



楞嚴咒句偈疏解

The Shurangama Mantra with Verse and Commentary



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【頌】

究竟堅固定中王，
直心修學至道場；
身口意業須清淨，
貪瞋癡念要掃光。
誠則感應獲現證，
專能成就大神通；
有德遇斯靈妙句，
時刻莫忘紹隆昌。

Verse:

*The Ultimately Durable King among Samadhis,
With a straightforward mind practice and study it,
and the Bodhimandala can be reached.
Your karma in body, mouth, and thought must be pure.
Sweep away all thoughts of greed, hatred, and delusion.
Sincerity invokes a response and realization is obtained,
Being concentrated, one can accomplish great spiritual powers.
Possessing virtue, you have encountered these efficacious, wonderful phrases.
At all times never forget it, and it will continue to prosper and flourish.*

【解】：

「楞嚴咒句偈疏解」：這個「楞」，按中文來講，就是四楞的楞，一塊木頭是四方有四個楞（同「稜」字；上人手拿著東西敲著桌角），這個叫楞。「嚴」，是莊嚴，或者嚴肅。「咒」，就是念咒。「疏」，就是疏解。「解」是解釋，解釋這個咒的意思。那麼這是中文的講法。

本來這「楞嚴」兩個字是梵語，翻譯為「一切事究竟堅固」，也就是「定」的意思；這個定，是定中之王，是三昧中的王。「楞嚴」兩個字是這樣的意思。

Commentary:

The opening verse of the Commentary of the Shurangama Mantra. The Chinese characters which stand for “Shurangama” are “Leng Yen 楞嚴”. “Leng 楞” means “edge”, a block of wood has four edges. “Yen 嚴” means “adorned” or “solemn.” “Mantra 咒” is this mantra that is recited. “Shu 疏” means commentary. “Jie 解” means explanation. This means to explain what the mantra means. This is the Chinese explanation of the title.

Basically, the two characters, Leng Yen, are translated from the Sanskrit, *Shurangama*. *Shurangama* means “ultimately firm and solid in all matters.” It also means Samadhi, and it is the King among Samadhis. This is what is meant by Leng Yen.

Now I’m using this eight-line verse to begin to explain *The Commentary on the Shurangama Mantra* written by Dharma Master Xu Fa (1641-1728) of the Qing Dynasty.

The Ultimately Durable King among Samadhis. The Shurangama Mantra is the “King of Samadhis.”

現在用八句偈頌，把這個《楞嚴咒疏》（清·續法法師著）稍微說一說，說明白了它。

「直心修學至道場」：你就用你的直心，不要用彎曲心。直心是道場！如果你盡用委曲婉轉的心修佛法，是修不到的。所以直心修學才能到你那個目的地，這個「道場」就是你的目的地。

「身口意業須清淨」：你修這個法，你口裡就不要打妄語，也不要盡說一些個假話。「身」，你要戒殺、盜、姪，也就是不殺生、不偷盜、不邪姪。「口」，就是你不能有綺語、妄言、惡口、兩舌。「意」，就是你的意念裡不能有貪、瞋、癡。所以這身口意業都要清淨，三業清淨這就是「總持」。

「貪瞋癡念要掃光」：你要把你的貪心、瞋心、癡心都掃乾淨了、掃光了；你掃光，就沒有貪瞋癡了。

「誠則感應獲現證」：如果你有誠心，你就會有大感應，就證得這個咒的不可思議力量。

「專能成就大神通」：你若能專心持念，這樣一心一意的，心不旁騖，沒有妄想，沒有其餘的雜念，你就會得神通。在《楞嚴咒》裡邊有五會，五會內容有三十幾段的法——這咒裡頭又有降伏法，有勾召法，有息災法，有增益法，有成就法，又有吉祥法，有很多種的法都在這裡邊。

「有德遇斯靈妙句」：你學這法啊，都是要有德行的！沒

With a straightforward mind, practice and study it, and the Bodhimandala can be reached. You should cultivate and study with a straightforward mind and not use a crooked mind. “The straightforward mind is the Bodhimandala (the site of Enlightenment).” If you just use a devious and crooked meandering mind in cultivating the Buddhadharma, your practice will not be successful. If you practice and study with a straightforward mind, then you will be able to arrive at your objective. The Bodhimandala is your destination.

