園。于世尊所，到已頂禮佛足，右繞七匝，即于佛前廣大供養，佛前胡跪

## ●佛頂尊勝陀羅尼經●

而白佛言：“世尊！善住天子雲何當受七返畜生惡道之身？”具如上說。

爾時如來頂上放種種光，遍滿十方一切世界已，其光還來繞佛三匝，從佛口入。佛便微笑告帝釋言：“天帝！有陀羅名為〈如來佛頂尊勝〉，能淨一切惡道，能淨除一切生死苦惱，又能淨除諸地獄、閻羅王界、畜生之苦、又破一切地獄能迴向善道。

天帝！此〈佛頂尊勝陀羅尼〉，若有人聞，一經于耳，先世所造一切地獄惡業，悉皆消滅，當得清淨之身，隨所生處，憶持不忘。從一佛剎至一佛剎，從一天界至一天界，遍歷三十三天，所生之處，憶持不忘。

天帝！若人命欲將終，須臾憶念此陀羅尼，還得增壽，得身口意淨，身無苦痛，隨其福利，隨處安穩，一切如來之所觀視，一切天神恒常侍衛，為人所敬，惡障消滅，一切菩薩同心覆護。

天帝！若人能須臾讀誦此陀羅尼者，此人所有一切地獄、畜生、閻羅王界、餓鬼之苦，破壞消滅，無有遺余。諸佛剎土及諸天宮，一切菩薩所住之門，無有障礙，

## ●佛頂尊勝陀羅尼經●

隨意趣入。”

爾時帝釋白佛言：“世尊！唯願如來，爲衆生說增益壽命之法。”

爾時世尊，知帝釋意，心之所念，樂聞佛說是陀羅尼法，即說咒曰（此咒最後別翻）：

佛告帝釋言：“此咒名〈淨除一切惡道佛頂尊勝陀羅尼〉，能除一切罪業等障，能破一切穢惡道苦。

天帝！此大陀羅尼，八十八苑伽沙俱胝百千諸佛同共宣說，隨喜受持，大日如來智印印之。爲破一切衆生穢惡道苦故。爲一切地獄、畜生、閻羅王界衆生得解脫故。臨急苦難，墮生死海中衆生得解脫故。短命薄福，無救護衆生，樂造雜染惡業生得饒益故。又此陀羅尼于瞻部洲住持力故，能令地獄惡道衆生，種種流轉生死，薄福衆生，不信善惡業，失正道衆生等得解脫義故。”

佛告天帝：“我說此陀羅尼付囑于汝，汝當授與善住天子，復當受持、讀誦、思

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惟、愛樂、憶念、供養，于瞻部洲與一切衆生，廣爲宣說此陀羅尼印。亦爲一切諸天子故，說此陀羅尼印，付囑于汝。天帝！汝當善持守護，勿令忘失。

天帝，若人須臾得聞此陀羅尼，千劫已來積造惡業重障，應受種種流轉生死，地獄、餓鬼、畜生、閻羅王界、阿修羅身、夜叉、羅刹、鬼神、布單那、羯吒布單那、阿波娑摩羅、蚊、虻、龜、狗、蟒蛇、一切諸鳥，及諸猛獸，一切蠢動含靈，乃至蟻子之身，更不重受，即得轉生諸佛如來，一生補處菩薩同會處生。或得大姓婆羅門家生，或得大刹利種家生，或得豪貴最勝家生，天帝！此人得如上貴處生者，皆由聞此陀羅尼故，轉所生處，皆得清淨。

天帝！乃到得到菩提道場最勝之處，皆由贊美此陀羅尼功德。如是：天帝！此陀羅尼名爲吉祥，能淨一切惡道。此〈佛頂尊勝陀羅尼〉，猶如日藏摩尼之寶，淨無瑕穢，淨等虛空，光焰照徹無不周遍；若諸衆生，持此陀羅尼亦復如是。亦如閻浮檀金明淨柔軟，令人喜見，不爲穢惡之所染着。天帝！若有衆生，持此陀羅尼亦復

## ●佛頂尊勝陀羅尼經●

如是，乘斯善淨得生善道。

天帝！此陀羅尼所在之處，若能書寫、流通、受持、讀誦、聽聞、供養、能如是者，一切惡道皆得清淨，一切地獄苦惱悉皆消滅。”

