



楞嚴咒 (心咒)

SHURANGAMA MANTRA

● HEART MANTRA ●

DA JR TA

NAN

O NA LI

PI SHE TI

PI LA

BA SHE LA

TWO LI

PAN TWO PAN TWO NI

BA SHE LA BANG NI PAN

HU SYIN DU LU YUNG PAN

SWO PE HER

路姪他

唵

阿那隸

毗舍提

鞞囉

跋闍囉

陀唎

槃陀槃陀你

跋闍囉謗尼泮

虎𤙖都嚧嚩泮

莎婆訶

● 楞嚴咒 ●

《楞嚴咒》是咒中之王；
亦是咒中最長者。這個咒關係整個佛教的興衰。

The Shurangama Mantra is the king of Mantras and the longest of all. This Mantra is directly tied to the flourishing and decline of Buddhism in its entirety.

《楞嚴咒》是破邪顯正的
神咒。

The Shurangama Mantra is the spiritual Mantra which destroys deviant ways and manifests the proper way.

開始修《楞嚴咒》，身上所放的是淡黃色的光，久而久之就變成金光，所以說紫磨金色萬道光明充滿法界！心里所放的是白光，口里所放的是紅光。有時口又放青、黃、赤、白和黑光。

In the initial stage when we cultivate the Shurangama Mantra our body will emit light yellow rays; sooner or later it will turn into golden rays, therefore we said million beams of purple-golden rays filled up the Dharma Realm. the mind will emit white rays, the mouth will emit red rays and sometimes the mouth will also emit blue, yellow, red, white and black rays.

●正法的代表●

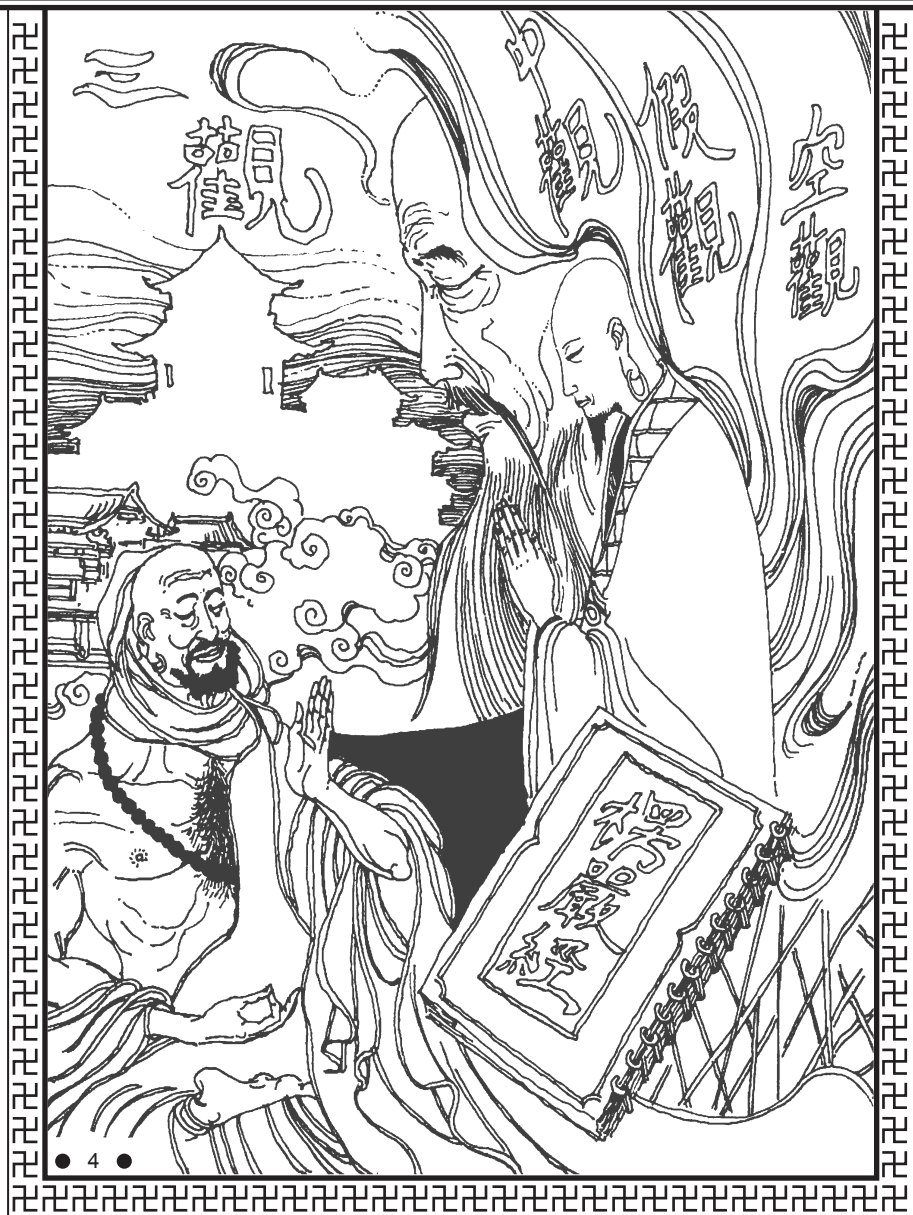
楞严经



在《法灭尽经》上说：“末法时代，《楞严经》先灭，其余的经典，逐渐而灭。”如果《楞严经》不灭，“正法”时代就现前。因此，我们佛教徒，必须以性命来护持《楞严经》，以志愿本护持《楞严经》。令《楞严经》永住于世，发扬光大，流通到粒微尘中，到全世界每个角落去，流通到尽虚空徧法界中去，如果能这样做，“正法”就能大放光明。

In the Sutra of the Ultimate Extinction of the Dharma, it says very, very clearly that in the Dharma Ending Age, the Shurangama Sutra is the first to disappear, and the rest of the sutras will disappear after it. If the Shurangama Sutra does not disappear, then the Proper Dharma Age is present. Because of this, we Buddhist disciples must use our lives to protect the Shurangama Sutra. We must use vows and resolutions to protect the Shurangama Sutra, and Cause the Shurangama Sutra to be known far and wide; reaching every nook and cranny, reaching into each and every dust-mote, reaching out to the exhaustion of empty space and of the Dharma Realm. If we can do that, then there will be a time of Proper Dharma radiating great light.

● CAUSES AND CONDITIONS THAT THE
SHURANGAMA SUTRA CAME FROM THE WEST ●



楞嚴經

●西來之因緣●

CAUSES AND CONDITIONS THAT THE SHURANGAMA SUTRA CAME FROM THE WEST

中国隋朝的智者大师（天台宗的创始人），在研究诵读《妙法莲华经》后，创立了三观，后来遇见一位梵僧对他说：「这和印度的《楞严经》意旨极相符合。」

After the Great T'ien T'ai Master Chih Che (China) read the Dharma Flower Sutra, he established the teaching of Three Contemplation.

Later, when an Indian Dharma Master came to China and got to know about this, he was amazed and exclaimed, "This coincides with the meaning of the Shurangama Sutra in India!"