Your karma of body, mouth, and thought must be pure. When you cultivate this Dharma, you can't tell lies. You can't always be saying things that aren't true. With your body you must not break the moral precepts of killing, stealing, or sexual misconduct. Don't kill any living beings, steal things that belong to others, or engage in improper sexual conduct. With your mouth, you shouldn't engage in loose speech, lie, use divisive speech, or use harsh speech. And your thoughts should be devoid of greed, anger, and delusion. So, “your karma of body, mouth, and thought must be pure.” Being pure in the three types of karma (body, mouth, and thought) is Dharani (to unite and uphold).

Sweep away all thoughts of greed, hatred and delusion. You must totally clean up your mind of greed, your mind of anger, and your mind of delusion. Sweeping them away so you are pure. Clean them all up! Then you won't have any greed, hatred, or delusion whatsoever.

Sincerity invokes a response and realization is obtained. If you have an earnest and sincere heart, then you can invoke a great response. You can immediately realize and attain the Mantra's inconceivable strength and power.

Being concentrated, one can accomplish great spiritual powers. If you are able to have a concentrated mind, single-minded with a single intent, and not have a distracted mind, false thinking, or any extraneous thoughts, you will then be able to obtain spiritual powers.

In the Shurangama Mantra there are five sections. In these sections, there are more than thirty different sub-sections of Dharmas. The major Dharmas are: the Dharma of Taming and Subduing; the Dharma of Summoning and Hooking; the Dharma of Eradicating Disasters; the Dharma of Increasing Benefit; and the Dharma of Accomplishment. And there is also the Dharma of Auspiciousness. There are actually many different kinds of Dharmas within this mantra.

Possessing virtue, you have encountered these efficacious, wonderful phrases. In order for you to be able to study this Dharma you must have virtuous conduct. If you did not have virtuous conduct, you fundamentally would not be able to encounter this Dharma. Having never encountered this Dharma, you wouldn't understand it. “Efficacious,

有德行，根本你遇不著；遇著了，你也不明白。「靈妙句」，這種靈文是微妙不可思議的神妙章句。

「時刻莫忘紹隆昌」：所以你時時刻刻，都不要忘了修這種法；你能誠心、專一，這就是紹隆佛法，使令佛法昌盛的。

現在，簡簡單單地把這個〈楞嚴咒〉大略的意思說一說；要詳細說，那說不完的。

這是百千萬劫難遭遇的妙法，不要錯過機會。你們要明白，便要自己詳細的研究。

【譯咒微旨】

翻譯經咒，例有四則：一、音字俱翻，諸經文也；二、音字俱不翻，西來梵筴；三、翻音不翻字，卍字是也；四、翻字不翻音，諸咒語也。今當第四。

「譯咒微旨」：這一段文，就是說翻譯這個咒的微旨，是微妙不可思議的宗旨。

「翻譯經咒，例有四則」：想要翻譯經咒的方法有四個原則。這四個原則是什麼呢？

「一、音字俱翻，諸經文也」：第一，音也翻譯過來了，字也翻譯過來了，是什麼呢？就是所有一切的經文，是音字俱翻的。

「二、音字俱不翻，西來梵筴」：第二，這是音也不翻，字也不翻；音還是梵音，字也還是梵字，是什麼呢？就是西來梵筴，所有梵文的經典，這沒有翻譯成中文。

「三、翻音不翻字，卍字是也」：第三，翻這個音，字沒有翻釋過來，是什麼呢？就是這個

wonderful phrases” means this is an efficacious language that is subtle, wondrous, and inconceivable and has spiritual, wonderful phrases.

At all times never forget it, and it will continue to prosper and flourish. Therefore, at all times you should never forget to cultivate this Dharma. If you are sincere and concentrated, the Buddhadharma will continue to flourish. You will cause the Buddhadharma to prosper.

This now is my very simple explanation of the general meaning of the Shurangama Mantra. If I were to speak about it in detail, I could never finish.

In hundreds of thousands of kalpas of time it is very difficult to encounter this wonderful Dharma. Don't miss the opportunity! If you want to understand it, you have to investigate and study it in detail yourself.

Underlining Principles in Translating Mantras.