佛告天帝：“若人能書寫此陀羅尼，安高幢上，或安高山，或安樓上，乃至安置窰堵波中。天帝！若有苾芻、苾芻尼、優婆塞、優婆夷、族姓男、族姓女、于幢等上，或見或與相近，其影映身，或風吹陀羅尼山幢等上塵落在身上；天帝！彼諸衆生所有罪業，應墮惡道，地獄、畜生、閻羅王界、餓鬼界、阿修羅身，惡道之苦，皆悉不受，亦不爲罪垢染污。天帝！此等衆生，爲一切諸佛之所授記，皆得不退轉于阿耨多羅三藐三菩提。

天帝！何況更以多諸供具，華鬘、塗香、末香、幢幡、寶蓋等，衣服、瓔珞，作諸莊嚴，于四衢道造窰堵波，安置陀羅尼，合掌恭敬，旋繞行道，歸依禮拜。天帝！彼人能如是供養者，名摩訶薩埵，真是佛子，持法棟梁，又是如來全身捨利窰堵波塔。”

## ●佛頂尊勝陀羅尼經●

爾時閻摩羅法王，于時夜分來詣佛所，到已以種種天衣、妙華、塗香莊嚴，供養佛已，繞佛七匝，頂禮佛足，而作是言：“我聞如來演說讚持大力陀羅尼，故來修學。若有受持讀誦是陀羅尼者，我常隨逐守護，不令持者墮於地獄，以彼隨順如來言教而護念之。”

爾時，護世四天大王，繞佛三匝白佛言：“世尊！唯願如來爲我廣說持陀羅尼法。”

爾時佛告四天王：“汝今諦聽，我當爲汝宣說受持此陀羅尼法，亦爲短命諸衆生說。當先洗浴，着新淨衣，白月圓滿十五日時，持齋誦此陀羅尼滿其千遍，令短命衆生還得增壽，永離病苦，一切業礙，悉皆消滅，一切地獄諸苦，亦得解脫。諸飛鳥畜生含靈之類，聞此陀羅尼一經于耳，盡此一身更不復受。”

佛言：“若人遇大惡病，聞此陀羅尼，耳得永離，一切諸病，亦得消滅，應墮惡道，亦得除斷。即得往生寂靜世界，從此身已後，更受胞胎之身，所生之處，蓮華化生，一切生處，憶得不忘，常識宿命。”

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**佛言：**“若人先造一切極重惡業，遂即命終，乘斯惡業惠墮地獄，或墮畜生、閻羅王界，或墮餓鬼乃至墮大阿鼻地獄。或生水中，或生禽獸異類之身，取其亡者隨身分骨，以土一把，誦此陀羅尼二十一遍，散亡者骨上，即得生天。”

**佛言：**“若人能日日誦此陀羅尼二十一遍，應消一切世間廣大供養，捨身往生極樂世界。若常誦念得涅槃，復增壽命，受勝快樂。捨得身已，即得往生種種微妙諸佛刹土，常與諸佛俱會一處，一切如來恒爲演說微妙之義，一切世尊即授其記，身光照耀一切刹土。”

**佛言：**“若誦此陀羅尼法，于其佛前，先取淨土作壇，隨其大小，方四角作，以種種草華散于壇上，燒衆名香，右膝着地胡跪，心常念佛，作慕陀羅尼印；屈其頭指，以大母指押，合掌當其心上，誦此陀羅尼一百八遍訖，于其壇言如雲王雨華，能遍供養八共俱胝殑伽沙那庾多百千諸佛，彼佛世尊咸共讚言：‘善哉希有！真是佛子。’即得無障礙智三昧，得大菩提心莊嚴三昧，持此陀羅尼法應如是。”

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佛告天帝：“我以此方便，一切衆生應墮地獄道，令得解脫，一切惡道亦得清淨，復令持者增益壽命。天帝！汝去將我此陀羅尼，授與善住天子，滿其七日，汝與善住俱來見我。”