智者大师听后，就天天向着西方礼拜，希望有朝一日能见到《楞严经》，不料这么一拜便拜了十八年，直到圆寂之日，始终无缘亲睹这部佛门中的无上宝典——《楞严经》。

When Master Chih Che heard of the existence of the Shurangama Sutra, which he had never seen, he was moved to bow to the west in hope that he would, one day, be able to see this Sutra. He bowed to the west every day for eighteen years, but in the end he never had the opportunity to see the Sutra.

● CAUSES AND CONDITIONS THAT THE
SHURANGAMA SUTRA CAME FROM THE WEST ●





本经的译者般刺密谛法师后来曾企图把它流传到外国去，尤其是具有高深文化的中国。

At that time Dharma Master Paramiti was intent upon getting the Sutra out of India into other countries, especially China.

原来这部《楞严经》当时在印度是属于国宝，乃龙树菩萨到龙宫去取出来的一部经典，故视作稀世奇珍，禁传国外。

Eventually, the King of India pronounced the Shurangama Sutra a national treasure because it was one of the Sutras which Nagarjuna Bodhisattva brought back from the dragon palace. After the proclamation, the Sutra was not allowed to be taken out of the country.

但初次被边关官员查获，带不出来；随后他想出另一个办法，乃用最幼细的丝绸，把经写好，用蜡封妥……。

He set out for China carrying a copy of the Sutra, only to be stopped at the border by customs officials who would not permit him to carry the Sutra across the border. Finally, he thought of a way. He wrote out the Sutra in minute characters on extremely fine silk and then rolled the silk up and sealed it with wax.

● CAUSES AND CONDITIONS THAT THE
SHURANGAMA SUTRA CAME FROM THE WEST ●





……**割**臂潜藏皮下，及创口平复，再携出国。

Then Master Paramiti cut open his arm and placed the small scroll inside his flesh. When the wound healed, he again set out for China and passed the border guards without incidents since the Sutra was well concealed.

后来他抵达中国广东省，适与被贬的丞相房融相遇，於是为房相请到寺中，翻译这部《楞严经》。

Eventually, he arrived in Canton Province, where he happened to meet the Prime Minister Fang Yung, who invited him to reside at a temple in Canton while Fang Yung translated the Sutra.

等经译好后，房融把它献於武则天，因为在当时有《大云经》伪造的风波，所以武则天将此经存在宫中，没有流通。

After that, Fang Yung offered this Sutra to the Empress Wu Zetian. Just at that time, China was experiencing a scandal regarding the Great Cloud Sutra, a fraudulent text. Empress Wu Zetian concealed the translation in the palace and did not allow it to be circulated.

● CAUSES AND CONDITIONS THAT THE
SHURANGAMA SUTRA CAME FROM THE WEST ●





后来神秀禅师为国师时，在宫中受供养。有一天发现此经，神秀大师认为此经对于禅宗有价值，乃将其流通于世。所以这时中国才流通《楞严经》。

Later, when Dhyana Master Shenxiu was appointed as National Master, he sat in the palace to receive offerings. One day he discovered the Sutra, realized its value for meditators in the Chan School, and put it into circulation. Only then did the Shurangama Sutra finally become known in China.

如今，我们得以研读此经，实多亏这位般刺密谛法师的一番苦心，各位想想：这部经是多么的重要呢！

How fortunate for us that the Dharma Master was so determined to take the Sutra to China. You can see how important this Sutra is.

我们现在却不拜而遇，并且能一同读诵参研，如此因缘，又是多么的殊胜呢！

How superior must the causes and conditions be which allow us, who have never bowed to the Sutra, to be able to encounter it now, to read, recite and investigate it!

The Reason For
● Buddha's Preaching Of Shurangama Sutra ●



佛說： 楞嚴經之因由

The Reason For Buddha's Preaching Of Shurangama Sutra

有一天，佛和他的常隨弟子一千二百五十位大比丘，住在舍卫国祇陀太子林中的祇桓精舍。

At one time the Buddha dwelt in Shravasti in the sublime abode of the Jeta Grove.

There was a gathering of great bhikshus, twelve hundred fifty in all.

还有无数的辟支佛，无数阿罗汉，以及初发心的学人，也一齐来到佛陀的住所。

Moreover unlimited number of pratyekas who were beyond study and those with initial resolution came to where the Buddha was,

因为那天是比丘结夏安居期满的日子，乃一年一度的盛会，比丘有过，可当众公开忏悔，也可任人公开检讨，所以又称为「僧自恣日」。

to join the bhikshus' pravaraana at the close of the summer retreat.

The Reason For
● Buddha's Preaching Of Shurangama Sutra ●



●佛說：楞嚴經之因由●

随后佛必应请说法，并任由发问；因此十方诸大菩萨，也很珍视这个机缘，特别赶来参加法会，希望解决心中的疑难。

Bodhisattvas from the ten directions who desired counsel in order to resolve the doubts in their minds were respectful and obedient to the Awesome but Compassionate One as they prepared to seek the secret meaning.

当时如来，亲自敷座，安祥趺坐，先为大机法众，密说深奥妙义，像迦陵鸟一样美妙的声音，十方都能听到。

Then the Tathagata arranged his seat, sat quietly and peacefully, and for the sake of everyone in the assembly proclaimed the profound and mysterious. The pure assembly at the banquet of Dharma obtained what they had never obtained before.

The Immortal's kalavinka-sound pervaded the ten directions.

所以无量无数的菩萨，皆闻声来到了道场，他们以大智文殊师利菩萨为首。

And Bodhisattvas as numerous as the sands of the Ganges gathered at the Bodhimanda with Manjushri as their leader.

那天也正是波斯匿王的父王逝世纪念日，波斯匿王为超荐他的父王，特别在宫廷中，恭敬设筵，并亲至祇桓精舍，恭迎如来及诸大菩萨，莅临王宫应供。

Then King Prasenajit, for the sake of his father, the late king, arranged on the day of mourning a vegetarian feast and invited the Buddha to the side rooms of the palace. He welcomed the Tathagata in person with a vast array of superb delicacies of unsurpassed wonderful flavors and invited the great Bodhisattvas himself.

The Reason For
● Buddha's Preaching Of Shurangama Sutra ●



●佛說：楞嚴經之因由●

城中一些福德俱隆的長者，清淨自守的居士，也都預備了美味的食物，恭候佛陀和他的弟子降臨。

In the city there were also elders and laypeople who were also prepared to feed the Sangha at the same time, and they stood waiting for the Buddha to come and receive offerings.

當時佛命文殊菩薩率領諸大菩薩及阿羅漢，分別至各處應供，以滿足眾人的願望，使他們皆有種福的機會。

The Buddha commanded Manjushri to assign the Bodhisattvas and Arhats to receive offerings from the various vegetarian hosts.