There are four approaches to translating sūtras or mantras:

1. **Both sounds and characters are translated, such as in sūtra texts.**
2. **Neither sounds nor characters are translated, such as Sanskrit classics from India.**
3. **Sounds are transliterated and characters are not translated, such as the special character 卍 (wàn).**
4. **Characters are transliterated and; the sounds are retained but not translated, such as in mantras.**

The following text is an application of the fourth approach.

Key Principles in Translating Mantras. This passage is about the wondrous and inconceivable guidelines for translating mantras.

There are four approaches to translating sūtras and mantras: To translate sūtras and mantras, there are four approaches. What are the four? They are:

1. **Both sounds and characters are translated, such as in sūtra texts.** The sounds are translated, and so are the texts. Where is this approach used? For all the sūtra texts.
2. **Neither sounds nor characters are translated, such as Sanskrit classics from India.** The Sanskrit sounds are retained, and so are the Sanskrit words as in Sanskrit classics from India. The “Sanskrit scriptures” are all the Sanskrit classics, which are not translated into Chinese.
3. **Sounds are transliterated but characters are not translated.**

「卍」字，只翻它的音。

「四、翻字不翻音，諸咒語也」：第四，這個字翻譯成中文了，但這個音還是梵音，所有的咒都是翻字不翻音。那麼你念咒，先要知道咒又是什麼，好像〈楞嚴咒〉的「南無薩怛他蘇伽多耶·阿囉訶帝·三藐三菩陀寫」；這你要知道，字是中國字，而音是梵音。現在就好像你把它翻譯成英文，字是英文字，但音還是梵音，這也是翻字不翻音。

☞待續

For example, the special character 卍 (wàn). Only its sound is transliterated.

4. Characters are transliterated and the sounds are retained but not translated, such as in the mantras. This is the case for all mantras. When you recite mantras, you first need to know what the mantra is. For example, the Shurangama Mantra starts with “*na mo sa dan duo su qie duo ye, e la he di, sam miao sam pu tuo xie.*” You must know that although the characters are Chinese, they are transliterated based on the Sanskrit pronunciation. The same is the case with the English—letters of the English alphabet are used, but the Sanskrit pronunciation is retained.

☞To be continued

BUDDHISM A TO Z

論

「論」是對某部佛經的註釋或是針對佛法某方面的論述。

「論」就是要說甚麼是「是」，甚麼是「非」，這就是「論」的第一個意義。「是」就是「是」，「非」就是「非」，不能以「是」為「非」，也不能以「非」為「是」，所以就要論清楚它。例如對出家人而言——修行就是「是」，不修行就是「非」。

「論」的第二個意義是討論邪正。邪一定是邪，正一定是正，你不能以邪為正，以正為邪，所以必須要討論。

第三個意義是討論善惡。善一定是善，惡一定是惡，你不能以善為惡，也不能以惡為善。

第四個意義講的是因果。因一定是因，果一定是果，你能說因就是果，果就是因，因果要分明。

第五是論染淨。你不能以染為淨，以淨為染，不能顛倒是非。論就是把一切分別清楚。

Shastras

Shastras is a Sanskrit term which can refer either to a commentary on one of the sutras or to an independent treatise on some aspect or aspects of the Buddhadharma.

Shastras are discussions. First of all, they tell what is right and what is wrong. Right is right and wrong is definitely wrong. One must not take what is right as wrong, nor should one take what is wrong as right. And so we should discuss things and in this way come to understand them clearly. For people who leave the home-life, cultivation is right and failing to cultivate is wrong.

The second thing that *shastras* discuss is what is deviant and what is proper. What is deviant is definitely deviant and what is proper is decidedly proper. You must not take what is deviant and consider it to be proper, nor take what is proper and consider it deviant. That's another reason why there must be discussions.

The third reason for discussion is to distinguish good and evil. Good is good and evil is evil. You cannot regard what is good as being evil, nor regard what is evil as being good.

The fourth function of *shastras* is to discuss cause and effect. A cause is decidedly a cause and an effect is definitely an effect. You can't call a cause an effect, nor an effect a cause. You must make your discriminations clearly.

The fifth aspect of *shastras* is to clarify defilement and purity. You must not take defilement to be purity or purity to be defilement. You must not be upside down. And so what *shastras* do is discriminate these clearly.