爾時天帝于世尊所，受此陀羅尼法，奉持還于本天，授與善住天子。爾時善住天子受此陀羅尼已，滿六日六夜，依法受持，一切願滿，應受一切惡道等苦，即得解脫，住菩提道，增壽無量。甚大歡喜，高聲嘆言：“希有如來！希有妙法！希有明驗！甚爲難得，令我解脫。”

爾時帝釋至第七日，與善住天子，將諸天衆，嚴持華鬘、塗香、末香、寶幢、幡蓋、天衣、瓔珞、微妙莊嚴，往詣佛所設大供養。以妙天衣及諸瓔珞，供養世尊，繞百千匝，于佛前立，踴躍歡喜，坐而聽法。

爾時世尊舒金色臂，摩善住天子頂，而爲說法授菩提記。佛言：“此經名《淨除一切惡道佛頂尊勝陀羅尼》，汝當受持。”

爾時大衆聞法歡喜，信受奉行。



## ●佛顶尊胜陀罗尼经●

### 【 注释 】

- ①罽宾国：为汉朝时之西域国名，位于印度北部，即今喀什米尔(Kasmir)一带之地。
- ②优婆塞：华译为清信士、近事男、善宿男等，即在家亲近奉事三宝和受持五戒的男居士，为四众或七众之一。
- ③阿难：又名阿难陀。华译庆喜，是白饭王的儿子，提婆达多的弟弟，佛的堂弟。生于佛成道之夜，后来随佛出家，侍奉佛二十五年，为佛执事弟子，以多闻第一著称。
- ④比丘：出家受具足戒者的通称，男的叫比丘，女的叫比丘尼。比丘含有三义，即一、乞士，就是一面

## ●佛顶尊胜陀罗尼经●

向社会群众乞化饮食，以资维持色身，一面又向慈悲的佛陀乞化法食，以资长养法身。二、破恶，此恶是指心中的种种烦恼而言。出家人修戒定慧三学，扑灭贪瞋疾等烦恼，以便达到了生脱死的目的。三、怖魔，六欲天的天魔希望一切的众生皆为魔孙，永远受他的控制，可是出家的佛弟子目的却在跳出三界，以解脱为期，大家都很认真修行，不为天魔外道所扰乱，型是魔宫震动，魔王怖畏起来，故谓之怖魔。

- ⑤ 菩萨僧：受持菩萨戒的出家人。
- ⑥ 舍卫国：本名憍萨罗，舍卫是都城，今以首都代国名。
- ⑦ 祇树给孤独园：祇陀太子的树林，给孤独长者的园地，此园在古印度的舍卫国，佛陀常在那里讲经说法。
- ⑧ 三十三天：即忉利天，为欲界六天中之第二重天，其宫殿在须弥山顶，天主名释提桓因，居中央，他有三十二个天臣，分居忉利天的四方，连他自己的宫殿，共成了三十三个天宫，所以叫做三十三天。此天一昼夜，人间已经一百年。
- ⑨ 娑婆世界：简称娑婆，华译为堪忍，因此世界的众生堪能忍受十恶三毒及诸烦恼而不肯出离，故名堪忍世界，或简称忍土。
- ⑩ 地狱：1.六道中最苦的地方，因其位置在地下，故名地狱。分为三类：一名根本地狱，有八热及八寒

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之别，是为十六大地狱。二名近边地狱，即八热四门的十六游增地狱。三名孤独地狱，在山间、旷野、树下、水滨、场所无定，为各人别业所感，因此苦报及寿命，亦各不同，若论受苦，根本最甚，近边次之，孤独又次之。2.凡所处的地方，只有苦受而没有喜乐的环境，皆可比喻为地狱。

- ⑪人道：六道之一，即人的道途，也就是人间的意思。
- ⑫帝释：忉利天的天主，俗称为玉皇大帝。
- ⑬天主：帝释天为忉利天主，又称天王。
- ⑭天帝：指帝释天。
- ⑮野干：即狐狸
- ⑯释迦：释迦牟尼佛世尊，华译为能仁寂默，是开创佛教的教主。本是古印度迦毗罗卫国的王太子，父名净饭，母名摩耶，因为追求真理而出家修道成佛。降生于公元前六二三年，二十九岁出家，三十五岁成道，说法四十五年，谈经三百余会，所度人天，其数无量，约于公元前五四三年入灭，世寿八十岁。
- ⑰正等觉：真正普遍平等的觉悟，亦即佛的觉悟。
- ⑱初夜：水作初更。指夜分之初，即夫年后八时顷。系画夜六时之一。
- ⑲花鬘：指用一带子将花串成环状之首饰。
- ⑳涂香：又作涂身香、涂妙香。以香涂身，以消除臭气或恼热。印度自古暑热甚烈，人体易生臭气，其