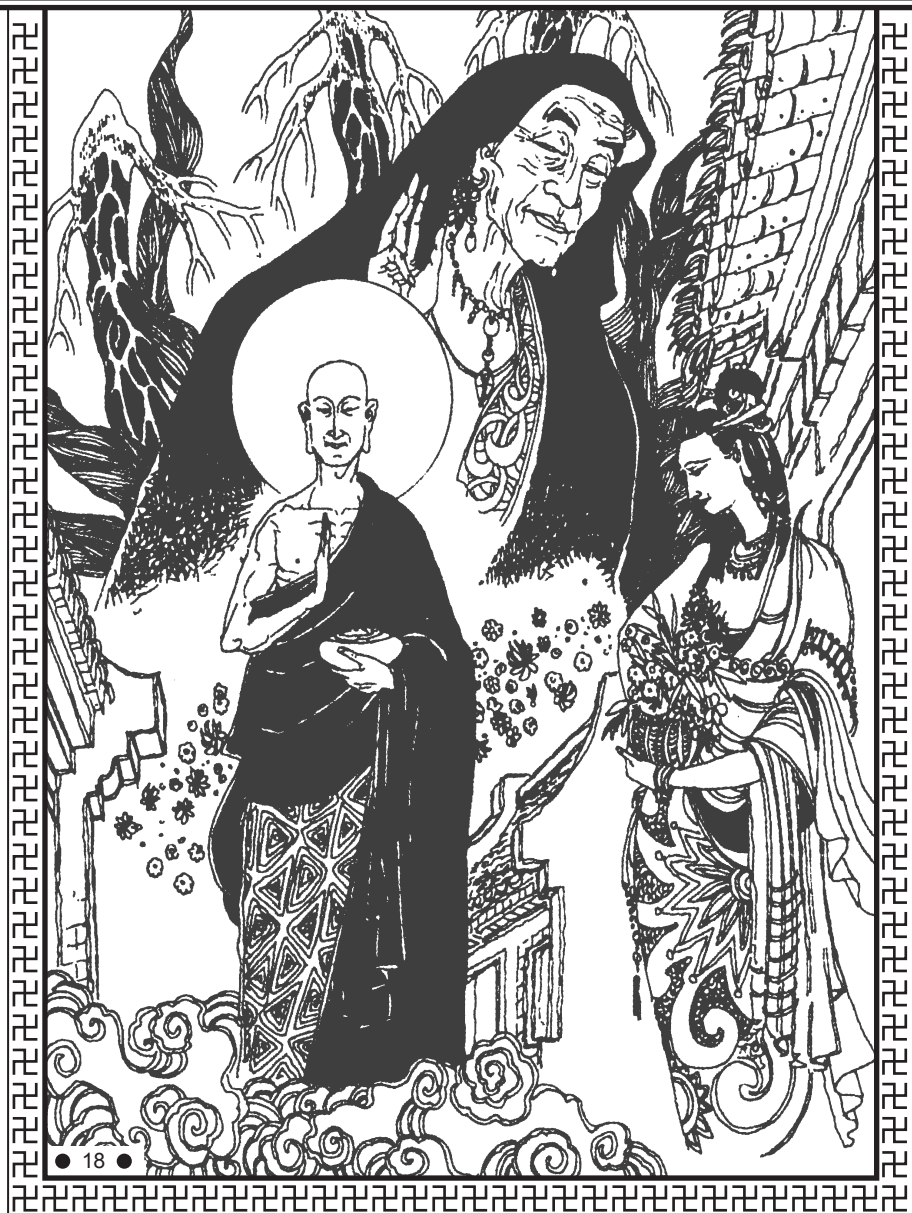
只有阿難一個人，在「自恣日」以前，先受善信的迎請，到別處去了，因路途較遠，一時趕不回來，所以沒有參加集體應供的行列。

Only Ananda, who, having accepted a special invitation earlier, had travelled far and had not yet returned; was late for the apportioning of the Sangha.

依照佛陀的規定，僧徒遠出，必須要有一位資深的比丘，和一位親教師同行，以防止過犯；或失威儀。這次，阿難遠行，却是獨自一人回祇桓。

No senior-seated one or acharya was with him, so he returned alone on the road.

The Reason For
● Buddha's Preaching Of Shurangama Sutra ●



●佛說：楞嚴經之因由●

那天，没有人再送斋供到精舍。阿难不得已，只好独自持钵，入城次第乞食。

On that day he had received no offerings, and so at the appropriate time Ananda took up his begging bowl and, as he travelled through the city, begged in successive order.

不久，阿难已到了城外，於是刻意端正仪容，遵照乞食的律仪，徐步进城，给人一种安祥肃穆的印象，希望藉清净的仪态，能使见者受到默化。

Having crossed the city moat, he walked slowly through the outer gates, his manner stern and proper as he honored with propriety the method of obtaining food.

阿难不择门户，沿门托钵，不料经过一娼妓之家，家有一女名钵吉蹄，十分娇艳，美若天仙。

At that time, because Ananda was begging in sequential order, he passed by a house of prostitution where a family with a lovely daughter named Pochiti lived. She was as beautiful as a fairy.

钵吉蹄的母亲名摩登伽，会梵天咒术，法力非比寻常。摩登伽的女儿一见阿难，不禁倾心爱恋。

Pochiti's mother Matangi, knows how extraordinary the power of the artifice of the Brahma Heaven is. Pochiti fell madly in love with Ananda at first sight.

The Reason For
● Buddha's Preaching Of Shurangama Sutra ●





钵吉蹄立即要求母亲，一定要使阿难成为她的终身伴侣。

Pochiti immediately pleaded with her mother to get Ananda to be her life long companion.

摩登伽爱女情深，不得已，只好使用「娑毗迦罗」先梵天咒术，以求迷惑阿难，满足女儿的心愿。

Because of Matangi's love for her daughter, she had no choice but to use the Kapila religion, formerly of the Brahma Heaven's artifice, to cast a spell on Ananda to achieve her daughter's wishes.

阿难果然为咒术所迷惑，神智恍惚，身不由己，像做梦似的……。

Ananda fell under her spell, almost stupor and lost all sense of reasoning. He was not himself and behaved like he was dreaming

阿难跟在钵吉蹄身后，进入了她的香闺，同入罗帐。在钵吉蹄百般媚惑，肌肤相亲之下，阿难已如醉如痴，完全不能自主……。

Ananda followed Pochiti and she drew him onto an impure mat. With her licentious body she stroked and caressed him and Ananda appeared to be in a drunken state, completely out of control.

The Reason For
● Buddha's Preaching Of Shurangama Sutra ●





眼看将犯根本大戒，毁弃戒体，心中非常恐惧，阿难惟有默祈佛陀救护……。

Until he was on the verge of destroying the precept substance.

世尊有他心通，阿难动念求救，佛陀早已心知，故受供之后，佛陀立即回祇桓精舍。

The Tathagata, knowing Ananda was being taken advantage of by the indecent artifice, finished the meal and immediately returned.

波斯匿王和他的大臣，以及在陪的长者居士，见佛饭后匆匆回舍，知有特殊因缘，都跟随佛陀至祇陀林，希望恭听心要大法。

The king, great officials, elders, and laypeople followed the Buddha, desiring to hear the essentials of Dharma.

The Reason For
● Buddha's Preaching Of Shurangama Sutra ●

佛回到精
舍之后，立即
从头上的肉髻
中，放射出百
宝无畏光芒，
光中涌现千叶
宝莲……

At that time, a hundred brilliant rays sprang from the mound of the flesh on the crown of the World Honored One's head. A thousand-petalled precious lotus arose from amidst those rays.



●佛說：楞嚴經之因由●



「有一位化
現的如來，坐
寶蓮花中，頂
上放射十道百
寶光明。一一
光明中，普遍
示現十恒河沙
數的金剛神。」

Upon the precious flower sat the Thus Come One's transformation. From the crown of its head, in turn, he emitted ten beams, each composed of a hundred rays of precious light. Each glowing ray revealed throughout all of empty space, dharma-protecting Secret Vajra Spirit, as many as the sands of ten Ganges rivers,

The Reason For
● Buddha's Preaching Of Shurangama Sutra ●





他们皆是内秘菩萨德，外现金刚形，有的擎山、有的持杵，偏满虚空界。

each holding aloft a mountain and wielding a pestle.

大众仰首共观，又爱又怕，同声求佛哀怜庇佑，一心恭听佛陀，未见顶相放光如来，宣说神咒：.....

The great assembly, gazing upward, felt fearful admiration and sought the Buddha's kind protection. Single-mindedly they listened as the Thus Come One in the light at the invisible appearance on the crown of the Buddha's head proclaimed the spiritual Mantra:

佛随即命大智文殊菩萨，以佛说神咒，亲往救护阿难。

He commanded Manjushri to take the Mantra and to go and provide protection.

邪不胜正，在佛说神咒之下，邪咒幻术消失，文殊菩萨亲自携阿难及摩登伽女钵吉蹄，回到佛陀座下。

And, when the evil mantra was extinguished, to lend support, and to encourage Ananda and Matangi's daughter to return to where the Buddha was.

The Reason For
● Buddha's Preaching Of Shurangama Sutra ●





阿难见了佛陀，如恶梦初醒；不禁悔恨交集，顶礼痛哭……。

Ananda saw the Buddha, bowed, and wept sorrowfully,

……悔恨从无始以来，一向祇求多闻，不肯真实修持，以致道心脆弱！

regretting that from time without beginning he had been reoccupied with erudition,

道力不全，抵不住邪咒幻术的迷惑，几至丧失戒体，铸成大错！

and had not yet perfected his strength in the Way.

因此诚恳地祈求佛陀开示，十方如来，所以得证佛果，成就妙奢摩他、三摩钵底、禅那的菩提大定，最初下手的方便法门。

He respectfully and repeatedly requested an explanation of the very first expedients of the wonderful shamatha, samapatti, and dhyana, by means of which the Tathagatas of the ten directions had realized Bodhi.

The Reason For
● Buddha's Preaching Of Shurangama Sutra ●





当时在座的十方菩萨、十方的大阿罗汉、辟支佛等，听到阿难的启请，都非常的高兴。

At that time Bodhisattvas as numerous as the sands of the Ganges, great Arhats, Pratyekas, and others from the ten directions, were also present. Pleased at the opportunity to listen,

大家都静静地绕在佛陀四周，恭候亲聆圣教。

they withdrew silently to their seats to receive the sagely instruction.

世尊在大众中，伸出他金色的手臂，轻抚阿难的头，显出无限的慈祥……。

In the midst of the great assembly, the World Honored One then extended his golden arm and rubbed Ananda's crown,

佛陀告诉阿难及大众说：「有一种三摩提，名「大佛顶首楞严」，这是三昧之王，若能证到楞严大定，即可任意入一切三昧，就像如意宝王那样，能随意出生一切珍宝。

and said to Ananda and the great assembly, "There is a samadhi called the King of the Foremost Shurangama at the Great Buddha's Summit Replete with the Myriad Practices;

The Reason For
● Buddha's Preaching Of Shurangama Sutra ●





这「大佛顶首楞严王」具足六度万行，
是十方如来超越生死苦海，通达涅槃的至上法门，
庄严的正道。现在，你们专心细听。」

it is a path wonderfully adorned and the single door through which
the Tathagatas of the ten directions gained transcendence. You should
now listen attentively."

阿难闻佛慈音，再度顶礼，伏受教诲。

Ananda bowed down to receive the compassionate instruction
humbly.

后来佛陀为他们解说修三摩地（正定）之
法、解脱的程序、菩萨之阶次，乃至详说宇宙和
生命的奥秘、世界的成因、众生轮替的因缘，及
辨识邪正等等。

Later, the Buddha explained to them the way to cultivate the won-
derful samadhi, procedures of liberation, stages of Bodhisattvas and
also a complete explanation of the secrets of the universe and life,
formation of the world, causes of the retributions of beings, ability to
distinguish the truth from the evil, etc.

本经内容包罗万有，实为罕见，可说是全
部佛法之精华。

The contents of the Sutra are complete. Indeed the Sutra is very
rare and can be said to be the essence of all the Buddhadharma.

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●



楞嚴咒之殊勝功德

The Supreme Virtues And Merits Of SHURANGAMA MANTRA

阿难！这佛顶光聚，悉恒多般恒罗，秘密伽陀，精微奥妙的章句，能出生十方一切诸佛，十方如来，都是因有这心咒，以为密因，所以得成无上正偏知觉。

Ananda, this cluster of light atop the crown of the Buddha's head, the Secret Gatha, Sitatapatram; with its subtle, wonderful divisions and phrases, gives birth to all the Buddhas of the ten directions. Because the Thus Come Ones of the ten directions use this Mantra-Heart. They realize unsurpassed, proper, and all-pervading knowledge and enlightenment.

十方的如来，执持这秘密咒心，如金刚王宝剑，活杀自由，能降伏五阴诸魔，制服断见常见等外道。

Because the Thus Come Ones of the ten directions take up this Mantra-Heart, they subdue all demons and control all adherents of outside ways.

十方的如来，乘这咒心，坐宝莲华，应缘游历微尘数国土，随类现身，摄化众生。

Because the Thus Come Ones of the ten directions avail themselves of this Mantra-Heart, they sit upon jeweled lotus-flowers and respond throughout countries as numerous as motes of dust.

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●





十方的如来，怀着这一秘密咒心，能於微尘数国土，宣扬了生脱死的最上根本大法。

Because the Thus Come Ones of the ten directions embody this Mantra-Heart, they turn the great Dharma Wheel in lands as numerous as fine motes of dust.

十方如来，因执持这一咒心，若自己已证果，能於十方世界，为众生摩顶授记，预言他们将於何时得成佛果。

Because the Thus Come Ones of the ten directions hold this Mantra-Heart, they are able to go throughout the ten directions to rub beings on the crowns of their heads and bestow predictions upon them.

若自己未证佛果以前，也会亲蒙佛陀授记，预言何时必成佛道。

Also, anyone in the ten directions who has not yet realized the fruition, can receive Buddha's prediction.