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地风俗遂以旃檀等香捣成粉末，和水调之，用涂其身。

- ②①末香：即呈粉末状之香。又作抹香、秣香。指捣碎沈香、檀香等成为粉末，用以撒布于佛像、塔庙等。
- ②②誓多林：祇树给孤独园之简称。
- ②③接足大礼：仰掌承接尊者的两足而作礼。
- ②④阎罗王：又译作琰魔王或阎摩罗王，若译义为双世，言其苦乐并受。又为双王，言兄妹二人并为王，兄治男事，妹治女事。据《法苑珠林》记载：阎罗王往昔为沙毗国王，与邻国战而败，国王忿极，与诸大臣兵卒皆发愿，愿死后为地狱主，执邻国诸恶人，一一投之地狱以泄忿。后此国王，死后为阎罗王，其大臣兵卒，亦皆为地狱官卒。
- ②⑤善道：又名三善道。即天、人、阿修罗。天属上善，人属中善，阿修罗属下善。
- ②⑥佛土：指一佛所住的国土，或一佛所教化的领土，有净土、秽土、报土和法性土等的分别。
- ②⑦天界：又名天趣或天道，为六道之一。天是指欲界、色界、无色界等诸天。因其依处在诸趣之上，故名为天；身有光明，故名为天；果报最胜，故名为天。
- ②⑧恶障：谓身、口、意所造乖理之行为或恶业，能招感现在与未来之苦果；此恶业能障碍圣道，故称恶障。
- ②⑨饿鬼：六道之一，即时常遭受饥饿的鬼类。其中略有威德的，成为山林家庙之神，能得祭品或人间的

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弃食，无威德的，则常不得食，甚至口因渴出火。六道是天、人、阿修罗、畜生、饿鬼、地狱。这六道的众生都属于迷的境界，不能脱离生死，这一世生在这一道，下一世又生在那一道，总之在六道里头转来转去，像车轮一样的转，永远转不出去，所以叫做六道轮回。

- ③⑩ 罪报：罪恶的报应，即苦果。
- ③⑪ 世尊：佛的尊称，因佛是世人所共尊的人。
- ③⑫ 罪障：罪恶障碍圣道，为得善果之障，故称罪障。
- ③⑬ 业障：由前生所作的种种罪恶，而生今生的种种障碍，如所作所为皆不如意，就是业障的缘故。
- ③⑭ 俱胝：梵语 koti，意译为亿。乃印度数量之名，即中土所称之「千万」，或「亿」。
- ③⑮ 大日如来：梵名叫做摩诃毗卢遮那。摩诃是大的意思。毗卢遮那是日的意思，故华译为大日。又毗卢遮那是光明遍照的意思，故又称为遍照如来，是密教的本尊。
- ③⑯ 三恶道：地狱、饿鬼、畜生。地狱属上恶，饿魔属中恶，畜生属下恶。
- ③⑰ 印：印定之义，佛法的真，可人依三法印或一实相印来作衡量，凡是合于此等印的，便可以判定是佛法。
- ③⑱ 重障：很厚重的障碍。众生有三种很厚重的障碍以致不能成佛，那就是惑障、业障、报障。惑障即一切之无明烦恼，业障指五逆十恶等，报障指三途八难等。