十方如来，依仗这咒心的威神力用，如手持如意宝珠，无所不能；故能於十方世界，救济一切罪苦众生，如地狱、饿鬼、畜生。

Because the Thus Come Ones of the ten directions are based in this Mantra-Heart, they can go throughout the ten directions to rescue beings from such sufferings as being in the hells, being hungry ghosts, being animals,

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●





人道中的盲、聋、暗哑等类，以及冤家相聚的痛苦，六亲眷属生离死别的痛苦，所求不遂的痛苦，五阴炽盛、生、老、病、死等苦，没有不能消除的。

or being blind, deaf, or mute, as well as from the suffering of being together with the hated ones, from the suffering of being apart from the loved ones, from the suffering of not obtaining what one seeks, and from the raging blaze of the five skandhas.

一切大小横祸，皆能同时解脱，其他如贼难、兵难、狱难、饥渴贫穷，一切天灾人祸，祇要一心持这咒心，都可应念消散，逢凶化吉，遇难成祥。

They liberate beings from both large and small accidents. In response to their recitation, difficulties with thieves, difficulties with armies, difficulties with the law, difficulties with imprisonment, difficulties with wind, fire, and water, and difficulties with hunger, thirst, and impoverishment are all eradicated.

十方如来，随顺这秘密咒心的威力，能令饮食、衣服、医药、卧具等四事具足，并得他心通，故能於十方世界，奉事善知识……

Because the Thus Come Ones of the ten directions are in accordance with this Mantra-Heart, they can serve Good and Wise Advisors throughout the ten directions.

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●



● 楞嚴咒之殊勝功德 ●

……无论行住坐卧四威仪中，皆可随意供养。在恒河沙数的如来会下，都会被尊为大法王子，继承法王的家业。

In the four aspects of awesome deportment, they make wish-fulfilling offerings. In the assemblies of as many Thus Come Ones as there are sands in the Ganges, they are considered to be great Dharma Princes.

十方如来，持这秘密咒心，或施於物，或应於人，令人心悦诚服，能於十方世界，过去历劫中，凡是与这咒有亲因缘的，皆能摄受护念…

Because the Thus Come Ones of the ten directions practice this Mantra-Heart, they can gather together and teach their relatives in the ten directions,

……他们纵然堕入小乘教中，获得这秘密神咒威力的加持，也能回小向大，听了这如来藏心的微妙大法，也不会惊疑不信而心怀恐怖。

causing those of the Small Vehicle not to be frightened when they hear the Secret Treasury.

十方如来，因诵持这秘密咒心，得成无上正等正觉，坐菩提树下，入大涅槃。

Because the Thus Come Ones of the ten directions recite this Mantra-Heart, they realize unsurpassed enlightenment while sitting beneath the Bodhi tree, and they enter Parinirvana.

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●



●楞嚴咒之殊勝功德●

十方如来，传这秘密咒心，为了化缘既毕，将要归真，於灭度时，最后付嘱佛法继承上事，俾使正法能永远住世，令戒律严净，身心皎洁。

Because the Thus Come Ones of the ten directions transmit this Mantra-Heart, those to whom they have bequeathed the Buddhadharma can, after their Nirvana, dwell in it completely and uphold it. Being strict and pure about the precepts and rules, they can all obtain purity.

若要我广说这佛顶光聚般恒罗咒的功能德用，就是从早到晚，语语相续，不断的说，字字句句，皆不重复，这样说到恒河沙数劫，也说不完的。

If I were to explain this Mantra, Patram, of the cluster of light atop the crown of the Buddha's head from morning till night in an unceasing sound, without ever repeating any syllable or phrase, I could go on for as many kalpas as there are sands in the Ganges and still never finish.

这咒不祇是名如来藏心，也就是本经所说的大佛顶，最尊最胜，最高无上，欲成佛果，欲利众生，不可不恭敬奉持。

I will also tell you that this Mantra is called 'The Crown of the Thus Come One.'

你们尚在三果以前的修学地位，还没有超出分段生死的拘缚，也就是没有完全脱离轮回。现在欲发至诚心，求证阿罗汉圣果……。

All of you with something left to study who have not yet put an end to the cycle of rebirth and yet have brought forth sincere resolution to become Arhats,

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●





……若不奉持这大佛顶神咒，自坐修道的坛场，希望获得清静，修成正定，那是不可能的，一定会招致魔外的扰乱，以至丧失心神，终会沦落为魔外的眷属。

will find it impossible to sit in a Bodhimanda and be far removed in body and mind from all demonic deeds if you do not hold this Mantra.

阿难！若是各个世界，每个国家所有的人民，如果能依他们自己国土所出产的桦树皮，贝多罗树叶，素净的纸，白色的毯等等，一切可用以书写的物品，将这大佛顶神咒，恭敬的书写…
…

Ananda, let any living being of any country in any world copy out this Mantra in writing on materials native to his region, such as birch bark, pattra, plain paper, or white cotton cloth, and store it in a pouch containing incense.

……装於香袋里，随身佩戴，这人若是心智懵懂，没有记忆的能力，也不能读诵，祇要将这神咒，佩戴身上，或悬挂宅中，由於神咒威灵加被，这人终其一生，一切毒物，不能加害。

If that person wears the pouch on his body, or if he keeps a copy in his home, then you should know that even if he understands so little that he cannot recite it from memory, he will not be harmed by any poison during his entire life.

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●





阿难！这大佛顶神咒，不但有护生助道的功能，也有保护世间众生，使得安宁无畏，及成就出世智慧的德用，现在再为你们详加说明。

Ananda, I will now tell you more about how this Mantra can rescue and protect the world, help people obtain great fearlessness, and bring to accomplishment living beings' transcendental wisdom.

将来我灭度以后，末世众生，若有能自己持诵，或教他人持诵，当知这持诵神咒的人，火不能烧，水不能溺，各种大小毒物，不能够伤害
.....

You should know that, after my extinction, if there are beings in the Dharma-Ending Age who can recite the Mantra themselves or teach others to recite it, such people who recite and uphold it cannot be burned by fire, cannot be drowned by water, and cannot be harmed by mild or potent poisons.

.....以至龙天鬼神，精魅魔怪，一切邪咒，皆不能着，就是有强欲加害的，然因这人以持咒而成三昧，心得正受，也不能伤害。

And so it is in every other case, such that they cannot be possessed by any evil mantra or any heavenly dragon, ghost, or spirit, or by any essence, weird creature, or demonic ghost. These people's minds will attain proper reception,

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●





一切咒诅，厌蛊毒药，金毒银毒，草木虫蛇，万物毒气，若入这人的口，反会化成甘露上味，不但不会以恶心相加，凡一切凶神恶煞，及殄毒的人，一遇这诵咒者，恶念自然不生。

so that any spell, any paralyzing sorcery, any poisons or poisonous gold, any poisonous silver, any plant, tree, insect, or snake, and any of a myriad kind of poisonous vapors will turn into sweet dew when it enters their mouths. No evil stars, and no ghost or spirit that harbors malice in its heart and that poisons people can work its evil on these people.

又、不但不会起恶念，反而会转祸为福，自频那夜迦各恶鬼王以至其眷属，都会因听他诵咒而获利益，感谢他的深恩大德，常加保护。

Vinayaka as well as all the evil ghost kings and their retinues will be led by deep kindness to always guard and protect them.

阿难！你当知道，这佛顶神咒，常有八万四千那由他，恒河沙数俱胝金刚藏王菩萨种族，一一皆有金刚众眷属，昼夜随侍。

Ananda, you should know that eighty-four thousand nayutas of Ganges sands of kotis of Vajra Treasury-King Bodhisattvas and their descendants, each with vajra multitudes as retinue, are ever in attendance, day and night, upon this Mantra.

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●





若有众生，虽未得三摩提，但能以散乱心，口诵心维，这些金刚藏王菩萨，也会常随保护，何况是决定发菩提心而又持咒的人。

If living beings whose minds are scattered and who have no samadhi remember and recite the Mantra, The Vajra Kings will always surround them. Therefore, good men, this is even more true for those who are decisively resolved upon Bodhi.

这些金刚藏王菩萨，必以精心暗催行人，启发他的神识，使这人应时心开，能记忆八万四千恒河沙数劫以来的一切，完全明了，没有任何疑惑。

All the Vajra Treasury-King Bodhisattvas will regard them with attention and secretly hasten the opening of their spiritual consciousness.

When that response occurs, these people will be able to remember the events of as many kalpas as there are grains of sand in eighty-four thousand Ganges Rivers, knowing them all beyond any doubt.

从初发菩提心的第一劫起，以至最后受身，因圆果满，降生成佛的时候止……

From that kalpa onwards, through every life until the time they take their last body,

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●





……在这漫长的修行过程中，生生世世，永远不会出生於药叉、罗刹、富单那、迦吒富单那、鸠盘荼、毗舍遮等，以及饿鬼、有形、无形、有想、无想等各种恶劣之处。

they will not be born where there are yakshas, rakshasas, putanas, kataputanas, kumbhandas, pishachas and so forth; where there is any kind of hungry ghost, whether with form or lacking form, or with thought or lacking thought, or in any such evil place.

有善男子，於这佛顶咒心，不论是诵、是读、是书写、或佩戴、或珍藏，这样恭敬供养，这善男子，决定劫劫不会出生在贫穷下贱的家庭。

If these good men read, recite, copy, or write out the Mantra, if they carry it or treasure it, if they make offerings to it, then through kalpa after kalpa they will not be poor or lowly, nor will they be born in unpleasant places.

因为这咒心是极尊贵的大法，生必尊荣富贵的氏族。这些持咒的众生，纵然自身不作福业，而十方如来所有的功德，皆会回向这些人。

If these living beings have never accumulated any blessings, the Thus Come Ones of the ten directions will bestow their own merits and virtues upon these people.

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●



●楞嚴咒之殊勝功德●

所以能於恒河沙数，不可说劫中，常与诸佛同生一处，凡是佛的功德，一一有分，行人的所修，就是诸佛的所证。

Because of that, throughout asamkhyeyas of ineffable, unspeakable numbers of kalpas, as many as the Ganges' sands, they are always together with the Buddhas.

佛与行人，打成一片，如恶叉果聚，生则同生，永不分离。

They are born in the same place, due to their unlimited merits and virtues, and, like the aksha fruit-cluster, they stay in the same place, become permeated with cultivation, and are never parted.

所以能使破戒的人，再得戒根清静，没有得戒的，使他得戒，懈怠的使他精进，没有智慧的，使得智慧，身心不清净的，使他速得清静。

Therefore, it enables those who have broken the precepts to regain the purity of the precept-source. It enables those who have not received the precepts to receive them. It causes those who are not vigorous to become vigorous. It enables those who lack wisdom to gain wisdom. It causes those who are not pure to quickly become pure.

若因宿业的障碍，欲持斋戒而不能的，但能一心持咒，即可自成斋戒。

It causes those who do not hold to vegetarianism to become vegetarians naturally.

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●



● 楞嚴咒之殊勝功德 ●

阿难！这些持咒的善男子，若在没有持咒以前，曾犯禁戒，发心持咒以后，以前的破戒罪，不论轻重，都会应时销灭。

Ananda, if good men who uphold this Mantra violated the pure precepts before they received the Mantra, their multitude of offenses incurred by violating the precepts, whether major or minor, can simultaneously be eradicated after they begin to uphold the Mantra.

纵然曾经饮酒食肉，以及吃了五辛等种种不清净的食物，诸佛和菩萨金刚、天仙鬼神，也会以既往不究而宽恕。

Even if they drank intoxicants or ate the five pungent plants and various other impure things in the past, the Buddhas, Bodhisattvas, Vajras, gods, immortals, ghosts, and spirits will not hold it against them.

设若穿着不净的破旧衣服，行止皆同清净，不失持咒利益，即使不依教法建坛，不入楞严道场，也不依教行功办道，但能诵持这佛顶神咒，也与入坛行功办道的功德一样，没有什么不同。

If they are unclean and wear tattered, old clothes to carry out the single practice and single dwelling, they can be equally pure. Even if they do not set up the platform, do not enter the Bodhimanda, and do not practice the Way, but recite and uphold this Mantra, their merits and virtues will be identical to that derived from entering the platform and practicing the Way.

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●





若曾犯杀父弑母、杀阿罗汉、破和合僧、出佛身血等五逆大罪，应堕无间地狱，以及有比丘犯杀、盗、淫、妄四根本大戒，比丘尼犯八根本大戒等罪业。

If they have committed the Five Rebellious Acts, grave offenses warranting unintermittent retribution, or if they are bhikshus or bhikshunis who have violated the Four Parajikas or the Eight Parajikas,