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- ③⑨ 阿修罗：六道之一，华译为非天，因其有天之福而无天之德，似天而非天。又译作无端，因其容貌很丑陋。又译作无酒，言其国粮酒不成。性好斗，常与帝释战，国中男丑女美，宫殿在须弥山北，大海之下。
- ④⑩ 夜叉罗刹：夜叉与罗刹。夜叉华译为捷疾鬼，罗刹华译为暴恶鬼，都是恶鬼之名。
- ④⑪ 鬼神：具有恐怖威力，能够变化自在之怪物。分为善恶二种，若守护世间，或护持佛法者，如大梵天王、三十三天王、四天王、炎魔王、难陀龙王、跋难陀龙王等，尽为善鬼神；若罗刹等为恶鬼神。至于夜叉则通属善恶两方。然佛教一般所谓之鬼神，通常系指乾达婆、夜叉、阿修罗、迦楼罗、紧那罗、摩睺罗伽等六部鬼神。
- ④⑫ 布单那：意译为臭饿鬼、热病鬼、灾怪鬼。是饿鬼中福报最胜者，其身形极臭秽（或谓其形如鸚鵡），能作崇人畜。
- ④⑬ 羯吒布单那：意译作奇臭鬼、极丑鬼。古印度认为刹帝利种若有劣行时，则死后成为此种鬼形，住于下界，受饿鬼之苦。
- ④⑭ 阿波娑摩罗：指恼乱童子之十五鬼神之一。常游行于世间，惊吓孩童。
- ④⑮ 一生补处：尽此一生就能补到佛位的意思，是最后身菩萨的别号，如现在居于兜率天的弥勒菩萨，就是一生补处菩萨。

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- ④⑥ 菩提道场：又称菩提伽耶(Buddha-gaya)，为佛陀成正觉之地。
- ④⑦ 摩尼：意译作珠、宝珠。为珠玉之总称。一般传说摩尼有消除灾难、疾病、及澄清浊水、改变水色之德。经论中载有诸和种摩尼，例如青琉璃摩尼、夜光摩尼、日藏摩尼、月幢摩尼、妙藏摩尼、大灯摩尼等。
- ④⑧ 阎浮檀金：意谓流经阎浮(jambu)树间之河流(nada,檀)所产之沙金。此金色泽赤黄带紫焰气，为金中之最高贵者。于香醉山与雪山之间，有流经阎浮树林之河流，从此河流采出之金即称阎浮檀金。在印度神话中，阎浮河为恒河七支流之一，似非本有此河之存在，故阎浮檀金可能与阎浮大树王同是附和须弥四洲之说而为想像之物。
- ④⑨ 幢：又作宝幢、天幢、法幢。为旗之一种，用以庄严佛菩萨及道场。与一般所称之「幡」、「旛」，无何区别；然有依形状作区别，谓圆桶状者为幢，长片状者为幡。经幢乃刻有经文之石柱，又作石幢，一般多使用八角形之石柱，其上刻以《佛顶尊胜陀罗尼经》。此风盛行于唐朝中期至五代辽金之顷，尤以北部地方更盛，所传留之遗品不少。后再传至朝鲜、日本。
- ⑤⑩ 比丘尼：出家受具足戒的女性的通称。
- ⑤⑪ 优婆夷：华译为清净女、清信女、近善女、近事女等，即亲近奉事三宝和受持五戒的女居士，为四众

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或七众之一。

- ⑤2 族姓男女；即所谓「善男子」、「善女子」。为对信佛、闻法、行善业者之美称。
- ⑤3 授记：佛对发大心的众生预先记名，过了多少年代，在某处某国之中，成什么佛。
- ⑤4 阿耨多罗三藐三菩提：佛智名，华译为无上正等正觉，即是真正平等觉知一切真理的无上智慧。
- ⑤5 幡：又作旛。乃旗帜之称。原为武人在战场上用以统领军旅、显扬军威之物，佛教则取之以显示佛菩萨降魔之威德，与「幢」同为佛菩萨之庄严供具。昔日在印度，幡即着有各种色彩。
- ⑤6 宝盖：系伞之美称，即指七宝严饰衣天盖。悬于佛菩萨或戒师等之高座上，作为庄严具。
- ⑤7 瓔珞：梵语叫做积由罗，是一种似玉的宝石。
- ⑤8 佛子：（一）指信顺佛之教法，而承其家业者，即欲成佛而使佛种不断绝者。乃大乘用为菩萨之美称。（二）指佛教徒受大乘菩萨戒者。（三）指佛弟子、佛教信者。（四）指一切众生。众生常依顺佛，佛之忆念众生，亦犹如父母之于子女；且众生本具成佛之性，故称众为佛子。
- ⑤9 全身舍利：所谓舍利，即身骨，为有别于凡夫死人之骨，故保留梵名。可分为三种：1.骨舍利，白色；2.发舍利，黑色；3.肉舍利，赤色。据《金光明经舍身品》载，舍利系经由无量六波罗蜜功德而修得。是以，舍利经戒定慧所薰修，为难得之最上福