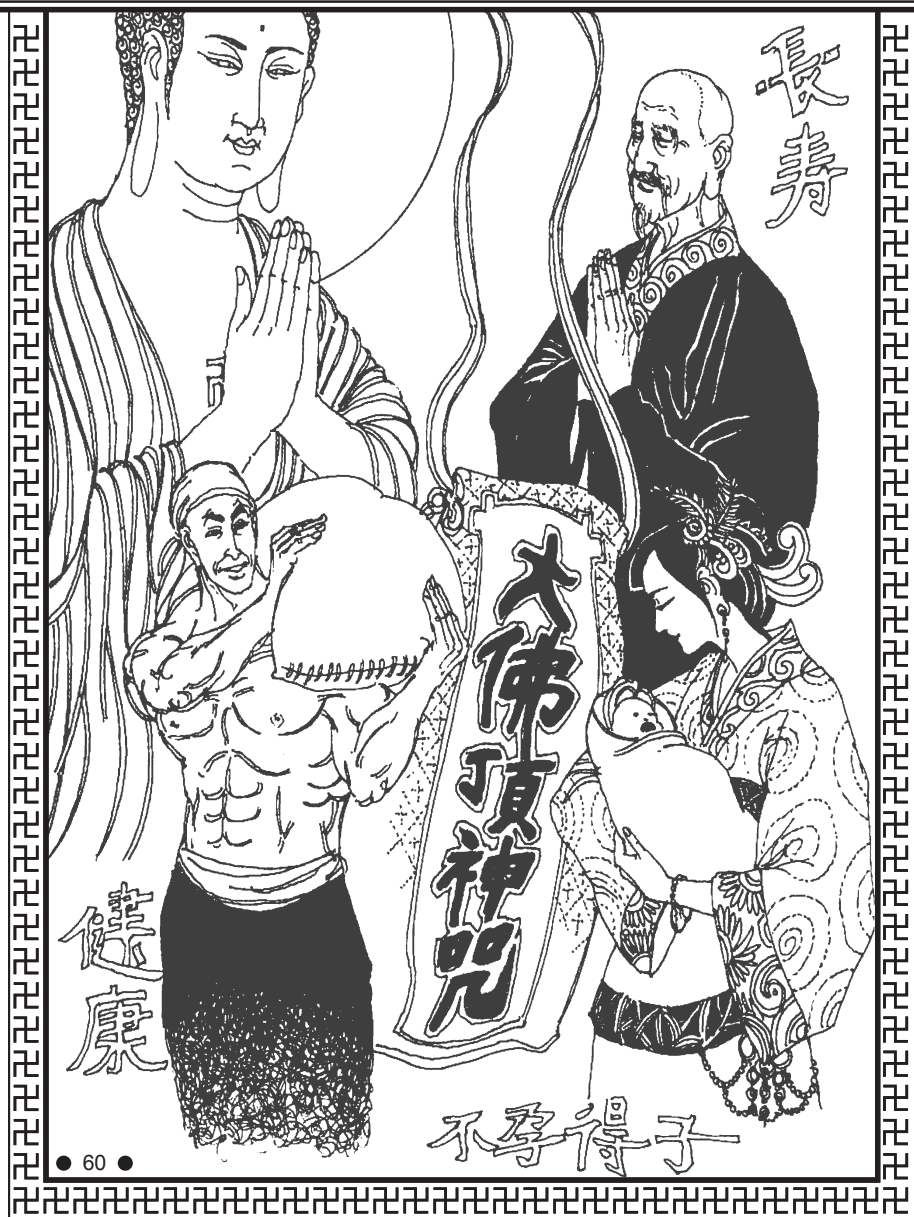
虽然极重，不通忏悔，但能诵持这神咒，对这些重大的罪业，就像狂风吹聚沙，都会销灭无余，丝毫不留。

such heavy karma as this will disperse after they recite this Mantra, like a sand dune that is scattered in a gale, so that not a particle remains.

阿难！如有众生，从无量无数劫以来，所有轻重罪障，自前世带来，而没有及时忏悔的，必为真正修行的障碍；若能发至诚心，恭敬读诵这佛顶神咒，或恭敬书写，随身佩戴奉持……

Ananda, if living beings who have never repented and reformed any of the obstructive offenses, either heavy or light, that they have committed throughout countless kalpas past, up to and including those of this very life, can nevertheless read, recite, copy, or write out this Mantra or wear it on their bodies,

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●





……或供奉於自住的庄园馆宅中，这些多劫以来，积聚的宿业，就如雪遇汤，应时溶化，不久之后，皆会证得无生法忍。

or place it in their homes or in their garden houses, then all that accumulated karma will melt away like snow in hot water. Before long they will obtain awakening to patience with the non-production of dharmas.

复次阿难！若是有女人，久婚不孕，没有生男育女，如欲求孕，祇要以至诚心，忆念这佛顶神咒，或书写以随身佩戴，便能生育具有福德智慧的男女。

Moreover, Ananda, if women who do not have children and want to conceive can sincerely memorize and recite this Mantra or carry the Mantra, Sitatapatram, on their bodies, they can give birth to sons or daughters endowed with blessings, virtue and wisdom.

求长寿的，便能如愿获得长寿。欲求福德果报，速得圆满的，便能速得圆满成就。若求身体健康，精力充沛，皆可如愿。

Those who seek long life will obtain long life. Those who seek to quickly perfect their reward will quickly gain perfection. The same is true for those who seek something regarding their bodies, their lives, their appearance, or their strength.

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●



● 楞嚴咒之殊勝功德 ●

命终的时候，可以随自己的意愿，往生十方任何国土，绝对不会生到下贱的处所，或边疆蛮荒之地，何况生於异类！

At the end of their lives, they will gain the rebirth they hope for in whichever of the countries of the ten directions they wish. They certainly will not be born in poorly endowed places, or as inferior people; even less will they be reborn in some odd form.

阿难！若是各国州县或村落，凡遭遇饥荒瘟疫，或刀兵贼乱，以及一切困厄危难的地方…

Ananda, if there is famine or plague in a country, province, or village, or if perhaps there are armed troops, brigands, invasions, wars, or any other kinds of local threats or dangers,

……祇要书写这佛顶神咒，悬挂於城门上，或悬於可供养的清净佛寺，或悬於幢幡之上，教令这国家或城邑村落中，所有众生，奉迎供养……

one can write out this spiritual Mantra and place it on the four city gates, or on a chaitya or on a dhvaja, and instruct all the people of the country to gaze upon the Mantra,

……恭敬礼拜，使全国人民，各皆身佩，或各安奉於自住宅堂上，一切灾害危难，自然都会消失，转祸患而成祥和。

to make obeisance to it, to revere it, and to single-mindedly make offerings to it; one can instruct all the citizens to wear it on their bodies or to place it in their homes; and then all such disasters and calamities will completely disappear.

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●





阿难！在在处处，无论何国的众生，祇要皆能奉持这佛顶神咒，龙天都会欢喜……

Ananda, in each and every country where the people are accorded with this Mantra, the heavenly dragons are delighted,

……必然风调雨顺，国泰民安，五谷丰登，万民安乐。并且能镇压一切恶星随方作怪，使灾障不起。

the winds and rains are seasonal, the crops are abundant, and the people are peaceful and happy. It can also suppress all evil stars which may appear in any of the directions and transform themselves in uncanny ways. Calamities and obstructions will not arise.

人没有横死夭亡；桎械枷锁，不能加於人身；昼夜安睡，心清神安，必无恶梦。

People will not die accidentally or unexpectedly, nor will they be bound by fetters, cangues, or locks. Day and night they will be at peace, and no evil dreams will disturb their sleep.

阿难！这个娑婆世界，有八万四千种执行灾变的恶星，由二十八恶星所统率……

Ananda, this Saha World has eighty-four thousand changeable and disastrous evil stars. Twenty-eight great evil stars are the leaders,

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●





……以八大恶星分为其主，随众生的业感，幻作各种形状，出现世间，能使众生，遭受各种灾害怪异。

and of these, eight great evil stars are the rulers. They take various shapes, and when they appear in the world they bring disasters and strange happenings upon living beings.

但是有这佛顶神咒所在的地方，都能逢凶化吉，一切灾害怪异，都会消灭。

But they will all be eradicated wherever there is the Mantra.

若以十二由旬，成为结界的地区，这结界地内，一切横恶灾害，永不能进入界内，自得百灵守护。

The boundaries will be secured for twelve yojanas around, and no evil calamity or misfortune will ever enter in.

所以如来，特别宣说这佛顶神咒，以便保护后世一切初学的修行人……

Therefore, the Thus Come One proclaims this Mantra as one which will protect those of the future who have just begun to study,

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●



●楞嚴咒之殊勝功德●

……使能顺利入三摩提，身心泰然，得大安稳，不会再有一切魔鬼神怪，以及无始以来冤枉宿殃，旧业陈债，来扰乱他的身心安宁，使不能获得正定。

as well as all cultivators, so that they can enter samadhi, be peaceful in body and mind, and attain great tranquility. Even less will any demon, ghost, or spirit, or any enemy, calamity, or misfortune due from former lives that reach back to beginningless time, or any old karma or past debts come to vex and harm them.

你和会中一切学人，以及将来一切修行的人，若依我所说的坛场轨则，如法持戒，不犯以下四种过失：

As to you and everyone in the assembly who are still studying, and as to cultivators of the future who rely on my platform,

即一、种不差。二、戒不缺。三、师不秽。
。四、奉持神咒，不生疑悔。这人当生必证道果
……

hold the precepts in accordance with the Dharma, receive the precepts from pure members of the Sangha, and hold this Mantra-Heart without giving rise to doubts:

……如果这善男子，就父母所生这一身，不能明心见性，获证圆通，十方诸佛就是妄语以欺诳众生。

should such good men as these not obtain mind-penetration in that very body born of their parents, then the Thus Come Ones of the ten directions have lied!

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●





佛说完这段开示以后，当时在会中的无量百千护法金刚，同时於佛前，合掌顶礼，向佛保证说：「如佛所说，我们当诚心诚意，保护这样修菩提道的众生。」

When He finished this explanation, unmeasurable hundreds of thousands of Vajra Power-Knights in the assembly came before the Buddha, placed their palms together, bowed, and said, "With sincere hearts we will protect those who cultivate Bodhi in this way, according to what the Buddha has said."

当时大梵天王和帝释天的四大天王，也於佛前同时顶礼，向佛陀说：「果有这样修学的善人，我们当然尽心尽力，至诚保护，使他能够即生取证。」

Then the Brahma King, the God Shakra, and the Four Great Heavenly Kings all came before the Buddha, made obeisance together, and said to the Buddha, "If indeed there be good men who cultivate and study in this way, we will do all we can to earnestly protect them and cause everything to be as they would wish throughout their entire lives."

另有无量药叉大将，诸罗刹王、富单那王、鸠盘荼王、毗舍遮王、频那夜迦、诸大鬼王……

Moreover unmeasurable great yaksha generals, rakshasa kings, putana kings, kumbhanda kings, pishacha kings, Vinayaka, the great ghost kings,

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●



● 楞嚴咒之殊勝功德 ●

……以及各鬼帅等，也於佛前，合掌顶礼，向佛誓言：「我等也誓愿护持这样的修行人，使他上求佛道的心，速得圆满成就。」

and all the ghost commanders came before the Buddha, put their palms together, and made obeisance. "We also have vowed to protect these people and cause their resolution for Bodhi to be quickly perfected."

还有无量日月天子，雨师、云师、雷师、电伯等，以及值年巡官，诸星眷属，也同时向佛顶礼……

Further, unmeasurable numbers of gods of the sun and moon, lords of the rain, lords of the clouds, lords of thunder, lords of lightning who patrol throughout the year, and all the retinues of stars which were also in the assembly bowed at the Buddha's feet,

……恭敬表示说：「我们也会保护这样的修行人，使他安立道场，无所畏怖，以便剋期取证。」

and said to the Buddha, "We also protect all cultivators, so that their Bodhimandas are peaceful and they can attain fearlessness."

又 有无量山神、海神，一切水陆空行，万物精祇，风神王并无色界天，也向如来顶礼……

……诚恳地说：「我们也保护这样的修行人，使得成无上菩提道果，永不遭遇魔事。」

Moreover, unmeasurable numbers of mountain-spirits, sea-spirits, and all those of the earth — the myriad creatures and essences of water, land, and the air; as well as the King of wind-spirits and the gods of the Formless Heavens, came before the Thus Come One, bowed their heads, and said to the Buddha, "We also will protect these cultivators until they attain Bodhi and will never let any demons have their way with them."

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●





那时八万四千那由他，恒河沙数俱胝金刚藏王菩萨，在大会上，同时从座而起，向佛行接足大礼……

Then Vajra-Treasury-King Bodhisattvas in the Great Assembly, numbering as many as eighty-four thousand nayutas of kotis' worth of sands in the Ganges, arose from their seats, bowed at the Buddha's feet,

……然后恭敬地说：「世尊！如我们所修的功业，早已成就菩提道果，所以不取菩提道果而证涅槃，为的是常随这佛顶神咒，救护末世修三摩提的真正修行人。」

and said to the Buddha, "World Honored One, the nature of our deeds in cultivation is such that, although we have long since accomplished Bodhi, we do not grasp Nirvana, but always accompany those who hold this Mantra, rescuing and protecting those in the Final Age who cultivate samadhi properly."

「世尊！这样修心以求正定的人，不论是在道场中，或在别处经行，甚至是散心游戏村落，我们以及徒众，也会常随侍卫。」

"World Honored One, such people as these, who cultivate their minds and seek proper concentration, whether in the Bodhimanda or walking about, and even such people who with scattered minds roam and play in the villages, will be accompanied and protected by us and our retinue of followers."

● The Supreme Virtues And Merits Of SHURANGAMA MANTRA ●



● 楞嚴咒之殊勝功德 ●

「即使是魔王，或大自在天魔，欲伺机引诱，也不能获得机会，至於各种小鬼神，除了发心乐修禅定，准许亲近修学外，其他一律要远离这善人十由旬以上，决不许再前进一步。」

"Although the demon kings and the God of Great Comfort will seek to get at them, they will never be able to do so. The smaller ghosts will have to stay ten yojanas' distance from these people, except for those beings who have decided they want to cultivate dhyana."

「世尊！像以上二魔王天，以及他们的眷属，欲想侵扰修行的善人，我就以宝杵击碎他的头顶，使化为微尘，而常使修行者，凡所修为，都不会有任何障碍，一切如愿。」

"World Honored One, if such evil demons or their retinues want to harm or disturb these good people, we will smash their heads to smithereens with our Vajra pestles. We will always help these people to accomplish what they want."

这时阿难即从座起，向佛顶礼说：「我们根钝智劣，喜求多闻，不修正定……」

Then Ananda arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "Now that we who are stupid and slow, who are fond of erudition....."

……没有证得圆通，不求脱离烦恼，现在蒙佛慈悲教诲，得正助两种习修楞严大定的方法，获得大利益，真是庆慰平生。」

but have not sought to cease the outflows of our minds, have received the Buddha's compassionate instructions and have attained the proper means to become infused with cultivation, we experience joy in body and mind and obtain tremendous benefits."



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 ●