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田。另扬《玄应音义》卷六载，舍利有全身、碎身之别。全身舍利系于高僧或大善知识示寂后，其身躯虽经年代久远，时空变迁，却未腐朽溃烂，常保原形而栩栩如生。如《法华经》所载多宝佛之全身舍利，又如六祖惠能、憨山、石头希迁等皆存全身舍利。

- ⑥0 阎摩罗法王：为冥界阎罗王之别名。因其依法判定冥界众生之罪，故称法王。
- ⑥1 四大天王：东方持国天王、南方增长天王、西方广目天王、北方多闻天王。四天王所居住的天界，在须弥山腰，六欲天之第一重。
- ⑥2 斋戒：清除心的不净叫做斋，禁身的过非叫做戒，斋戒就是守戒以屏绝一切嗜欲的意思。
- ⑥3 寂静：脱离一切之烦恼叫做寂，杜绝一切之苦患叫做静，寂静即涅槃的道理。
- ⑥4 胎生：四生之一，即由母胎而生，如人类在母胎之内完成身体之后才出生是。劫初的人类，男女未分，所以都是化生，后来因为发生淫情，生出男女二根，才变为胎生。
- ⑥5 化生：1.四生之一，即变化而生，如诸天、地狱，及劫初的人类都是化生的。2.指人死后的中阴身，又名中有，它是化生的。所谓四生即：胎生、卵生、湿生、化生。胎生是母胎内成体之后才出生的生命，如人类是；卵生是在卵壳内成体衣后才出生的生命，如鸟类是；湿生是依靠湿气而受形的生命，

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如虫类是；化生是无所依托，只凭业力而忽然而生的生命，如诸天和地狱及劫初的人类是。

- ⑥⑥宿命：宿世的生命。佛说世人在过去世都有生命，或为天，或为人，或为饿鬼与畜生，辗转轮回，能知宿命者，谓之宿命通。
- ⑥⑦无间地狱：又名阿鼻地狱，即是受苦没有间断的地狱，为八热地狱之一，也是造极重罪的人死后所堕落的地方。
- ⑥⑧极乐世界：阿弥陀佛的国土名，因其国只有快乐而无痛苦，故名。
- ⑥⑨大涅槃：指大灾度、大圆寂，为佛完全解脱之境地。
- ⑦⑦报身：这里是指众生因业受报，转生于天、人、阿修罗、地狱、畜生、饿鬼等六道之身。
- ⑦①坛场：有二义1.指佛家说教法之场所。2.密教之曼荼罗(梵 mandala)，义为坛、道场，亦称坛场。为密教修行者作法修行之处所。
- ⑦②慕陀罗尼印：又作手印、契印、印契、密印、印。即密教用来示曼荼罗海会中佛、菩萨、天部等着尊各自之内证三昧及本誓之外相。亦指修行者为相应于诸尊之本誓，以成就三密涉入境地所结之手印。
- ⑦③那庾多：梵语 nayuta, niyuta。印度数量名称。又作那由多、那由他、尼由多。意译兆、沟。
- ⑦④三昧：又名三摩提，或三摩地，华译为正定，即离诸邪乱，摄心不散的意思。

# 迴向偈



## VERSE OF TRANSFERENCE

願以此功德，  
May the merit and virtue accrued from this work,

莊嚴佛淨土，  
Adorn the Buddhas' Pure Lands,

上報四重恩，  
Repaying four kinds of kindness above,

下濟三塗苦。  
And aiding those suffering in the paths below.

若有見聞者，  
May those who see and hear of this,

悉發菩提心，  
All bring forth the resolve for Bodhi,

盡此一報身，  
And when this retribution body is over,

同生極樂國。  
Be born together in the Land of Ultimate Bliss.

● 出资印经者回向给法界众生 ●

# ●佛顶尊胜陀罗尼经●

